

EMINENT CHINESE of the CH'ING PERIOD

(1644-1912)

Edited by
ARTHUR W. HUMMEL



VOLUME I


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PREFACE

THIS work, *Eminent Chinese of the Ch'ing Period*, is primarily planned as a biographical dictionary of the last three centuries. As such, there is at present no other work of the kind in any language, including Chinese, which can compare with it in comprehensiveness of conception, in objectivity of treatment, and in general usefulness.

In order fully to appreciate the excellence of this work, it seems necessary to give a general estimate of the Chinese biographical literature which forms the chief source of material for this series of eight hundred biographies. In quantity, this literature is enormous. Of the "Thirty-three Collections of Ch'ing Dynasty Biographies" (see Editor's Note) which constitute the backbone of this source material, the four major collections alone, namely, the *Ch'i-hsien lei-chêng* and the three series of *Pei-chuan chi*, total over 1,110 *chüan*. In addition to these vast collections, there are hundreds of *nien-p'u* or chronologically arranged biographies and autobiographies. The immensity of the task of selection, translation and editing is truly appalling.

Much of this source material suffers from a number of serious defects. The Manchu conquest of China and the racial struggles and prejudices resulting from it greatly restricted the freedom of all historical and biographical writing that had anything to do with persons and events connected with the long conflicts between the two peoples. Court intrigue and political and partisan strife throughout the dynasty also were responsible for much of the suppression and distortion of biographical truth. The tyranny of the intellectual fashion of the age, the traditional prejudices against unorthodox thinkers, writers or artists, and dynastic or political support of schools of thought supposedly advantageous to the reigning house, led to distorted judgments in biographical literature. Numerous works were irretrievably lost through official prohibition and long neglect. Official "veritable" records were doctored and sometimes re-doctored. Private works were altered and deleted in order to make publication or re-publication possible.

In recent decades, modern scholarship has done much to unearth hidden documents, establish new evidence, and rectify some of the distorted versions of earlier biographers. Unexpurgated editions of suppressed works have appeared. New biographies of once defamed personages have been produced. But the process of suppression and distortion has been going on too long, and on far too extensive a scale, to make it possible for modern research fully to remedy and rectify. In many cases the truth will probably never be known.

Chinese biographical literature is, moreover, most defective in dealing with those men whose life and work brought them into direct contact with foreign countries and peoples—men like the early Chinese Christians of the 17th century, or those persons who took part in the Anglo-Chinese wars and negotiations of 1839-42, in the Taiping rebellion and its suppression, or in diplomatic relations with foreign powers from the days of the Taiping rebellion to the end of the dynasty. In writing about these men, Chinese biographers of the old school invariably failed to make use of non-Chinese sources, which in many cases are absolutely necessary to supplement the inadequate records written by native scholars ignorant of condi-

tions and events in the outside world. In the case of the leaders of the Taiping rebellion, wherein the Chinese records were deliberately destroyed or suppressed, foreign records form almost the only reliable sources of information. The history of the Taiping rebellion, with its peculiar form of fanatic iconoclasm, would now be unintelligible without the aid of records kept by foreign observers and missionaries. Indeed, even the numerous official documents and religious tracts published by the Taiping government have entirely disappeared from China and have only recently been reprinted in China from copies preserved in British and European archives.

In all these respects, the present contributors to this series of brief biographies of "Eminent Chinese" have done a great deal to improve upon the traditional biographical material in Chinese. They have exercised remarkable critical judgment in the selection of the subjects to be included and of the source materials to be used. They have succeeded very well in the reconstruction of authentic and objective biographies within the rigid limitations of a biographical dictionary. They have been able to supplement the official and formal biographies by critical use of unofficial and unorthodox materials. They have made full use of the results of modern historical research in China. And they have certainly set a good example for future Chinese biographical literature by their extensive incorporation of non-Chinese source materials in all cases wherein the native record is inadequate or incomplete.

The articles on such early Chinese Christian leaders as Hsü Kuang-ch'ü, Li Chih-tsao, Ch'ü Shih-ssü and others; those on Hung Hsiu-ch'üan and Hung Jen-kan of the Taiping rebellion; and the many articles on Chinese statesmen having charge of foreign relations from Lin Tsê-hsü down to I-hsin and Jung-lu, will be found interesting and valuable to Chinese readers because they contain important information from sources not accessible to the traditional Chinese biographer.

Such articles as those on the geographical explorer Hsü Hung-tsu, the historian Ts'ui Shu, the novelists Ts'ao Chan and Wu Ching-tzû, and the scholars Chao I-ch'ing and Tai Chên, with special reference to the century-old controversy concerning the *Shui-ching chu shih*—these among others may be cited as examples of fruitful utilization of contemporary Chinese scholarship.

The greatest difficulty in planning this book, I can imagine, must have been the selection of the eight hundred men and women as subjects of biographical sketches. The final selection will probably be questioned by some readers who may fail to find certain of their favorite artists, poets or collectors prominently treated here. I for one have my own mild complaints of omission. But, after a careful analysis of the book as a whole, I am very well satisfied with the general plan of selection of biographical subjects. It is a well-balanced selection which takes into consideration the dynastic, racial, military, territorial, political, intellectual, literary, artistic and religious phases of Chinese history of the last three centuries, and gives a quite fair apportionment of space to the personalities who played their part, for better or for worse, in their respective spheres. It is a work of historical objectivity and justice which accords the same attention to the rebels Hung Hsiu-ch'üan and Li Hsiu-ch'êng as to the Emperor K'ang-hsi or the Empress Dowager Hsiao-ch'in; to a powerful Grand Secretary of State like Mingju as to

the son of his Korean slave who made money for him by manipulating a monopoly on the sale of salt.

There are numerous other features of merit which greatly enhance the usefulness of this series as a work of reference for both Western and Chinese readers. Chief among these may be mentioned the more exact transliteration and transcription of Manchu, Mongol and Tibetan names than has been made before by Chinese historians; the translation of all Chinese dates into the Gregorian calendar; and the appending of a good bibliography under each entry, including Chinese and non-Chinese works. All these will be found exceedingly helpful to students of history.

* * *

So much for this work as a great biographical dictionary.

But *Eminent Chinese of the Ch'ing Period* is more than a biographical dictionary. It is the most detailed and the best history of China of the last three hundred years that one can find anywhere today. It is written in the form of biographies of eight hundred men and women who made that history. This form, by the way, is in line with the Chinese tradition of historiography.

A methodical student can reconstruct in great detail a political history of modern China by culling materials from the lives of the empire-builders, statesmen, and generals who conducted the great military campaigns for territorial conquest and for suppression of anti-Manchu uprisings; the rebels who several times came near wrecking the empire; the officials who had to deal with the foreigner, about whom they knew nothing; the Chinese loyalists who kept the flame of anti-Manchu sentiment burning throughout the alien rule and who paid for their loyalty with their lives; and the many scholars, writers and artists who made these three centuries an age of great revival in learning and art. Such a history would be fuller and more interesting than any that has been written about this period in any European language.

Or, if a student is interested in the cultural and intellectual history of the period, he can find enough material in this work to write a detailed account of the intellectual and philosophical renaissance of these exciting centuries. In the lives of Hsü Kuang-ch'ü and his fellow Christians, of Ku Yen-wu, Ch'ien Ch'ien-i, Yen Jo-chü, Yen Yüan, Li Kung and others, he can perceive the rise in the 17th century of a great revival of learning, even in the midst of internal disintegration and foreign conquest. In the lives of Hui Tung, Ch'ien Ta-hsin, Chi Yün, Chu Yün, Tai Chên, Shao Chin-han, Chang Hsüeh-ch'êng, Wang Nien-sun, Ts'ui Shu and their contemporaries, he can see a new intellectual movement, generally but not quite accurately known as the Movement of Han Learning. It was an age of unprecedented revival of learning and of philological and historical research, based upon a newly-perfected critical methodology which goes back to the time of Ku Yen-wu and Yen Jo-chü. And finally, in the lives of Juan Yüan, Hsü Sung, Chang Mu, Wei Yüan, Ch'ên Li, Tsêng Kuo-fan, Kuo Sung-tao, Wang T'ao, T'an Ssü-t'ung and K'ang Yu-wei (see under T'an Ssü-t'ung) and their 19th century contemporaries—in these biographies is revealed the story of the third and last period of the intellectual renaissance, a period of history coinciding with China's first defeats and humiliations in her encounters with the colonial empires of the West and with a militarized Japan. It was an age of transition, in which, while the intellectual

gains of a preceding age were being conserved and consolidated, there was rising a new spirit of doubt which seriously questioned the soundness and the utility of the learning and scholarship of the entire Ch'ing period, and which groped for newer and more useful ways of knowledge and action that might better serve the country in the days of imminent internal collapse and external aggression.

This I suggest as one of the possible and very interesting ways of using this book as a source of historical information. There are, of course, other equally interesting ways of using it. For instance, the hundreds of biographies of Manchu emperors, empresses, princes, nobles, generals and officials in this series may be systematically studied from the standpoint of a historian who seeks to understand the historical process of a conquering nation rapidly yielding to and being absorbed by the cultural life of the conquered people. The process began with such men as Erdeni and Dahai who, long before the Manchus came into China proper, were busy translating into the newly-written Manchu tongue Chinese works on penal law, military tactics and general literature. Of the grandsons of Nurhaci, the founder of the Manchu Empire, Gose became a Chinese poet and Fu-lin, the first Manchu Emperor in China, who began to study Chinese in his teens, was a devotee of Chinese literature and of Chinese Ch'an Buddhism. Fu-lin left many works in Chinese, including a number of commentaries on Confucian and Taoist texts. The second emperor, Hsüan-yeh, was a great patron of Chinese arts and letters, and a large collection of Chinese prose and poetry was published in his name. At least two of his sons, Yin-li and Yin-hsi, wrote readable poetry in Chinese; Yin-hsi was also known as a Chinese painter and calligrapher. A grandson of Hsüan-yeh, named Hung-li, who became the fourth emperor, wrote frightfully bad poems—a fact which proves that they were not retouched by his courtiers. Nevertheless, he wrote and published over 42,000 Chinese poems, far exceeding the number ever composed by any Chinese poet before or after him!

The same rapid process of cultural assimilation can be read in the history of many Manchu families. The powerful Mingju, who descended from the Nara clan of the Yehe tribe conquered by Nurhaci in 1619, was only nine years old at the time of the Manchu conquest of Peking and north China. Under Emperor Hsüan-yeh, he became a great patron of Chinese literature and scholarship. His son, Singde, was undoubtedly one of the best and most popular poets of the Ch'ing period. Singde died in 1685, only forty years after the conquest!

I need not multiply such instances, which are overwhelmingly numerous. I wish only to indicate that a student interested in the problem of "acculturation" can find no better source material than these biographical records of powerful Manchu ruling families of the last three hundred years. Starting with these brief but suggestive sketches and following up with such authentic collections of Chinese prose and poetry by Manchu authors as the *Pa-ch'i wên-ching*, the *Hsi-ch'ao ya-sung chi* and Yang Chung-hsi's *Hsüeh-ch'iao shih-hua*, the student of acculturation will soon realize that military conquest, long and powerful political domination, and explicit prohibition of intermarriage and adoption of Chinese customs were powerless to stem the irresistible process of voluntary cultural absorption. He will then understand that it was no accident that, when the Chinese revolution succeeded in overthrowing the reigning dynasty in 1912, the Manchu people simply took up Chinese family names and became overnight indistinguishable from the Chinese population.

In concluding this introduction to *Eminent Chinese of the Ch'ing Period*, I wish to say that this splendid work has been made possible only by the co-operative effort of some fifty scholars of the Orient and the Occident and in particular by the nine years of patient and untiring labor of the editor, Mr. Arthur W. Hummel, and his chief assistants, Mr. and Mrs. Fang Chao-ying. As my friend Mr. Wang Chung-min once said to me, "Mr. Hummel, Mr. and Mrs. Fang and Miss Marybelle Bouchard, these four persons alone, have together devoted more than thirty years of their lives to it." As a firm believer in the Baconian ideal of corporate and co-operative research, I sincerely congratulate the editor and his fifty associates on the signal success of this first great undertaking of international co-operative research in Chinese history and biography. Under similarly propitious conditions, the undertaking is well worth repeating.

New York City,
May 25, 1943.

HU SHIH



EDITOR'S NOTE

THE eight hundred and more biographical sketches which are included in this work were prepared during the years 1934-42 by some fifty scholars of the Orient and the Occident who are making the language, the history, or the literature of China their special study. The task of editing and co-ordinating the sketches and, in fact, of writing the majority of them, fell to a small staff in the Asiatic Division of the Library of Congress. The work grew out of the co-operation of the Library of Congress and the American Council of Learned Societies, assisted by the Rockefeller Foundation, in providing in the Library a center where advanced students of Chinese culture might have additional experience in research and in the use of historical and literary materials. It was thought that the most valuable experience they could derive from the use of such materials would be the preparation of contributions to a Biographical Dictionary of the Ch'ing Dynasty; for it was not difficult to foresee—what the pressure of events in Eastern Asia has now made clear—that without more detailed guides to the famous names, the great events, and the rich and almost inexhaustible literature of China, we of the West cannot hope to acquire an adequate understanding of the Chinese people.

The extensive resources of the Chinese Collection in the Library of Congress, especially in the fields of local history, biography, and the collected works of individual authors, made the Asiatic Division of the Library an appropriate place for the preparation of the Dictionary. Accordingly there were brought together there, for longer or shorter periods, several American and Asiatic scholars who used the resources of the Library to prepare, in collaboration with the editor, a much-needed work of reference, and who by friendly criticism improved each others' skills. Among them were four Fellows of the American Council of Learned Societies who each worked on the project from several months to a year. A number of other scholars living in various parts of the world contributed sketches of persons in whom they had developed a special interest.

Dr. Waldo G. Leland, the Director of the American Council of Learned Societies, and Mr. Mortimer Graves, the Administrative Secretary, took throughout a keen personal interest in the undertaking. Mr. Graves conceived the plan, encouraged it in many practical ways, and gave unstintingly of his time in counseling the editor. Without their unfailing support, and the assistance of the Rockefeller Foundation in launching the enterprise, as well as the support of Dr. Herbert Putnam, the Librarian of Congress when the project began, the Dictionary could not have been carried to completion.

It seemed reasonable, with so small a staff, to limit the scope of the work to the past three hundred years or, more precisely, to that epoch in Chinese history ruled by the Ch'ing dynasty (1644-1912). In practice, however, it was found necessary to include the names of others who, though they died in the Ming period, a few years before the Ch'ing dynasty was established, helped to mould in one way or another the life and thought of the period. Similarly, no independent sketches are included for persons who died after 1912; but it was found possible to incorporate information, sometimes in considerable detail, of many men who lived after that date, and of not a few who are still living.

A work designed primarily for Western readers need not, and perhaps should not, aspire to the completeness of biographical compendiums in the Chinese language. If it gives encouragement to more Occidentals to study the language in order to draw on these larger, more detailed, native sources, it will justify the labor that has gone into it. Since, for the purposes of this work of reference, a rigorous selection had to be made, it is inevitable that the specialized reader will note omissions of what seem to him important names, or conclude that the treatment at certain points is inadequate to his needs. On consulting the Index, however, he will probably find some mention of most of the great names of the dynasty—if only indications of the years of birth and death, the contacts they had with other men of note, or the works on which they labored or collaborated. Some names are treated briefly, or even omitted, not necessarily because they were overlooked, but because there is too little recorded about them in Chinese sources which can be taken with certainty, or too much that is based on conjecture. This is likely to be true of those persons about whom Westerners are apt to inquire most frequently—namely, artists, craftsmen, and men of independent thought who, spurning the ways to officialdom, lived in retirement and whose works, if they left any, were lost or destroyed because they failed to conform to the patterns set by their time.

Obviously a work touching upon so many crucial problems, and on the spheres of so many specialists, cannot be free from imperfections in certain details. As more documentary material comes to light concerning the names treated, and as research in China, after being disrupted by years of warfare, is resumed, it will doubtless be necessary to correct specific dates, and also the interpretation of certain events. The contributors had to rely on the documents at hand; they had to choose oftentimes between conflicting authorities; and though they would like to have tarried for months, or even years, on the solution of particular problems, they obviously could not do so, if the work was to appear within a predictable time. To apply to it, therefore, standards of perfection when, as the documents now stand, there could be no perfection, would be to deny to these, or to any writers, the privilege of writing at all. Within these limits, however, no pains have been spared to check the accuracy of the information gathered.

In the selection and presentation of the material the aim has been to strike a just balance between the needs of the general reader and those of the specializing student of history. The multiplied cross-references and the often apparently superfluous clarifications are all designed to leave the general reader in no doubt as to the meaning. Though the Chinese characters will seem to him perhaps to heckle the text unnecessarily, they will be of service to the growing number of persons who read the language. In any case, the characters can be entirely ignored, if further reference to Chinese sources is not the aim.

The system for transliterating names of persons, places and titles of books is the one devised by Thomas F. Wade for his *Peking Syllabary* of 1859, and slightly revised by Herbert A. Giles for his *Chinese-English Dictionary* of 1912. It has obvious deficiencies which must in time be remedied, but until a better system is generally approved, it seemed wise to follow the one that has been used by English-speaking people for the past eighty years. The only exceptions are the names of provinces and the more important cities, for which the Post Office spelling is used.

The letters T. and H. which appear beside most of the Chinese names indicate

that the characters following them are the courtesy names (*Tzū* 字) and the literary names (*Hao* 號) respectively of the person in question. It is not to be assumed, however, that these distinctions are absolute, for Chinese sources sometimes use one and sometimes the other in reference to the same set of characters. The word *ming* 名 refers to the personal or given name which, in normal Chinese usage, and in these sketches, always follows the family name.

Place names are indicated by romanization only—there being other sources, such as G. M. H. Playfair's *The Cities and Towns of China* (1910), in which the Chinese equivalents can be found. Nevertheless, for places which are small and not easily identified the characters have been added.

For certain descriptive terms, chiefly bibliographical, which recur frequently in these sketches, there are no exact equivalents in the English language. It was thought best, in such cases, to make use of the words which the Chinese themselves employ. The terms *chüan* 卷 and *p'ien* 篇 refer to the sections or chapters into which books were until recently divided—the former pointing back to a time when books were in the form of scrolls, the latter to a yet earlier period when books were inscribed on slips of wood. The word *ts'ê* 冊 might have been translated "volume" throughout, were it not for the fact that several *ts'ê* are often brought together in the same portfolio. For similar reasons use has been made of the term *nien-p'u* 年譜. Though the *nien-p'u* is a biography, it is hardly so in the Western sense, for in it the facts are brought together in strict chronological order under each year of the person's career—with no embellishment, and without emotive suggestions. Such works, when available, were highly useful in the preparation of these sketches, and for that reason the term *nien-p'u* appears often in the bibliographies. Explanations of other terms may be found by consulting the Index.

In the sketches dealing with the Taiping Rebellion and its leaders the day of the month on which a given event took place may differ by one day or so from that reported in other sources. There was a discrepancy between the Imperialist and the Taiping calendars, and writers of the time referred sometimes to the one and sometimes to the other, without indicating in each instance which calendar was used.

For the convenience of readers who prefer to consult the names in their historical sequence, rather than in alphabetical order, a separate index will be found at the close of Volume II.

Numbers, like 1/2/3a, which appear in the bibliographies, refer to the sources used in compiling the *Index to Thirty-three Collections of Ch'ing Dynasty Biographies*, prepared by Tu Lien-chê and Fang Chao-ying, and published in 1932 as Index No. 9 of the *Harvard-Yenching Institute Sinological Index Series*. The first number indicates the source to which reference is being made; the second, the *chüan*; the third, the page. A list of these thirty-three works, and the numbers assigned to them, will be found after the indexes in Volume II. One source not included in this series, namely the 八旗通志 *Pa-ch'i t'ung-chih* (ed. of 1799), is referred to as No. 34.

When the letter M. is prefixed to a numeral it refers to the sources used in compiling the *Index to Eighty-nine Collections of Ming Dynasty Biographies*, prepared by T'ien Chi-tung, and published in 1935 as No. 24 of the *Harvard-Yenching Index Series*.

The letters L. T. C. L. H. M. refer to the 歷代著錄書目 *Li-tai chu-lu hua-mu*

(Index to Recorded Paintings of Various Dynasties), prepared by J. C. Ferguson and published (in Chinese) in 1934.

The letters W. M. S. C. K. refer to the 晚明史籍考 *Wan-Ming shih-chi k'ao* (A Study of Works Dealing with the Close of the Ming Period), prepared by Hsieh Kuo-chên and printed in 1933.

B. E. F. E. O. are the initials of the French journal, *Bulletin de l'École Française d'Extrême Orient*.

For the English equivalents of Chinese offices and titles we have followed, for the most part, H. S. Brunnert and V. V. Hagelstrom, *Present Day Political Organization of China* (1912), or W. F. Mayers, *The Chinese Government* (1877).

Mention should be made of the help rendered to the editor by his chief assistant, Mr. Fang Chao-ying, who labored on the project for the entire eight-year period in which the biographies were being compiled, and who produced for these volumes more sketches than any other single contributor. Mrs. Fang, who signs her contributions with her maiden name, Tu Lien-chê, rendered a like service by her loyalty to the enterprise and her conscientious attention to many vexing details. For assistance in reading many of the manuscripts, and for valuable suggestions, the editor is indebted to Ruth Bookwalter Hummel, Miss Marybelle Bouchard, and Mr. Edwin G. Beal. For help in reading proof, and for assistance to the printer in placing the characters, acknowledgments are due to Mr. B. Armstrong Claytor.

A. W. H.

Archibald MacLeish,
The Librarian of Congress

Washington,
March 13, 1943.

EMINENT CHINESE OF THE CH'ING PERIOD

清代名人傳略

A

ABAHAI, Nov. 28, 1592-1643, Sept. 21, known in official accounts as Huang-t'ai-chi 皇太極 (Khungtaiji), was the eighth son of Nurhaci [q. v.]. He had two reign titles, T'ien-ts'ung 天聰 (1627-36), and Ch'ung-tê 崇德 (1636-44). His mother, Empress Hsiao-tz'ü (孝慈高皇后, 1575-1603), was the youngest daughter of Yangginu [q. v.], chief of the Yehe tribe. In 1616 when Nurhaci reorganized his government, three of his sons and one of his nephews, known together as the Four Senior Beile, were ordered to assist him. They were, in order of seniority, Daišan, Amin, Manggültai [qq. v.], and Abahai. Abahai, being the youngest, was called the Fourth Beile. He was made ruler of one of the eight Banners, probably the Bordered Yellow. In 1619, when Nurhaci's realm was invaded by an expedition under Yang Hao [q. v.], Abahai showed unusual bravery and determination in resisting the invaders and emerged as hero of the campaign. In 1621 Nurhaci ordered the Four Beile to take turns monthly in the administration of national affairs. By this means Abahai became acquainted with civil administration. Immediately following Nurhaci's death Abahai and the other elder princes forced their father's third wife, Hsiao-lieh [q. v.],—mother of Dorgon and Dodo [qq. v.]—to commit suicide, probably in the hope of securing freer action for themselves. Daišan and his sons, Yoto and Sahaliyen [qq. v.], nominated Abahai as successor to Nurhaci. Thus on October 20, 1626, Abahai became the second Han or Khan of the Later Chin (see under Nurhaci).

From 1615 onward all the subjects of the state of Later Chin were divided into eight groups or Banners (see under Nurhaci). From among his sons and nephews Nurhaci selected eight princes, each of whom would have hereditary rule of a Banner. He hoped that after his death these princes would rule jointly under a nominal Khan. It is not clear whether he designated this Khan or whether he expected the princes to select one of their number (see under Nurhaci and Hsiao-

lieh). In any case, he intended that the one selected should exercise but little more power than the other seven. When Abahai became Khan he was in control of the Bordered Yellow Banner and the Plain Yellow Banner. Of the other six banners, the Plain Red was controlled by Daišan, the Bordered Red by Yoto, the Bordered Blue by Amin, the Plain Blue by Manggültai, the Plain White by Dorgon, and the Bordered White by Dodo. Nurhaci's order to give Ajige [q. v.] a Banner was not heeded.

Beginning early in his rule Abahai departed from his father's plans. For a time, however, he had to rule jointly with Daišan, Amin, and Manggültai, and the four sat together as equals to receive homage or to decide on public affairs. Moreover, the three princes continued to take turns monthly as administrator of national affairs, a practice begun in 1621. The abolition of this practice early in 1629 was the first step taken by Abahai to eliminate the powers of his co-rulers. In 1630, because Amin had abandoned a newly conquered area, he was put in prison and there lived ten years. His banner was given to his brother, Jirgalang [q. v.]. In 1632 Daišan and Manggültai abandoned their places beside Abahai and began to pay him the respect required of other princes. After Manggültai died early in 1633, he was accused of having had treasonous ambitions in his lifetime, and his Banner was taken from the control of his family and placed temporarily under Abahai's two Yellow Banners (see under Dorgon). By such means Abahai came into control of three of the eight Banners, rid himself of two important rivals, and concentrated the power of the government in his own hands.

In this program Abahai met almost no opposition. His phenomenal political success was due chiefly to his ability as a military leader, demonstrated in the successful wars he waged against China, Korea, and the Mongolian tribes. Early in 1627 he tried to negotiate by correspondence a peace with Yüan Ch'ung-huan [q. v.], the Chinese governor who had defeated Nurhaci. In these negotiations Abahai demanded, in return for the

tribute expected of him, large sums in gold and silver. Though the negotiations were fruitless they served to restrain the Chinese from attacking Abahai's rear while he invaded Korea. In his father's time the Manchus got their currency from Peking in exchange for the tribute they sent to the Ming Court. Ever since Nurhaci had ceased to send tribute to Peking the Manchus had suffered from shortage of money. One motive for Abahai's invasion of Korea was to force that country to send annual tribute of silver and cloth which he needed. He did not subdue Korea at this time, but agreed to correspond with the king of that country, Li Tsung 李倬 (temple name 仁祖, 1595-1649, reigned 1623-1649), on a basis of equality as a "brother." After thus silencing Korea he again attacked Yüan's forts (late in 1627), but was repulsed. Yüan was forced by his government to retire for several months, but was reinstated at Ning-yüan in 1628 with wider powers which permitted him to strengthen his defenses west of the Liao River. Abahai then negotiated with the Chinese general, Mao Wên-lung [q. v.], for the surrender of the island, P'i-tao, near the mouth of the Yalu River. But the plot was discovered and Mao was executed. In order to replenish his coffers Abahai led an army, in 1629, through the territories of the friendly Tumed and Kharachin Mongols, invading China by the passes near Hsi-fêng k'ou 喜峯口. Finally he attacked Peking. Yüan Ch'ung-huan hurried to the rescue but was imprisoned in Peking on the false charge of seditious relations with the Manchus. According to Ch'ing official accounts the evidence against Yüan was furnished by spies of Abahai who regarded Yüan as the main obstacle to the successful invasion of China.

Shortly after Abahai returned to Mukden with his booty the cities west of Shanhaikuan which he had taken were lost (see under Amin). In 1631 he surrounded Ta-ling-ho and took that city (see under Tsu Ta-shou). In the following year he again went to Inner Mongolia, advancing farther west than he had three years previously. There he encountered the Chahar Mongols and, after pillaging several cities near Kalgan, he signed a truce with the local general, making that city a trading post. However, in 1634, he again attacked the northern cities of Shansi and Chihli and subdued the Chahar Mongols, the strongest of the Inner Mongolian tribes. Meanwhile, with the surrender of K'ung Yu-tê and Kêng Chung-ming [qq. v.] in 1633, and Shang K'o-hsi [q. v.] in 1634, Abahai greatly increased the number of his

Chinese troops and of his councilors who had literary training. His territory now extended south to Lü-shun (Port Arthur). He named his capital, Shêng-ching (Mukden), and his ancestral city (Hetu Ala), Hsing-ching 興京. By 1635 the last of the Chahars were subjugated by Dorgon and a seal said to have been used by the Mongol emperors during the Yüan dynasty was taken from them. The Inner Mongolians, being organized into companies and banners, remained loyal to the Ch'ing house (except for minor disturbances) throughout the dynasty. In the same year (1635) Abahai sent an expedition to conquer the Hurkas of the Amur region, bringing back more than seven thousand captives.

In 1635, doubtless on the advice of his Chinese councilors, Abahai forbade the use of the names, Ju-chên or Chien-chou (see under Nurhaci), in reference to his people, decreeing that the name Man-chou 滿洲 (Manchu) should be used instead. This change was made to obscure the fact that his ancestors had been under Chinese rule and that they are referred to in Chinese records as Ju-chên or Chien-chou. On May 14, 1636, he proclaimed himself emperor, changed the name of his dynasty to Ch'ing 清 and his reign-title to Ch'ung-tê. Representatives from many Mongolian tribes came to felicitate him. Later in 1636, he sent two armies to invade China, which pillaged Pao-ting and other cities and returned with many captives and much booty. Meanwhile Korea had stubbornly refused to recognize Abahai as emperor and perhaps was not very generous with her annual tribute to him. On December 28, 1638 Abahai personally commanded an army to invade Korea which he subdued in a month. The king of Korea was forced to recognize the suzerainty of the court at Mukden, relinquished his sons as hostages, and agreed to send annual tribute. Koreans who affirmed their loyalty to China were executed. Abahai also annexed the island, P'i-tao. In 1638 he established the Li-fan yüan 理藩院, a board in charge of affairs relating to Koreans and Mongols. Later in that year he sent two armies to invade China (see under Yoto and Dorgon) which returned in 1639 after pillaging many cities in Chihli and Shantung. In a final effort to stem these invasions the Ming emperor, I-tsung (see under Chu Yu-chien), made Hung Ch'êng-ch'ou [q. v.] commander of the forces in Liaotung. With Tsu Ta-shou [q. v.] and other generals Hung made a stubborn defense at Chin-chou, but soon Tsu was besieged in that city and Hung likewise, in the neighboring city of Sung-shan. In 1642

the defense collapsed and both generals surrendered. Abahai's territory now extended to the vicinity of Shanhaikuan. In the north his various expeditions (1636-37, 1639-40, 1641, and 1643-44) succeeded in bringing the whole Amur region under Manchu rule. However, his health failed; he died in 1643, and was succeeded by his ninth son, Fu-lin [q. v.], with Jirgalang and Dorgon as regents. Abahai was given the posthumous name Wên Huang-ti 文皇帝 and the temple name T'ai-tsung 太宗. His tomb was named Chao-ling 昭陵.

During his reign of seventeen years Abahai greatly strengthened the foundations of the Ch'ing dynasty as laid by his father, and paved the way for the conquest of China. Some credit for his success must be given to the Chinese who surrendered to him, as shown in the memorials they submitted during his reign. A number of these memorials, entitled 天聰朝臣工奏議 *T'ien-ts'ung ch'ao ch'ên-kung tsou-i*, 3 chüan, were printed in the series, 史料叢刊初編 *Shih-liao ts'ung-k'an ch'u-pien* (1924). These Chinese were given high rank and were treated respectfully. Such generals as K'ung Yu-tê and Kêng Chung-ming not only brought with them many soldiers but also new weapons which the Chinese had begun to manufacture with the help of Portuguese missionaries from Macao (see under Sun Yüan-hua). Abahai did not underestimate the importance of literary activity. In 1629 he established the Wên Kuan 文館, or Literary Office, which was expanded in 1636 to the Three Courts (三院) differentiated by the designations Kuo-shih 國史, Pi-shu 秘書, and Hung-wên 弘文. These courts were later consolidated into the Grand Secretariat. He also ordered Dahai [q. v.] to make improvements in the Manchu alphabet. Some documents written in the Manchu language before and after these improvements were made are still extant. The official history of his period, entitled *Ch'ing T'ai-tsung Wên Huang-ti shih-lu* (實錄), 65 chüan, was first compiled in the years 1652-55, but was revised in the years 1673-82. The final revision in 65 + 3 chüan was made during the years 1734-40. The classified collection of his edicts, entitled *Ch'ing T'ai-tsung Wên Huang-ti shêng-hsün*, (聖訓) 6 chüan, was printed in 1740.

Abahai had eleven sons, seven of whom reached maturity. The most important politically, aside from Fu-lin, was the eldest, Hodge [q. v.]. The sixth son, Gose 高塞 (H. 寬庵, 敬一主人, 1637-1670), had literary inclinations and was the author of a volume of verse, entitled 恭壽堂集.

Kung-shou t'ang chi. Gose held the rank of a prince of the fifth degree and was given the posthumous name, K'o-hou 愍厚. Of Abahai's fourteen daughters, nine married Mongols. The youngest, Princess K'o-ch'un, married Wu Ying-hsiung, the eldest son of Wu San-kuei (for both see under Wu San-kuei). Wu Ying-hsiung was executed in 1674.

[1/2/1a; *Huang Ch'ing k'ai-kuo fang-lüeh*, translation of the same, with notes, by E. Hauer; Daily records, letters, and memorials published in *Shih-liao ts'ung-k'an ch'u-pien*; 清皇室四譜 *Ch'ing Huang-shih ssü-p'u*; Howorth, H. H., *History of the Mongols* (1876), pp. 384-454; 清代帝后像 *Ch'ing-tai ti-hou hsiang*, vol. 1; 明清史料 *Ming Ch'ing shih-liao*, vols. 1-10; 燃藜室紀述 *Jan-li shih chi-shu*, chüan 27, 28; Hsieh Kuo-chên 謝國楨, 清開國史料考 *Ch'ing k'ai-kuo shih-liao k'ao*; 奉天通志 *Feng-t'ien t'ung-chih* (1934); 故宮週刊 *Ku-kung chou-k'an*, nos. 245-459; Imanishi Shunju 今西春秋, 清の太宗の立太子問題 in 史學研究 *Shigaku Kenkyû*, vol. VII, nos. 1-2 (1935); Meng Sên 孟森, 八旗制度考實 in *Bulletin of the Institute of History and Philology (Academia Sinica)*, vol. VI, pt. 3 (1936).]

FANG CHAO-YING

ABAHAI (Empress). See under Hsiao-lich.

ABATAI 阿巴泰, July 27, 1589-1646, May 10, member of the Imperial Family, was the seventh son of T'ai-tsu (Nurhaci). Although he took part in the expedition against the Weji tribe in 1611 and against the Jarut tribe of Mongols in 1623, he was thirty-eight *sui* before he was made a *beile* at the accession in 1626 of his younger brother, later known as T'ai-tsung (see under Abahai). Early in 1638 he refused to attend the reception prepared for a Mongol chieftain on the ground that he himself had not been granted appropriate rank. His constant grumbling led others to demand his punishment, but T'ai-tsung contented himself with imposing a fine of four suits of armor and twelve saddled horses. In 1629, while on a campaign into China through Mongolia, he deserted his colleague, Hodge [q. v.], at a critical moment in defiance of an agreement and was sentenced to dismissal, but was again pardoned by T'ai-tsung. He fought actively during the winter of this year and the following spring, but was involved in the retreat which lost Yung-p'ing and other cities to the Chinese (see under Amin). On the establishment in 1631 of the six ministries, he was put in charge of the

Board of Works. He fought again at the siege of Ta-ling-ho, but was reprimanded by T'ai-tsung in 1633 for incompetence in military operations. After another year of warfare he became (1635) the object of an imperial lecture on the value of daily exercise and the dangers of a life of pleasure. During the next year (1636) he, together with Ajige [q. v.], fought fifty-six battles and won an equal number of victories.

Having received in 1636 the title of Jao-yü 饒餘 *beile*, he took part in the Manchu military operations and was apparently co-operative until 1641 when he was again deprived of rank for leaving the field at the siege of Chin-chou. The sentence was commuted to the payment of a fine of 2,000 taels silver. Within a few months he contributed to the defeat of the Chinese general, Hung Ch'eng-ch'ou [q. v.], and the capture of Chin-chou. In 1642 he was appointed commander-in-chief of an expedition into China, with the title of Fêng-ming Ta Chiang-chün 奉命大將軍. What followed was an outstanding feat of warfare—a march from the Great Wall south through Chihli and Shantung in sixty days (November 27, 1642–January 27, 1643). He ravaged, at the same time, portions of Kiangsu. He is reported to have taken ninety-four towns and cities, some 360,000 prisoners, and booty amounting to 12,000 taels gold and 2,200,000 taels silver. Although the Manchus again retired to the north of the Wall, this invasion disclosed the helpless condition of China and paved the way for the collapse which began two years later. In 1644 Abatai was made Chün-wang 郡王, a prince of the second degree. In the following year he commanded troops in Shantung, but died early in 1646, a few months after he returned to Peking. He was succeeded by his fourth son, Yolo [q. v.], who was made a prince of the first degree in 1657. In 1662 Abatai was given posthumously the rank of a prince of the first degree and nine years later was canonized as Min 敏. His third son, Bolo [q. v.], was a distinguished general, and his second son, Bohoto 博和託 (posthumous name 溫良, d. 1648), was a prince of the fourth degree. Bohoto's son, Jangtai [q. v.] was also a great general.

[1/223/3b; 2/2/41b; 3/首 8/3a; 34/129/1a; Backhouse and Bland, *Annals and Memoirs of the Court of Peking*, pp. 155–56.]

GEORGE A. KENNEDY

AI Nan-ying 艾南英 (T. 千子 H. 天儒子), Dec. 30, 1583–1646, Sept. 19?, scholar, was a

native of Tung-hsiang, Kiangsi, and a *chü-jên* of 1624. Because of statements in his examination papers which were taken as ridiculing the eunuch, Wei Chung-hsien [q. v.], he was debarred for three successive periods (nine years) from competing in the Metropolitan examinations. Three years later (1627), when the eunuch was deprived of power, Ai was permitted to participate, but without success. In 1645, when Nanking fell and Kiangsi was over-run by the Manchus, he raised a small army to block the invaders. Failing in this, he fled to Fukien and joined the court of the Prince of T'ang (see under Chu Yü-chien) at Yen-p'ing where he died the following year. His collected works, in ten *chüan*, 天儒子集, *T'ien-yung-tzü chi*, were published in 1699 by his grandson, Ai Wei-kuang (艾爲琬, b. 1632). A geographical work by Ai Nan-ying, entitled 禹貢圖注 *Yü-kung-tu chu*, is given notice in the *Imperial Catalogue*. Both works were placed in the category of prohibited books, but both are extant—the latter appearing in the *Hsüeh-hai lei-pien* (see under Ts'ao Jung). Ai Nan-ying is said to have written many other works which were lost in the turmoil of the time. He achieved a reputation in his day as a master of the prevailing examination essay known as *pa-ku* 八股.

[M. 1/288/16b; M. 41/13/6a; M. 59/55/1a; *Tung-hsiang hsien chih* (1805) 11/26a, 21/31a; *T'ien-yung-tzü chi*, with portrait and *nien-p'u*; *Ssü-k'u* (see under Chi Yün), 14/2b, 49/8b; Goodrich, L. C., *Literary Inquisition of Ch'ien-lung* p. 219.]

L. CARRINGTON GOODRICH

AJIGE 阿濟格, Aug. 28, 1605–1651, Nov. 28, Prince Ying 英親王, was the twelfth son of Nurhaci [q. v.]. His mother was Empress Hsiao-lieh [q. v.] and he had two younger brothers, Dorgon and Dodo [qq. v.]. In 1625 he accompanied his half-brothers in a campaign against the Mongols, and in the following year was made a *beile*. Before Nurhaci died in 1626 he designated Ajige to be in control of one of the eight banners, but for some reason the order was never carried out by Nurhaci's successor, Abahai [q. v.]. Ajige was merely given several *niuru* in the two White Banners of his brothers, Dorgon and Dodo. Thereafter he assisted Abahai in various campaigns against neighboring countries. He took part in the invasion of China (1636), in the capture of the island, P'i-tao 皮島 (1637), in the siege of Chin-chou and Sung-shan (see under Hung Ch'eng-ch'ou and Tsu Ta-shou), and in the occupation of Ming cities and forts east of Shan-

haikuan, (1643). In 1636 he was made a prince of the second degree with the designation Wu-ying 武英郡王, but in 1644, after accompanying Dorgon to Peking, he was elevated to a prince of the first degree with the designation Ying. He was given the title Ching-yüan Ta Chiang-chün 靖遠大將軍 and commanded the army that was sent to Shensi by the northern route in pursuit of Li Tzū-ch'êng [q. v.]. Another army, under Dodo, marched to the same destination through Honan. In 1645 Ajige subjugated northern Shensi, and when Dodo was ordered south to Nanking Ajige was entrusted with the expedition sent to capture Li Tzū-ch'êng. He followed the rebel into Hupeh, and after administering a decisive defeat stabilized both Hupeh and Kiangsi—the forces under Tso Mêng-k'eng (see under Tso Liang-yü) surrendering to him at Kiukiang. But despite these victories, Ajige was recalled to Peking. Because he had reported the death of Li Tzū-ch'êng who was still living, and had offended on several other counts, he was fined instead of being given the customary rewards.

In 1648 Ajige subdued a local uprising at Tientsin and early in the following year he and Nikan (d. 1652, q. v.) were sent to Ta-t'ung, Shansi, to guard that place against the Mongols. But the general already in command at Ta-t'ung, Chiang Hsiang [q. v.], who had previously surrendered to the Manchus, suspecting that Ajige's forces were directed against him, rebelled as Ajige approached the city. Ajige, after being invested with the title Ting-hsi (定西) Ta Chiang-chün, surrounded Ta-t'ung and directed a siege. During the same year (1649) he requested Dorgon, who was then in Ta-t'ung directing the campaign in person, to appoint him assistant regent, but the request was refused. Later Ajige asked permission to erect a mansion for himself, but for this he was severely reprimanded. Late in 1649 when Chiang Hsiang was assassinated he recovered Ta-t'ung for the Manchus.

After the death of Dorgon (at the close of 1650) Ajige busily rallied supporters with a view to making himself regent. But when he was on his way to the funeral of Dorgon, he was arrested by Jirgalang [q. v.] and other princes, and was escorted to Peking and imprisoned. At first he was simply shorn of his titles and put under restraint with his family, but later the sentence was raised to solitary confinement, confiscation of his property, and expulsion of himself and his family from the imperial clan. Found in possession of weapons, and accused (late in 1651) of attempted arson in prison, he was compelled to

commit suicide. His descendants were, however, branch by branch gradually reclaimed by the imperial clan. A great-great-granddaughter of Ajige became the wife of Nien K'eng-yao [q. v.].

[1/168/59b; 1/223/10b; 2/1/7b; 3/ 3/16a.]

FANG CHAO-YING

A-k'o-tun 阿克敦 (T. 立軒, 冲和 H. 恆巖), May 4, 1685–1756, Feb. 22, official, was a member of the Chang-chia 章佳 clan and of the Manchu Plain Blue Banner. He was the father of A-kuei [q. v.]. After receiving the *chü-jên* degree in 1708 and his *chin-shih* in 1709, A-k'o-tun became successively a bachelor (1709–12), a compiler (1712–15), an expositor (1715–16), and a reader (1716–17) in the Hanlin Academy. In 1717 he was sent as head of a mission to Korea, being re-appointed in 1722 and 1724. On all of these occasions he was well received, owing in part to his impressive appearance and his dignified bearing. From 1718 to 1726 he served, among other posts, as sub-chancellor of the Grand Secretariat (1718–22), junior vice-president of the Board of War (1722–23), chancellor of the Hanlin Academy (1722–25), and senior vice-president of the Board of Ceremonies (1726) and the Board of War (1726). When K'ung Yü-hsün 孔毓珣 (T. 東美, d. 1730, age 65 *sui*), was summoned for an audience with the emperor in 1726 A-k'o-tun was sent to take his place as acting governor-general of Kwangtung and Kwangsi, and in addition was made Tartar General of Canton. In the following year he was transferred to the post of acting governor of Kwangtung, and later in the same year to that of Kwangsi. Unfortunately he did not get on well with his colleagues, and in 1728 as the result of charges brought against him by K'ung Yü-hsün and Yang Wên-ch'ien 楊文乾 (T. 元統 H. 霖宰, d. 1728, age 47 *sui*), he was deprived of his office and titles.

Three years later (1731) he was reinstated as an extra sub-chancellor of the Grand Secretariat, serving in the army of the Northwest in a campaign against the Eleuths. The operations proved embarrassing to the government, however, and in 1734 A-k'o-tun was made assistant to Fu-nai 傅鼐 (T. 閣峯, member of the Fuca 富察 clan, d. ca. 1738, age 62 *sui*), in the peace negotiations held at the tribal headquarters at Ili. Failing to accomplish its aims, the Commission returned to Peking in the spring of 1735. But three years later (1738) A-k'o-tun, in charge of another Commission, succeeded in concluding a boundary agreement. After his return to Peking, early in 1739, he filled many posts, among them

the following: junior and senior vice-president both of the Board of Works (1738-40) and of the Board of Punishments (1740); senior vice-president of the Board of Civil Office (1740-46), serving concurrently as lieutenant-general of the Chinese Plain White Banner (1742) and of the Manchu Bordered Blue Banner (1743); chancellor of the Hanlin Academy (1745-48); and president of the Censorate (1746). He was also president of the Board of Punishments (1746-48), and Associate Grand Secretary (1748). In 1748 an error was made in the Manchu translation of an edict conferring a posthumous title upon Empress Hsiao-hsien (see under Mishan). Since the edict was framed by the Hanlin Academy of which A-k'o-tun was in charge, A-k'o-tun was deprived of his post, but remained to serve as sub-chancellor of the Grand Secretariat. Soon after, he was re-appointed president of the Board of Punishments, serving concurrently as lieutenant-general of the Chinese Bordered White Banner, and later as chancellor of the Hanlin Academy. Early in 1749 he was reinstated as Associate Grand Secretary. Thereafter he served the government without interruption until his retirement in 1755 owing to trouble with his eyes. During his last years of service, when the emperor was journeying to Jehol, Honan, and Fengtien, he was three times (1749, 1750, and 1754) entrusted with the conduct of affairs at the capital. He died early in 1756 and was canonized as Wên-ch'in 文勤.

A-k'o-tun was forthright in character, aligning himself with no political party. Though he and Nien Kêng-yao [q. v.] were friends and fellow members of the Hanlin Academy, he declined to join Nien when the latter was in power. He achieved high literary distinction and on many occasions was in charge of examinations. He served as vice-director for the compilation of the second edition of the *Ta-Ch'ing hui-tien* (see under Wang An-kuo), commissioned in 1724 and completed in 1733; of the first edition of the *Pa-ch'i t'ung-chih* (see under Li Fu); and of the first edition of the *Ta-Ch'ing i-t'ung chih* (see under Hsü Ch'ien-hsüeh). His collected works, entitled 德蔭堂集 *Tê-yin-t'ang chi*, 16 *chüan*, were published in 1778 by his son, A-kuei, and later (1816) were reprinted, together with his *nien-p'u*, 1 *chüan*, compiled by his great-grandson, Na-yen-ch'êng [q. v.].

[1/309/4b; 2/16/3b; 3/17/1a; 4/26/10a; 9/20/3a; 11/35/53b.]

S. K. CHANG
J. C. YANG

A-kuei 阿桂 (T. 廣庭 H. 雲巖), Sept. 7, 1717-1797, Oct. 10, official and general, was a member of the Chang-chia 章佳 clan and of the Manchu Plain Blue Banner. He was the only son of A-k'o-tun [q. v.] and for a time (1736) studied under Shên T'ung [q. v.]. Owing to his father's merits, he was awarded an honorary licentiate and was appointed (1736) a secretary of the Court of Judicature and Revision. But he was not satisfied with the appointment. In 1738 he passed the examination for *chü-jên*, and a year later was made a second class secretary in the Board of War. In 1743 he rose to a department directorship in the Board of Revenue, but was degraded three years later to an assistant department directorship in the Board of Civil Office. In 1748 he was given his first border assignment, as a secretary in the army sent to pacify the aborigines of Chin-ch'uan in Szechwan. Unfortunately he reached his post just when the commanders, Chang Kuang-ssü [q. v.] and No-ch'in (see under Chang Kuang-ssü) were impeached for imputing to each other the blame for failure to conquer the aborigines. A-kuei, accused of taking the part of Chang Kuang-ssü, and of deceiving No-ch'in, was forthwith ordered to Peking for trial. Although Chang and No-ch'in were executed, A-kuei was pardoned (1749) in consideration of his lack of experience, and as a favor to his aged father. In 1750 he was reinstated as assistant department director in the Board of Civil Office. Elevated to the post of a department director in 1752, he was sent to Kiangsi as provincial judge, but was recalled in 1753 and made a reader in the Grand Secretariat. As a sub-chancellor in the latter office he was sent in 1755 to Uliastai as quartermaster for the armies under Bandi [q. v.] which were then in the newly conquered Ili valley. For a time in 1756 A-kuei was in Peking to mourn the death of his father, but in the middle of that year was again sent to Uliastai where he became assistant military governor. He arrived in time to take part in the subjugation of a Mongolian prince who, after Amursana [q. v.] had rebelled in Ili (see under Bandi), attempted to revolt in Mongolia. In 1757 after the rebellion of Amursana was suppressed, A-kuei was given the rank of junior vice-president of the Board of Works and sent to Khobdo to stabilize western Mongolia and prevent the Eleuths from escaping to Siberia.

In 1758 A-kuei was recalled to the capital because of Imperial dissatisfaction at his failure to prevent the escape of an Eleuth chief. During this time a rebellion of Mohammedans broke out

in Eastern Turkestan and Chao-hui [*q. v.*], who was detailed to suppress it, was besieged while camping before Yarkand. A-kuei was ordered to join Fu-tê [*q. v.*] in effecting Chao-hui's release. Early in 1759 the siege was raised and within the year the rebellion was crushed. After the armies withdrew A-kuei supervised the colonization of the Ili valley with Mohammedans from Aksu and other nearby cities, in order to provide the garrison with food. The land was fertile and, under A-kuei's able management, crops in the first year (1760) were abundant. Thus the Ili valley was made self-supporting for the garrison and for the colonists, and it remained peaceful for more than a hundred years. A-kuei returned to Peking in 1763 and began to serve as president of the Board of Works, a post to which he had been promoted two years earlier. He was also appointed to the Grand Council, and his family was enrolled in the higher Plain White Banner.

In 1764 A-kuei served for a time as acting governor-general of Szechwan to investigate disturbances among the aborigines. In the following year he was again dispatched to Turkestan to direct the subjugation of the Mohammedans of Wu-shih (Ush) who had rebelled. After a siege of more than half a year the city was taken and the revolt suppressed. Nevertheless A-kuei was reprimanded for not prosecuting his campaign with more vigor and was ordered to assist the military-governor of Ili, Ming-jui [*q. v.*], in systematizing colonial affairs. When Ming-jui was recalled (1766) and sent to Yunnan (1767) in command of an army that was to subjugate Burma, A-kuei succeeded him as military-governor. In 1768 Ming-jui's campaign into Burma met with overwhelming defeat and a new army was assembled in Yunnan with Fu-hêng as commander-in-chief and A-kuei and A-li-kun (see under Fu-hêng) jointly second in command. A-kuei hastened back to Peking in the middle of 1768 and, now president of the Board of War, proceeded to Yunnan where for a time he served as governor-general, a post he relinquished in 1769 to devote himself to military matters. Emperor Kao-tsung was determined, despite the previous disaster, to bring Burma to terms and therefore authorized a new expedition in 1769 under the three commanders. But climate and tropical diseases proved inhospitable to the armies which, while victorious in several engagements, had finally to withdraw. With the death of A-li-kun and the retirement of Fu-hêng on account of illness, A-kuei was left in supreme command. A truce was arranged with the Bur-

mese who promised tribute, and A-kuei returned to Yunnan. But soon (1770) the truce was broken, for the officer sent by A-kuei to demand the tribute was detained. Held responsible for this turn of events, A-kuei was deprived (1771) of his rank and offices, and was ordered to serve in the army under his successor, Wên-fu 溫福 (T. 履綏, d. 1773) who had been detailed to guard the Yunnan border. That border, however, was comparatively quiet, owing to the fact that the Burmese were then concerned with nearer neighbors, the Siamese.

Even before the above-mentioned retreat from Burma, uprisings took place among the aborigines of the wild and almost inaccessible part of western Szechwan, known as Ta Chin-ch'uan and Hsiao Chin-ch'uan. The chieftains of those regions were powerful, and knew how to make the best use of their advantageous locations which they defended with stone forts at strategic passes in the mountains. About the close of the year 1771 Wên-fu was ordered to transfer his forces from Yunnan to Szechwan to subdue these regions. A-kuei accompanied the army and, by dint of vigorous fighting, was made second in command to Wên-fu. While the latter attacked (1772) Hsiao Chin-ch'uan rebels from the east, A-kuei led an army against them from the south. By the close of that year Hsiao Chin-ch'uan was virtually subdued, but the chief rebel of the region took refuge in Ta Chin-ch'uan, and the campaign had to be pushed on into the latter area. In the middle of 1773 a new rebellion broke out among the Hsiao Chin-ch'uan aborigines, and in the engagement Wên-fu's army at Mu-kuo-mu was almost wholly annihilated. Wên-fu himself and many other generals forfeited their lives. A-kuei retreated to safer zones and evacuated most of the conquered area, taking care to leave strong garrisons at strategic points for use as bases in future operations. Soon he was made commander-in-chief with orders to operate from the east, his former army on the southern route being left to the command of Fu-tê and Ming-liang [*q. v.*]. Within the year (1773) Hsiao Chin-ch'uan was recovered, but Ta Chin-ch'uan, while defended by only a few thousand men, withstood the attack for three years, every mountain and every pass being relinquished only after the most severe fighting. Their stone forts would perhaps have been impregnable had A-kuei not made use of cannon, constructed under the direction of the Portuguese missionary, Felix da Rocha (see under Ho Kuo-tsung), who reached A-kuei's headquarters in the autumn of 1774.

The rebel capital was finally surrounded and So-no-mu 索諾木, chief of Ta Chin-ch'uan, surrendered (Mar. 23, 1776). According to a pre-arranged plan a select group of captives was escorted to Peking where A-kuei arrived two months later at the head of his victorious army. He was personally welcomed by the emperor outside the gates of the capital, and was fêted in the Palace.

The conquest of Chin-ch'uan was completed after five years of fighting and at the expenditure of seventy million taels of silver—more than twice the sum consumed in the conquest of the Ili valley and Turkestan, although the latter comprised an area twenty times that of Chin-ch'uan. Only by patient and laborious fighting with the aid of cannon, and by cutting off the supplies of both food and ammunition could the inhabitants of Chin-ch'uan be subdued. The conquered territory was re-peopled with loyal tribesmen and military colonists, and did not cause trouble again.

For his exploits A-kuei was handsomely rewarded. Early in 1776 he was raised to Duke of the first class with the designation Ch'êng-mou ying-yung 誠謀英勇公. He was also made assistant Grand Secretary, president of the Board of Civil Office, and was concurrently in charge of other offices. In 1776 he was once more dispatched to Yunnan to prepare for another expedition into Burma. While there he was elevated to the rank of Grand Secretary, and in 1777 was recalled to Peking. Burma, having in the meantime been weakened by internal strife and by conflict with Siam, began in 1788 to send tribute to Peking—a relation that existed until 1886 when that country was absorbed by Britain.

A-kuei led troops in two more campaigns against rebellious Mohammedans in Kansu. Both disturbances were caused by a new sect of Mohammedans which rose against the old order recognized by the government. The first rebellion took place in 1781, in the Ho-chou and Lan-chou region, and was suppressed in six months. Remnants of the new sect revolted three years later (1784), but were put down in four months (see under Li Shih-yao). For the latter victory, A-kuei was given the additional hereditary rank of *Ch'ing-ch'ê tu-yü*.

From 1779 to 1789 A-kuei, though a senior member of the Grand Council and the Grand Secretariat, spent most of his time in the provinces, repairing broken dikes along the Yellow River in Honan, inspecting conservancy on the waterways, or investigating cases of official corruption in the provinces. At the same time he

directed the above-mentioned Mohammedan campaigns. During these and the ensuing years of active service in Peking (1789-96), he was usually entrusted with affairs in the capital while the emperor was in Jehol or on other tours. This responsibility naturally came to A-kuei in view of his unquestioned integrity. But it is probable also that the powerful Ho-shên [q. v.] fearing, on his own account, to have such a trustworthy official near the emperor, saw to it that he was sent away from the capital as often as possible. Nevertheless, A-kuei continued to hold his posts, and with them the esteem of the emperor, until his eightieth year (1796) when he was relieved on grounds of illness. After his death in the following year, he was posthumously given the title of Grand Guardian, the designation Wên-ch'êng 文成, and the right to have his name celebrated in the Temple of Eminent Statesmen. For his share in the four major military achievements of the Ch'ien-lung period—the conquest of Ili and Turkestan, the pacification of Chin-ch'uan, the stabilization of Taiwan, and the campaign in Nepal—his portrait was hung in the Tzû-kuang ko (see under Chao-hui). The last two campaigns—the ones in Taiwan and Nepal—were conducted in the field by Fu-k'ang-an [q. v.], but A-kuei was given credit for the assistance he lent the emperor in directing the operations from the capital. Following the example set after the conquest of Ili and Turkestan, sixteen scenes depicting memorable events of the Chin-ch'uan war were painted on the walls of the Tzû-kuang ko and were later engraved. A complete set of these sixteen engravings, known as 平定兩金川戰圖 *P'ing-ting liang Chin-ch'uan chan-t'u*, is preserved in the Library of Congress. The engraving was done in China some time between 1776 and 1786.

Of the descendants of A-kuei the most illustrious was Na-yen-ch'êng [q. v.] who, in the course of his official career, won the rank of viscount.

[Na-yen-ch'êng [q. v.], *A Wên-ch'êng kung nien-p'u*; 1/324/1a; 3/27/23a 補錄; 7/18/7a; 18/16/10a; Chao-lien [q. v.], *Hsiao-ting tsa-lu* and *Hsü-lu*, *passim*; Shên T'ung [q. v.], *Kuo-t'ang chi* 6/5a, 8/15a; Yung-yen [q. v.], *Chia-ch'ing ch'ung-hsiu i-t'ung-chih*, chüan 423; *P'ing-ting Chun-ko-êr fang-lieh chêng-pien*, and *hsü-pien* (see under Fu-hêng); *P'ing-ting liang Chin-ch'uan fang-lieh* (see under Wang Ch'ang).]

KNIGHT BIGGERSTAFF

AMIN 阿敏(懿), d. 1640, Dec. 28, age 55 (*sui*), member of the Aisin Gioro Clan, was the second son of Šurhaci [q. v.]. In 1608, and again in 1613,

he played an important part in the war against the Ula tribe (see under Bujantai). At first he held the rank of a *taiji* 台吉, Mongolian word for a minor prince. In 1616 when his uncle, Nurhaci [q. v.], assumed the title of Khan or Emperor, Amin was made one of the Four Senior Beile (see under Nurhaci) to assist in the administration. In order of seniority he was known as the Second Beile, and was given command of the Bordered Blue Banner. He took part in 1619 in the great battles against the expeditionary force sent by the Ming Court (see under Yang Hao). In 1621 he fought bravely during the taking of Shên-yang and Liao-yang and then commanded the expedition which drove Mao Wên-lung [q. v.] from Korea. In 1626, after Nurhaci died and Abahai [q. v.], the Fourth Beile, succeeded to the throne, Amin and the other two Senior Beile, Daišan and Manggültai [qq. v.], ruled jointly with Abahai. In 1627 Amin was in command of the expedition to Korea and was successful in forcing the king of Korea to sue for peace. His aim in subjugating Korea was probably to make himself king of that country, but he was opposed by the other princes who had been sent as his assistants, including his own brother, Jirgalang [q. v.], and his nephews, Dudu (see under Cuyen) and Yoto [q. v.]. When these princes signed separately a treaty with the Korean king, Amin was so angry that he set his troops free for three days of pillaging.

In 1629, when Abahai invaded China, Amin was left at Mukden as regent. After Abahai returned to Mukden in April 1630 Amin was sent to Yung-p'ing to guard the four cities that had been recently conquered. Amin arrived at Yung-p'ing on May 6, but soon the Ming troops counter-attacked and defeated the Manchus in several battles. On June 22, when the Ming troops were approaching, Amin fled from Yung-p'ing, but not before he had plundered the city and massacred the Chinese inhabitants. Upon his arrival at Shên-yang in July Amin was arrested and tried for fleeing from his post, for not having confronted the enemy in a single engagement, for losing many warriors, and for other misdemeanors. A council of princes and high officials condemned him to death on sixteen counts, but Abahai commuted the sentence to incarceration. Amin died in prison.

The fall of Amin cleared the way for Abahai to consolidate his powers over the other princes. The Bordered Blue Banner which Amin had controlled was given to his younger brother, Jirgalang, a devoted follower of Abahai. From this it is clear that Abahai was still fearful of radically

altering the Banner arrangements which his father had designated (see under Nurhaci). But the elimination of Amin made it easier for Abahai to reduce the power of Manggültai (1631) and to appropriate for himself the latter's Plain Blue Banner.

[1/221/5a; 2/3/11b; 3/首9/1a; Hauer, E., *K'ai-kuo fang-lüeh*, pp. 236-41, *passim*; 34/133/1a; Mêng Sên 孟森, 八旗制度考實 in *Bulletin of the Institute of History and Philology (Academia Sinica)*, vol. VI, part 3 (1936).]

GEORGE A. KENNEDY

AMURSANA 阿睦爾撒納, d. 1757, *taisha* of the Khoits, who was instrumental in the Chinese conquest of Sungaria, was a son of Boitalak 博託洛克, daughter of Tsewang Araptan [q. v.], who was married (1714) to Danjung 丹衷, the eldest son of Latzan Khan (see under Tshang-dbyangs-rgya-mtsho). Some time after Danjung died (about 1717, said to have been killed by his father-in-law), leaving a son, Banjur 班珠爾, Boitalak married a *taisha* of the Khoits (see under Galdan) and later gave birth to Amursana. (Emperor Kao-tsung asserted that Boitalak had conceived before her second marriage, thus demonstrating that Amursana had no claim to be *taisha* of the Khoits—a statement that can scarcely be taken at face value. Some accounts assert that the mother of Amursana was a daughter of Boitalak, which seems equally improbable).

As a tribe, the Khoits were lower in rank than the other Western Mongols and their *taisha* was himself subordinate to the Derbets (see under Galdan) who in turn were under the rule of the Khuntaisha of the Sungars. When Amursana became *taisha* of the Khoits, he found the power of the Sungars waning. Galdan Tseren (see under Tsewang Araptan), the powerful and intelligent ruler of the Sungar empire, died in August or September, 1745, and was succeeded by his second son, Tsewang Dorji Namjar. The latter was quite young and was more interested in killing dogs than attending to affairs of state. In 1750 a group of his high officials or *saisan* 宰桑 rebelled, captured him, and after taking out his eyes, sent him a prisoner to Aksu. They proclaimed, as *taisha* of the Sungars, the eldest but illegitimate son of Galdan Tseren, Lama Darja 喇嘛達爾札 (d. 1752). In spite of his low birth, Lama Darja met little opposition except from Davatsi 達瓦齊 (d. 1759), grandson of the famous Cheren Dondub (see under Tsewang Araptan) who once conquered Tibet. In 1751

Davatsi was defeated by Lama Darja and with about a dozen men escaped westward to the Kazaks. Among his few followers was Amursana who finally returned to the Tarbagatai region where his people had remained. Collecting a thousand men, they marched to Ili where Lama Darja resided. They surprised him and killed him on January 13, 1752. Davatsi thus became *taisha* of the Sungars and richly rewarded Amursana for his service.

During these years of civil war the Sungars were weakened and impoverished. After 1750 some of them, tired of fighting or fearful of persecutions, escaped to Mongolia where they surrendered to Emperor Kao-tsung. The fugitives brought with them all their belongings, their cattle and their men, among whom were Salar 薩拉爾, a *saisan* who surrendered in 1750 and Tseren 車凌 (d. 1758), *taisha* of the Derbets who surrendered in 1753 with about three thousand families of his tribesmen. In 1754, owing to persecution by Davatsi, Amursana also declared allegiance to Emperor Kao-tsung. He brought with him five thousand soldiers, and more than four times that number of women and children who constituted a part of the Khoit tribe. As most of the Khoshotes (see under Galdan) had already surrendered, it seems that only the Sungars remained under Davatsi who is described as a drunkard and an incompetent ruler.

Grasping this opportunity to settle once for all the Sungarian problem which had troubled China for some sixty years, Emperor Kao-tsung made preparations for a final advance on Ili. As Amursana volunteered to take the vanguard he was given (late in 1754) a principedom of the first degree and early in 1755 was made assistant commander of the Northern Route Army—Bandi [q. v.] being the commander-in-chief. They set out from Uliasutai in March, and three months later combined with the Western Route Army under Salar and Yung-ch'ang (永常, d. 1755). They met little or no resistance and took Ili without fighting. Many Sungars simply surrendered. Davatsi collected an army south of Ili, but was easily routed (June 20) and fled towards Aksu whose *beg* had him captured and sent to Ili. Davatsi was escorted to Peking where he was delivered as a captive amid great celebrations. But he was soon pardoned and given a principedom of the first degree. He was allowed a mansion in Peking where he died in 1759, and after 1783 his descendants became hereditary princes of the fourth degree.

Before the expedition set out, Emperor Kao-tsung proclaimed that the four Eleuth tribes of Sungaria would be resettled in their own territory, each tribe having its own Khan who would receive his appointment from Peking. The emperor intimated that he had Amursana in mind as Khan of the Khoits. However, no sooner had Amursana reached Ili than he became intoxicated by his easy successes. He was dissatisfied with the award of Shuang Ch'in-wang 雙親王, or a principedom of the first degree entailing double stipends and privileges. Desiring the power of an independent Khan of the Eleuths, he spurned the promise of ruling only the Khoits. He did not hide his intention, but openly acted as a conqueror, telling Bandi to inform the emperor that he wished to be made Khan of the four Eleuth tribes. When his rebellious attitude became known he was ordered to proceed at once to Peking. Realizing, however, that once he left Ili he might never be able to return, he escaped on September 24, 1755 from the troops that were to escort him to the capital. He then carried out his premeditated rebellion and most of the Eleuths followed him. The main Chinese armies having been withdrawn, Bandi was helpless to do anything and so committed suicide on October 4. Thus for the following eight months Amursana was sole ruler of the Eleuths. Among those who did not rebel with Amursana was Taisha Tseren of the Derbets who was given the title, Tegus Khuruk Dalai Khan, a distinction that was handed down to his descendants.

Emperor Kao-tsung fully determined once more to subjugate the Sungars. He first announced the appointment of a Khan to each of the four tribes as promised, hoping thus to prevent their chiefs from joining the revolt. Then large armies were sent to capture Amursana. Late in March, 1756, Ili was retaken, but Amursana escaped for a second time to the Kazaks. Despite a threat to raid his country, Ablai 阿布賚, King of the Eastern Kazaks, refused to surrender the fugitive. The emperor was infuriated with the failure of his generals to capture Amursana, remarking that his good-for-nothing generals were only wasting time and money. He ordered them discharged and their forces withdrawn, and appointed Chao-hui [q. v.] commander of a small garrison to supervise the colonization of Ili. The mistake of withdrawing the armies became obvious when, late in 1756, another general rebellion broke out, led by many of the newly appointed Khans

and princes, except Tseren of the Derbets. The rebellion was incited by Amursana who returned to Ili to direct it. The post-routes were again cut, but Chao-hui fought his way back to Barkul, memorializing the throne this time to take drastic measures against the insurgents. In 1757 expeditionary forces again invaded Ili and quickly routed the rebels. Amursana escaped for a third time to the Kazaks, but the Eastern Kazaks soon acknowledged Chinese suzerainty and made his stay unsafe. He then escaped to Siberia where he died of small-pox sometime in the autumn of 1757. The Russians sent back his remains which were destroyed. It is said that he left an infant son who was put in prison and remained there until his death in 1804 or 1805.

As the Eleuths had twice rebelled under Amursana they were, on the advice of Chao-hui, harshly punished by imperial order. In 1757-58 many hostile Eleuths were executed under Chao-hui's ruthless administration. Those who remained were allotted, under close supervision, some grazing lands in the Ili region, and others were transported to Heilungkiang. They were officially called Eleuths and the name Sungar was discontinued. Certain other Eleuth tribes such as the Khoshotes who lived in Kokonor did not take part in the rebellion. Some Khoshotes from the Ili region migrated to Chahar. The Derbets, under Taisha Tseren, refused to join Amursana and have since lived in western Mongolia. The Turguts who had migrated to the Caspian Sea (see under Tulišen), upon hearing of the annihilation of the Sungars, migrated slowly back in the years 1771-72. Those of them who survived the journey were allotted pastures southwest of Khobdo. As to the Khoits, some of them were incorporated under the Derbets; the rest, under the Jasaktu Khanate. The ruling house of the Sungars—except Davatsi's branch in Peking—is represented only by the descendants of Dantsila (see under Galdan) who surrendered in the K'ang-hsi period.

The subjugation of the Eleuths led to the rebellion of the Mohammedans south of the T'ien-shan range and the final conquest of that region (see under Chao-hui). The prestige of Emperor Kao-tsung extended far into Central Asia. He put the conquered region under a military governor and sent Manchus and Chinese to settle it. After Tso Tsung-t'ang [q. v.] reconquered Chinese Turkestan (1877) and Russia returned Ili (1881), the new province of Sinkiang or "New

Dominions" was created (1882-84) from these regions.

[*P'ing-ling Chün-ko-er fang-lüeh* (see under Fuhêng); 皇興西域圖志 *Huang-yü Hsi-yü t'u-chih*; Chao-lien [q. v.], *Hsiao-t'ing tsa-lu, hsü-lu*; Hung-li [q. v.], *Ch'ing Kao-tsung yü-chih wén, ch'u-chi, chüan* 22; see bibl. under Galdan].

FANG CHAO-YING

AN Ch'i 安岐 (T. 饒周 H. 麓村, 松泉老人), b. 1683 (?), salt merchant and connoisseur of art, was the son of a Korean servant (or slave) in the family of the Manchu minister, Mingju [q. v.]. He therefore belonged to the latter's banner—the Plain Yellow. Mingju retired in 1688 from his post as chief Grand Secretary, but never lost his political influence, possibly owing to his great wealth. Part of this wealth he obtained by sending out trusted agents to buy salt at wholesale prices from the government salt monopoly at Tientsin and then retail it. He supplied his agents with capital and lent his influence to make them secure against government interference. In return he took interest on his capital and whatever perquisites his agents offered him.

An Ch'i's father, An Shang-i 安尚義 (T. 易之), sometimes known as An Shang-jên (仁) or An San (三), was such a merchant in the employ of Mingju. He made his residence in Tientsin, bought salt from the salt controller of Ch'ang-lu (長蘆, Tientsin Area), and retailed it under two aliases: Chin I (金義) and Ch'ien Jên (錢仁). Trading under fictitious names was essential since it was illegal for bannermen to be salt merchants. Though the identity of An Shang-i must have been known to many, no one dared to expose him for fear of reprisal. When An Shang-jên entered the business is not known, but by 1691 he felt so restricted in the territory allotted to him in Chihli that he took over from another merchant the right to sell salt in north-central Honan. By 1696 his territory included southeastern Honan and by 1703 also the central part of that province. These territories were formerly supplied by another salt merchant, Chang Lin 張霖 (T. 汝作 H. 魯庵, 臥松老衲, d. 1713), whose family had also obtained capital from Mingju and had long monopolized the trade. On becoming opulent Chang purchased official ranks and served from 1700 to 1701 as financial commissioner of Yunnan. Why he abandoned the salt business is not clear, but it may have been

due to some determination of Mingju to transfer the right to another merchant. On the other hand, it is possible that Chang Lin himself considered it better for his official career if he abandoned his status as a merchant. But in 1701 he was cashiered and he retired to Tientsin where he tried to resume his former trade. He borrowed through the manager of one of the imperial farms a large sum of money (some 700,000 taels) with which he purchased the right to sell salt in eastern Chihli, in central Honan and in a part of Shansi. Because his capital came from the emperor's own purse, he was able to exclude other merchants—even more ruthlessly than An Shang-i whose capital came only from a minister.

About 1703 An Ch'i entered his father's business in Tientsin, probably after some financial arrangement had been made with Mingju. But in 1709 the An family became involved in a law-suit. The family desired to expand the business southwest of Peking, but the agent who supplied that region, declining to be forced out of business, appealed to the governor, Chao Hung-hsieh (see under Chao Liang-tung), for justice. He pointed out that An Shang-i and An Ch'i had purchased from Chang Lin, for about 169,000 taels, the privilege of retailing salt in eastern Honan but that, being bannermen, they had no legal right to do so, even under aliases; for such privileges could be granted only by the government. Chang Lin had himself been involved in a law-suit and now testified against the Ans. After much delay An Shang-jên was brought before the bench early in 1710. Despite his denials, the charges were proven true. Governor Chao terminated the case by fining An Shang-jên about 169,000 taels and then released him. In the course of the trial he repeatedly informed the emperor that pressing the case might evoke reprisals owing to the fact that too many former officials of Chihli had been involved. Thus An Shang-jên and An Ch'i continued to reside at Tientsin as salt merchants.

An Ch'i used part of his means to make an excellent collection of paintings and calligraphy, and in time became a connoisseur in these fields. Many of his items are said to have come from the collections of Hsiang Yüan-pien 項元汴 (T. 子京 H. 墨林, 1525-1590), Pien Yung-yü [q. v.], Liang Ch'ing-piao 梁清標 (T. 玉立 H. 蕉林, 1620-1691), and other famous collectors. The studio in which he housed his collection he called Ku-hsiang shu-wu 古香書屋. He was hospitable to men of letters who were

always welcome in his country villa known as Ku-shui ts'ao-t'ang 沽水草堂. Among those whom he befriended was Ch'ien Ch'ên-ch'ün [q. v.] who was at least twice (1715 and 1719) his guest. Ch'ien eulogized An on the latter's fiftieth birthday (about 1732).

In 1725, when Tientsin was raised from a garrison post (衛) to a department seat (州城), An Ch'i and his father volunteered to rebuild the city wall from their own funds. The salt censor at Tientsin, Mang-ku-li 莽鹄立 (T. 卓然, 1672-1736), reported the offer to Emperor Shih-tsung who promptly accepted it. The wall had a height of thirty feet (Chinese) and a circumference of about five *li*. It took six years to build, and during that time An Ch'i and his father not only financed it but made regular inspections of the progress of the work. It seems that An Ch'i spent his entire fortune on this public enterprise, and finally had to sell his collection of paintings to complete it. He recorded that during the construction he had to refrain from buying certain paintings which later haunted him in his dreams. Though the An family was celebrated for its philanthropic activities, it is difficult to believe that An Ch'i undertook the wall-building enterprise voluntarily. The intrigues that resulted finally in the succession of Yin-chên [q. v.] to the throne in 1722 may afford a clue. The An family had contributed much to the wealth of Mingju whose son K'uei-hsü [q. v.] was not only related to the emperor's opponent, Yin-t'ang [q. v.], but supported the claims of another of the emperor's antagonists, Yin-ssü [q. v.]. Though K'uei-hsü had been dead five years when Yin-chên ascended the throne the emperor bore such hatred toward him that he insisted an opprobrious inscription be carved on his tombstone (see under K'uei-hsü). As former servants of K'uei-hsü, the An family may well have been under threat or suspicion, in which case An Ch'i engaged in the enterprise to satisfy old grievances.

An Ch'i left an annotated catalogue of the paintings or examples of calligraphy he had seen or possessed, entitled 墨緣彙觀 *Mo-yüan hui-kuan*, 4 *chüan*. It was completed in 1742 and was probably printed at the same time. It was reprinted by Tuan-fang [q. v.] in 1900 and in 1909. This catalogue is highly prized by collectors for its detailed description of the items enumerated. At least one of the paintings formerly in An Ch'i's possession, entitled "Plums", and painted by Tsou Fu-lei 鄒復雷 of the

Yüan dynasty, is in the Freer Gallery of Art, Washington, D. C.

[天津縣新志 *T'ien-chin hsien hsien-chih* 21之四/4a, 21之一/32a; *T'ien-chin hsien-chih* (1739) 18/14b, 7/1b; T'eng Chih-ch'êng 鄧之誠, 骨董瑣記 *Ku-tung so-chi* 4/23b; Yü Shao-sung 余紹宋, 書畫書錄解題 *Shu hua shu-lu chieh-t'i* 6/37a; *Ch'ien Wên-tuan kung nien-p'u* (see under *Ch'ien Ch'ên-ch'ün*) 上/31b; *Ch'ien Ch'ên-ch'ün*, *Hsiang-shu chai wên-chi* 13/16a; 文獻叢編 *Wên-hsien ts'ung-pien*, nos. 2, 12; Liu Tê-kung 柳得恭, 溧陽錄 *Luan-yang lu* (in 遼海叢書 *Liao-hai ts'ung-shu*, first series) 2/10a; Lin-ch'ing [q. v.], *Hung-hsüeh yin-yüan t'u-chi* 3上 (康山拂槎); Yin-chên [q. v.], 硃批諭旨 *Chu-p'i yü-chih*, 莽鵠立, p. 19b.]

FANG CHAO-YING

AN, Prince. See under Yolo.

AN-tsung Chien Huang-ti, temple and posthumous names of Chu Yu-sung [q. v.].

ANFIYANGGŪ 安費揚古 (武), 1559-1622, Aug. 7, was one of the earliest companions of Nurhaci [q. v.]. His biographers state that he belonged to the Giolca 覺爾察 clan and that his father, Wambulu 完布祿, remained loyal to Nurhaci despite efforts of the Janggiya 章嘉 and Nimala (尼瑪蘭) people to tempt him to rebel. Behind this statement lies a bitter dissention in Nurhaci's own clan which the official Ch'ing historians tried to conceal. There is no clan named Giolca among the 641 listed in the Genealogy of the Manchu Clans, 八旗滿洲氏族通譜 *Pa-ch'i Man-chou shih-tsu t'ung-p'u*, 80 + 2 *chüan*, completed early in 1745. Giolca was the place in which Nurhaci's granduncle, Desiku 德世庫, had settled, and it seems probable that Anfiyanggū was one of Desiku's descendants. Janggiya and Nimala were similarly the homes of two other of Nurhaci's granduncles whose descendants were hostile to Nurhaci's plans for conquest. Anfiyanggū, who was the same age as Nurhaci, joined the latter in all the expeditions by which between 1583 and 1593 he subdued the smaller tribes round him and crushed his hostile relatives at Janggiya and Nimala. During a battle with Hada forces (see under Wan) in 1593 Anfiyanggū saved Nurhaci's life, for which the title *Songkoro Baturu*, "eagle-like conquering hero", was conferred upon him. Attached to the Bordered Blue Banner, he took part in all of the larger campaigns of the next twenty years, and in 1615 was appointed one of the five chief councilors in the

newly organized administration, the other four being Eidu, Hürhan, Fiongdon, and Hohori [qq. v.]. He died one year after he had assisted in the capture of Shên-yang and Liao-yang. In 1659 the posthumous name, Min-chuang 敏壯, was conferred upon him and a tablet was erected in memory of his services to the founding of the dynasty.

Anfiyanggū and his descendants held the hereditary captaincy of four companies in the first division of the Bordered Blue Banner. In memory of Anfiyanggū's exploits, the minor hereditary rank of *Ch'ing-ch'ê tu-yü* was conferred on one of his sons (1650) and on a great-grandson (1713). Another son was killed in battle and was rewarded with the hereditary *Ch'ing-ch'ê tu-yü*. A grandson, named Sun-t'a 孫 (遜) 塔, (d. 1666), was onetime president of the Board of Works (1656-60) and in 1664 was made a first class baron.

[1/231/7a; 3/261/23a; 4/3/11b; 11/1/16b; 34/16/1a; 34/178/1a; 34/276/1a; 34/292/3b, 17a.]

GEORGE A. KENNEDY

AO-pai. See under Oboi.

ASITAN 阿什坦 (壇), (T. 海龍), d. 1683 (possibly 1684), Manchu official and translator, was a member of the Wanggiyan 完顏 clan and a descendant of the imperial family of the Chin dynasty (1115-1234). His father, Daciha 達齊哈, was a follower of Nurhaci [q. v.]. Later the family, which belonged originally to the Manchu Bordered Blue Banner (lowest of the eight banners), was transferred to the Bordered Yellow Banner as bond servants of the Imperial Household with the privilege of an hereditary captaincy of a company. Asitan studied both Chinese and Manchu, and in 1645 was appointed a secretary in the Grand Secretariat (then known as the Inner [Three] Courts 內院). In 1652, at the first of the two special examinations for Manchus, he became a *chin-shih*, ranking as third of the second class, or as sixth among the fifty bannermen who passed. In the same year he was promoted to the post of a supervising censor, in which capacity he is said to have memorialized the throne against the translation of Chinese novels into Manchu, on the ground that they diverted people from reading serious works; against the unseemly going out into crowded streets on the part of Manchu women; and on the necessity of codifying the nine-rank system (九品制) of rating official posts in order to avoid confusion in promotions and degradations.

These memorials were all approved and were more or less put into practice.

In 1654 Emperor Shih-tsu (see under Fu-lin) ordered the abolition of the Office of the Imperial Household (Nei-wu fu 內務府), which had charge of affairs inside the Palace and which since the time of his father or grandfather had been managed by Manchu or Chinese bannermen. He restored, however, the Ming system of having all the affairs inside the palaces supervised by eunuchs. In Ming times there were twenty-four offices directed by eunuchs who through their posts exercised great power (see under Wei Chung-hsien). Emperor Shih-tsu ordered the establishment of thirteen offices to manage the affairs of the Imperial Household, and made it clear that bannermen and eunuchs were alike eligible to these offices. Asitan, because of his status as a bond servant in the Imperial Household, served as a secretary in one or another of these offices. In the meantime he served as a tutor of the Manchu language in the palace school for young eunuchs. But one day he was reprimanded for being late at the sacrificial ceremony which took place at the Fêng-hsien Tien 奉先殿 (the private ancestral hall of the emperor, built in 1657). For this offense he was deprived of his ranks and offices, but still served without rank as a tutor to eunuchs. The eunuchs, however, fell into disfavor after Emperor Shih-tsu died (early in 1661), and some of them were executed or dismissed. The thirteen offices were abolished, and the office of Nei-wu fu, manned by bannermen, was restored to take charge of the eunuchs and other servants in the palace. Asitan, as onetime tutor of the eunuchs, lost his position, and during his inactivity in the following six or seven years declined to join the powerful clique under Oboi [q. v.]. In 1668 he was recommended as a compiler of the "veritable records" (實錄) of Emperor Shih-tsu, but as not all the members of the Commission favored his appointment he was refused admission and was assigned to another post in the Imperial Household. On several occasions Emperor Shêng-tsu sought his advice, and once he was complimented by the emperor as a "great Confucianist" (大儒). He retired in 1679 and died about five years later.

Asitan was generally recognized as the most outstanding of all translators (from Chinese to Manchu) of his time, and in the Shun-chih period he published Manchu translations of the *Great Learning* (Ta-hsüeh), the *Doctrine of the*

Mean (Chung-yung), the *Classic of Filial Piety* (Hsiao-ching), the 太公家教 T'ai-kung chia-chiao, and the 通鑑總論 T'ung-chien tsung-lun. The last mentioned is an elementary text-book of general history by P'an Jung 潘榮 (T. 伯誠 H. 節齋) of the Yüan period, and the Manchu version, made by Asitan, is still extant. It is said that Asitan was also the author of discourses (講義 chiang-i) on the *Great Learning* and the *Doctrine of the Mean*, in Chinese. His sons, Osu 鄂素, and Hesu [q. v.], especially the latter, also distinguished themselves as translators. A grandson, Liu-pao 留保 (T. 松裔 H. 恤緯老人, chin-shih of 1721), served as junior vice-president of the Board of Civil Office (1740-43). Many other descendants of Asitan were famous officials (see under Lin-ch'ing and Ch'ung-hou).

[1/296/6a; 1/489/13a; 1/125/3a; 3/74/38a; 3/133/7a; 4/52/24b; 34/3/25b; Pa-ch'i Man-chou shih-tsu t'ung-p'u (see under Anfiyanggû) 28/8a; Shêng-yü [q. v.], Pa-ch'i wên-ching 57/7a, 58/3a; Lin-ch'ing [q. v.], Hung-hsüeh yin-yüan t'u-chi 3 上/賜瑩來象; Wang Ch'ing-yün [q. v.], Shih-ch'ü yü-chi 1/1a.]

WALTER FUCHS

B

BAHAI 巴海 (d. 1696), general, was the eldest son of Šarhûda [q. v.] of the Gûwalgiya clan, which belonged to the Manchu Bordered Blue Banner. Beginning as a captain, he was appointed in 1657 a reader in the Pi-shu yüan (秘書院). In 1659 he was made a commander of the garrison troops at Ninguta to succeed his father who died in that year. At the same time he inherited the rank of baron (男) of the first class which had been granted to his father. In 1660 he reported a complete victory over the Russian troops under Afanasiĭ Filippovich Pashkov (d. 1664, founded Nerchinsk in 1658) at the village of Ku-fa-t'an (古法壇) which was in the Shilka River region. When, in 1661, it was discovered that Bahai had purposely omitted to report some losses among his own troops in this battle he was deprived of his hereditary rank. Nevertheless in the following year he was appointed the first military-governor of Ninguta. As a reward for his success in 1673 in organizing a tribe of natives called the Meljere into 40 companies known as the New Manchus (新滿洲), he was five years later given a minor hereditary rank. In 1676 he removed his headquarters to a

Baindari

city west of Ninguta, called Kirin, and in 1682-83 took part in the preparations for attacking the Russians at Albazin. He was deprived of all offices in 1683 because he reported a famine that did not exist. But from 1684 to 1696 he served in Peking as a lieutenant-general in the Mongol Bordered Blue Banner.

[1/249/2a; 3/267/3b; 4/114/16b; 11/10/10b; Ravenstein, E. G., *The Russians on the Amur* (1861) pp. 35-36; *P'ing-ting Lo-ch'a fang-lieh* which appears in the *Shuo-fang pei-shêng* 1/3a (for both see under Ho Ch'iu-t'ao); *Russkii Biograficheskii Slovar'* (1896-1913)]

FANG CHAO-YING

BAINDARI 拜音達里 d. 1607, bore the clan-name Nara and was *beile* of the Hoifa tribe which formed part of the Hûlun nation. (For the other three tribes, Hada, Yehe, and Ula, see under Wan, Yangginu and Bujantai respectively.) Baidari's ancestors possessed the family name Ikderi and belonged originally to the Nimaca tribe on the banks of the Amur river. Migrating southward to Jaru they put themselves under the protection of some Nara clansmen. Then, after slaying seven oxen in a sacrifice to Heaven, they exchanged their own name for that of their protectors. Six generations later one of their descendants, Wangginu, consolidated his position by establishing a city at Mt. Hûrki on the Hoifa river, where the natural advantages of his location enabled him to withstand repeated attacks from the Mongols. On the death of Wangginu his grandson, Baidari, murdered the seven uncles who might have stood in his way and proclaimed himself *beile* of the Hoifa. In 1593 he joined the confederation against Nurhaci [q. v.] which was unsuccessfully led by Narimbulu [q. v.] of the Yehe tribe. Two years later Nurhaci retaliated by taking the town of Dobi from Baidari and killing two of his generals. In 1597 the Hûlun tribes agreed on a truce with the enemy and thereafter Baidari, whose territory was situated between the Yehe towns and Nurhaci's center of operations, wavered in allegiance from one to the other, finally deciding to trust in the impregnability of his city to defend him against both. In 1607, however, Nurhaci invaded the region, killed Baidari and his son, and thus put an end to the independent existence of the Hoifa tribe.

[1/229/13b; Hauer, E., *K'ai-kuo fang-lieh*, pp.

Bandi

29, 35-37; *Ch'ing T'ai-tsu Wu Huang-ti shih-lu* (see under Nurhaci) 1/3b]

GEORGE A. KENNEDY

BAISAN (Gioro) 覺羅拜山 (三), d. 1627, of the Bordered Yellow Banner, was a great-grandson of Baolangga 包朗阿, fifth of the six brothers who were called the *ningguta beile*, the fourth *beile* being Giocangga (see under Nurhaci), grandfather of Nurhaci. When Nurhaci began his career of conquest by attacking Nikan Wailan [q. v.], protégé of the Chinese, he was opposed by most of his relatives who foresaw disaster for themselves (see under Anfiyanggû). Baisan, however, joined Nurhaci in 1585 together with other descendants of Baolangga. He took part in the capture of Shên-yang in 1621 and died in action at Chin-chou in 1627.

A son of Baisan, named Gûnadai 顧納岱, inherited the rank of baron of the third class. He was promoted to the first class in 1637 for meritorious service and in 1644 took part in the pursuit of Li Tzû-ch'êng [q. v.] to Shensi. In the following years he served under Dodo [q. v.] in various campaigns, and was killed in action at Nanchang in 1648. Gûnadai's son, Morohon 謨洛渾, inherited the rank of viscount of the first class. He was killed in 1660 while fighting at Amoy against Chêng Ch'êng-kung [q. v.]. In honor of the three generations who had lost their lives in military service Emperor Shêng-tsu posthumously conferred on Morohon the hereditary rank of earl of the third class and the name, Kang-yung 剛勇.

[1/232/6b; 2/4/5b; 3/331/16a; 11/4/25b; 34/135/8b.]

GEORGE A. KENNEDY

BANDI 班第, d. Oct. 4, 1755, general, was a member of the Borjigit clan, and belonged to the Mongol Plain Yellow Banner. A student in the government school for bannermen, he was selected in 1717 to fill a post of secretary to the Grand Secretariat. He passed through several minor offices including that of astronomer in the Imperial Board of Astronomy (1718). Appointed a sub-chancellor in the Grand Secretariat in 1724, he was sent the following year to Tibet to promulgate orders of Emperor Shih-tsung about the zoning of the area between Tibet, Szechwan and Yunnan. During the next few years he held the office of junior vice-president of the Court of Colonial Affairs (1727,

1733-38), and junior vice-president of the Board of War (1738-39). He was appointed to serve on the Grand Council in 1733. As governor-general of Hu-kuang (Hupeh and Hunan) (1739-40) he led a successful expedition in 1740 against the Red Miao (紅苗) in the vicinity of Chên-kan and Yung-sui, Hunan. In 1741 he was again appointed to serve the Grand Council, and was made president of the Board of War. Seven years later (1748) he was sent as quartermaster-general to the armies then fighting against the aborigines of the Chin-ch'uan region west of Szechwan (see under Chang Kuang-ssü). For several months (1748-49) he served as acting governor of Szechwan. As the fighting on the front was unfavorable, the commanders were punished and Bandi was reprimanded for his unwillingness to assume military responsibilities and for his failure to report dilatoriness of the commanders. He was degraded in 1748 to senior vice-president of the Board of Works, and early in 1749 was discharged from all offices. Given the rank of a deputy lieutenant-general late in 1749, he was sent to attend to affairs in the Kokonor region. He was appointed in the following year imperial resident of Tibet, but before his arrival at Lhasa a rebellion took place in that city and two former imperial residents were murdered (see under Fu-ch'ing). As a result of his quick action the rebels were suppressed. Recalled to Peking in 1752, he again served the Grand Council, but hardly a year had passed before he was sent to Canton as governor-general of Kwangtung and Kwangsi. Meanwhile preparations were under way for the conquest of Sungaria (see under Amursana). Bandi was recalled from Canton in 1754 and, with the rank of president of the Board of War, was sent to look after the provisions for the army of the northern route (*via* Uliasutai). His able management of the mobilization of men and stabilization of the hostile Mongols won him praise from Emperor Kao-tsung, including the hereditary rank of viscount, and the rank of chamberlain in the Imperial Bodyguard. For a few months, in 1754, he was also acting military governor of Uliasutai. Early in the following year he was recalled to Peking for a military conference in regard to the Eleuths and his plan of action was approved. In 1755, with the rank of Ting Pei Chiang Chün 定北將軍, he was made commander-in-chief of the Northern Route Army with Amursana [*q. v.*] as assistant commander. A Western Route Army was commanded by Yung-ch'ang (see under Amursana). The ad-

vance of the two armies met little resistance from the Eleuths, and by the summer of 1755 Sungaria was pacified. Bandi, raised in hereditary rank to duke of the first class with the designation Ch'êng-yung 誠勇, and loaded with other honors from the emperor, was ordered to head a garrison at Ili and to look after the stabilization of the surrendered Eleuths.

Kao-tsung, however, had miscalculated in recalling the army so soon, and in leaving so small a garrison force with Bandi. He had also unwisely placed his confidence in the loyalty of Amursana who, dissatisfied with the rewards he had received, led the Eleuths in a rebellion which quickly spread throughout Sungaria. Bandi and his chief-of-staff, O-jung-an (see under O-êr-t'ai), eldest son of O-êr-t'ai, led a handful of loyalists in a hurried retreat, but they were soon surrounded. The two generals committed suicide and their men were slaughtered. The emperor at once ordered an army to avenge their death and, as a result, many Eleuths were put to the sword and a large number were removed to different localities (see under Chao-hui). Bandi and O-jung-an were accorded posthumous honors and were celebrated in the Temple of the Zealots of the Dynasty. The former was canonized as I-lieh 義烈, and the latter as Kang-lieh 剛烈. In honor of these two heroes a temple called Shuang-chung tz'ü 雙忠祠 was established where twice a year sacrifices were made. In 1761 an order was issued that Bandi's portrait be painted and hung in the Hall of Military Merits (see under Chao-hui). Bandi's son, Balu 巴祿 (d. 1770), who was permitted to inherit his father's rank of viscount, attained to the position of military lieutenant-governor of Chahar.

[1/318/3a; 3/349/1a; Howorth, H. H., *History of the Mongols*, 1876, Pt. I, pp. 533, 592, 651-659; *Tung-hua lu*, Ch'ien-lung 21:12; *P'ing-ting Chun-ko-êr fang-lieh chêng-pien* (see under Fu-hêng), 20/20b; Balu, 3/287/42a).]

RUFUS O. SUTER

BOLO 博洛 d. April 23, 1652, age 40 (*su*), Prince Tuan-chung (端重親王), was a grandson of Nurhaci [*q. v.*] and the third son of Abatai [*q. v.*]. He was made a prince of the fourth degree in 1636 and took part in the campaigns against the Mongols, Chinese, and Koreans. In 1644 he went with Dorgon [*q. v.*] to Peking. He accompanied Dodo [*q. v.*] in pursuit of Li Tz'ü-ch'êng [*q. v.*], and was raised one degree in rank

for his achievement. In 1645 he followed Dodo to Nanking where he was given command of half the army to pacify nearby cities. He succeeded in taking Ch'ang-chou, Soochow, and Hangchow, but returned to Peking late the same year. In 1646 he was again sent to Chekiang, this time as commander-in-chief of the Manchu troops with the title P'ing-nan Ta Chiang-chün 平南大將軍. His aim was to conquer Chekiang and Fukien and this he accomplished in that year (1646, see under Chu I-hai, Chu Yü-chien, and Chêng Chih-lung). From Fukien he sent a detachment south, which took Canton early in 1647. On his triumphal return to Peking he was made a prince of the second degree with the designation, Tuan-chung. In 1648 he and Ajige [q. v.] were commissioned to inquire into the situation in Mongolia, but a rebellion broke out simultaneously in Tatung, Shansi, and both laid siege to the city. When Dorgon personally conducted the siege of Tatung in 1649 he made Bolo a prince of the first degree, and placed him in command of an expedition to suppress another uprising in the same province. When the insurgents were subdued (late in 1649) Bolo returned to Peking. In the following year he was entrusted with the supervision of the Six Boards of the central government but was soon degraded to the rank of a prince of the second degree for failure to inform against the president of a Board, who had disobeyed orders. Early in 1651 he was reinstated in his original rank. He and the Princes Nikan (d. 1652) and Mandahai [qq. v.] were trusted by Dorgon and were left in power after the latter died. Before long, however, Bolo aligned himself with the princes who had opposed Dorgon. Later he was once more degraded, this time for failure to report that Ajige, then in prison, was in possession of weapons. Eventually, the rank of a prince of the first degree was restored to him. After his death in 1652, he was canonized as Ting 定, and his rank was transmitted for a time to one of his sons. But when it was disclosed that Bolo while living had appropriated for his own use property which had belonged to Dorgon, he was posthumously (1659) deprived of all honors, and his descendants were also deprived of their ranks.

A small work, entitled 過墟志 *Kuo-hsü chih*, written about 1673, tells the story of a Manchu prince who, while engaged in the conquest of South China, married a Chinese widow, *née* Liu 劉. This work seems not to have disclosed the name of the prince in question, but according

to internal evidence, Bolo is probably the one to whom it refers (see under Dodo).

[1/223/8a; 2/2/39a; 3/首7/12a; W.M.S.C.K. 19/15a.]

FANG CHAO-YING

BORJIGIT, clan-name of Hsiao-chuang Wên Huang-hou [q. v.].

BUJANTAI 布占泰, *beile* of the Ula tribe, a part of the Manchu Hûlun nation, belonged to the Nara clan. He was descended from the same ancestor, Nacibulu 納奇卜祿, as the chieftains of the Hada tribe (see under Wan). Tradition has it that Nacibulu once attracted the attention of some Mongols who desired to make him subservient to them. When they tried to capture him, however, he successfully repulsed them, and when they shouted to inquire his name he responded with a defiant challenge, "Nara" (come on). In this manner the important Nara clan is supposed to have received its name. Nacibulu settled near modern Kirin on the Sungari river, which was often called simply the Ula, or "the river". There he was a successful hunter and trapper who attracted to himself many followers. Several generations later, two brothers among his descendants, Kesina 克什納 and Gudui juyan 古對珠延, became the ancestors of the Hada and Ula branches of the Nara clan. Buyan 布延, grandson of Gudui juyan, fortified the settlement on the Sungari and named himself *beile* of the Ula tribe. Two of his grandsons were Mantai 滿泰 and Bujantai, of whom the former succeeded to the position of *beile*.

The Yehe tribe under *beile* Bujai (布齋, 布戒) and Narimbulu [q. v.] assembled the various groups in the Hûlun nation, together with some Korcin Mongols, to oppose the spreading power of Nurhaci [q. v.]. Bujantai was sent with the Ula contingent, but was taken prisoner by Nurhaci when the confederation was defeated at Mt. Gure in October 1593. Nurhaci refrained from killing Bujantai and after keeping him three years as a retainer sent him back under escort to his tribe. The *beile*, Mantai, and his son having recently been executed by their tribesmen for misdemeanor, Bujantai was established as *beile* in his brother's place. He sent a sister as wife to Nurhaci's brother, Šurhaci [q. v.], and in 1597 joined the Yehe and other tribes in a formal truce with Nurhaci. After about two years Bujantai received a daughter of Šurhaci for wife, and in 1601 he

married his niece to Nurhaci (see under Hsiao-lieh). Two years later after unsuccessful attempts to secure a daughter of the Mongol, Minggan 明安, chief of the Borjigit tribe, he requested another wife from Nurhaci and was given a second daughter of Šurhaci.

Despite these matrimonial ties, a war broke out in 1607 between Nurhaci and the Ula in which the latter were defeated with the loss of some towns. Bujantai promised that if given another wife he would remain at peace. Nurhaci thereupon sent one of his own daughters to him and this step secured friendly relations for a period of four years. In 1612 Bujantai tried to bribe the Yehe *beile*, Bujai, into giving him for a wife a daughter who had been promised to Nurhaci. He also subjected Nurhaci's daughter whom he had married to indignity by "shooting whistling arrows at her". Enraged by these acts, Nurhaci took personal command of an expedition which completely defeated the Ula tribe in 1613. Bujantai fled to the Yehe who gave him refuge. He died sometime before 1620 when the Yehe tribe also fell into Nurhaci's hands.

[1/229/11a; Hauer, E., *K'ai-kuo fang-lüeh*, pp. 23, 25-8, 29, 37-40, 44-8.]

GEORGE A. KENNEDY

C

CHA Chi-tso 查繼佐 (T. 三秀, 支三 H. 伊璜, 鈞史, 鈞玉, 與齋, 東山), Aug. 1, 1601-1676, Mar. 4, scholar, was a native of Hai-ning, Chekiang. In his youth he was sickly and his family was poor. When his father was away from home teaching in other families he studied in a village school. At the age of fifteen (*sui*) he was already known as a writer, and at eighteen (*sui*) began to compete in the local examinations. When he took his *hsiu-ts'ai* degree in 1621 Hung Ch'êng-ch'ou [q. v.] was his examiner. Twelve years later (1633) he became a *chü-jên*, after which he competed three or four times in the metropolitan examination, but always unsuccessfully. Nevertheless, he established a reputation for skill in the type of essays (*pa-ku*) that were required in the examinations and was engaged by high officials in Kiangsu and Chekiang as secretary. After 1638 he began to maintain a group of actresses in his home, after the manner of well-do-do families of that period (see under Li Yü). In 1643 he went to Fukien where he was welcomed by a

large number of the local gentry, including Huang Tao-chou [q. v.]. After the fall of Hangchow to the Manchus (1645), Cha Chi-tso and his wife went into hiding and, after burying his personal manuscripts, he then went south and joined the court of Chu I-hai [q. v.]. Failing in several attempts to resist the invaders, he returned in 1647 to his home in Hai-ning where he found that most of his property had been confiscated. In 1649 he was imprisoned on a false charge but was released through the influence of certain friendly officials, such as Chou Liang-kung [q. v.] and Yang Ssi-shêng 楊思聖 (T. 猶龍 H. 雪樵, *chin-shih* of 1646). Despite handicaps of poverty and imprisonment, he compiled, in 1650, a work in 12 *chüan*, entitled 知是編 *Chih-shih pien*, consisting of biographies of martyrs of the late Ming period whom he admired as having died in a just cause. It is not known whether the work is extant. In 1652 he went to Peking, and on his return to the south began to lecture, first in an Academy known as Chüeh-chüeh t'ang 覺覺堂 on the banks of West Lake, and later in the Ching-hsiu t'ang 敬修堂, also in Hangchow. In 1657 he went to Kwangtung where he remained two years and while there visited his old friend, Chin Pao [q. v.], who was then a monk. From 1658 to 1659 he taught in Ch'ao-chou the sons of Wu Liu-ch'i 吳六奇 (T. 萬如, 鑑伯, posthumous name 順恪, d. 1665), a general in command of the troops of eastern Kwangtung. Early in 1659, while still in Ch'ao-chou, Cha printed several of his works including a collection of miscellaneous notes, entitled 東山外紀 *Tung-shan wai-chi*, in 2 *chüan*. He must have prospered in Ch'ao-chou, for on returning to his home in Hai-ning he brought back a number of rocks of uncommon formation which he placed in his garden, known as P'u-yüan 樸園.

Early in 1661 he was informed that his name appeared as one of eighteen collators of a privately compiled history of the Ming dynasty, entitled *Ming-shih chi-lieh* (see under Chuang T'ing-lung). Whether or not he shared in that compilation is not clear. At all events he immediately submitted a letter to the provincial commissioner of education of Chekiang asserting that he had no part in the work and that his name was used without his knowledge. The letter also bore the signatures of Fan Hsiang and Lu Ch'i (see under Chuang T'ing-lung) who had been listed among the eighteen collators. Early in 1662 the expected inquisition of the book took place. Although the families of all others con-

nected with the work were wiped out by execution and banishment, those of Cha, Fan, and Lu, numbering more than three hundred persons, were freed by the evidence in that letter. In regard to this case a legend arose to the effect that Cha was saved from the inquisition by the above-mentioned Wu Liu-ch'i who, as a youth, is said to have been rescued from poverty and distress through the kindness of Cha. The story was believed by Wang Shih-chên [q. v.] and was later used by Chiang Shih-ch'üan [q. v.] as the theme of a play, entitled *雪中* *Hsüeh-chung jên*, "The Man in the Snow". Cha himself declared the episode to be groundless. It is known, however, that one day in 1630, when near Hangchow, he befriended a beggar named Lu Chin 陸晉 whom he found to be uncommonly intelligent. It seems likely, therefore, that Wu was mistaken for Lu.

Freed from suspicion in the Chuang T'ing-lung incident in 1663, Cha Chi-tso proceeded to Peking to thank those officials who had come to his rescue in the preceding year. During the following six years he taught most of the time in private families. Meanwhile he brought together his prose and verse in two collections, under the titles *先甲集* *Hsien Chia-chi* and *後* *Chia-chi*, differentiating between what he had written before the cyclical year *chia-shên* 甲申 (1644) and after that year. Both of those works are probably lost. He returned to Hangchow in 1669 to resume his lectures in the Ching-hsiu t'ang. Five years later one of his pupils, Shên Ch'i 沈起 (T. 仲方), who had been studying with him since 1637, expanded the *Tung-shan wai-chi* into 4 *chüan* and included additional biographical data about Cha's life. This pupil was with the aged teacher when he died (1676) and compiled his chronological biography, *查東山先生年譜* *Cha Tung-shan hsien-shêng nien-p'u*, which was printed in 1916 in the *嘉業堂叢書* *Chia-yeh t'ang ts'ung-shu*, from a manuscript copy. In his best days Cha Chi-tso helped several of his clansmen to attain fame in literature, such as Cha Ssü-han 查嗣韓 (T. 荊州 H. 墨亭), Cha Shêng 查昇 (T. 仲章 H. 聲山, 1650-1708), both *chin-shih* of 1688, and Cha Ssü-li (see under Cha Shên-hsing).

The most significant contribution of Cha Chi-tso in the field of scholarship was a complete history of the Ming dynasty, entitled *罪惟錄* *Tsui-wei lu* in 97 *chüan*, compiled over a period of twenty years (1655-75) and arranged after the manner of the official dynastic histories. It was never printed, for fear it would give offense

to the Manchu authorities. A manuscript copy supposed to be, in part at least, in the authors's own clear handwriting was reproduced in facsimile in the third series of the *四部叢刊* *Ssü-pu ts'ung-k'an* (1936). Another manuscript attributed to him, entitled *國壽錄* *Kuo Shou lu*, in 4 *chüan* (with supplement in 1 *chüan*), is preserved in the Library of the Nanyang Middle School, Shanghai. It consists of biographies of noted personages of the late Ming period. Fragments of a third manuscript, entitled *東山國語* *Tung-shan kuo-yü*, narrating events in the late Ming period, is also reproduced in the *Ssü-pu ts'ung-k'an*. On the basis of his experience at the court of the Prince of Lu (see under Chu I-hai), Cha wrote a chronological account of the Prince's reign, entitled *魯春秋* *Lu ch'un-ch'iu*, in one *chüan*, which was printed in 1914 in the *適園叢書* *Shih-yüan ts'ung-shu* (compiled by Chang Chün-hêng 張鈞衡, T. 石銘, a *chü-jên* of 1894).

[*Cha Tung-shan hsien-shêng nien-p'u*; 3/463/58a; 27/3/15b; 29/1/29a; W.M.S.C.K. 1/1a, 2/8a, 19/11a; Wang Shih-chên [q. v.], *Hsiang-tsu pi-chi* 3/20b; Cha Shên-hsing [q. v.], *Ching-yeh t'ang chi*, 35/2a.]

FANG CHAO-YING

CHA-lang-a. See under Jalangga.

CHA Li 查禮 (original *ming* 爲禮, 學禮, T. 恂叔, 魯存, H. 儉堂, 榕巢, 茶垞, 藕汀, 鐵橋, 紅螺山人, 九峯老人, 澹安居士), July 27, 1715-1783, Jan. 31, official and poet, was a native of Wan-p'ing (Peking). From the T'ang period onward his family lived in southern Anhwei, from where his branch of the family first moved to Lin-ch'uan, Kiangsi, and then to Peking. His great-great-great-grandfather came to live in Peking in 1590. When the Ming Dynasty ended in 1644 and Peking fell into disorder, seven women of the family committed suicide. Under the Ch'ing dynasty his father, Cha Jih-ch'ien 查日乾 (T. 天行 H. 惕人, 慕園, 1667-1741), at first served as a clerk in the Customs at Tientsin but sometime before 1705 became an agent of the notorious salt merchant, Chang Lin (see under An Ch'i). Cha Jih-ch'ien's field of activity was the Peking area where he monopolized the sale of salt and made an annual profit of from one to two hundred thousand taels. He was energetic and shrewd and made friends with many officials at Court, including his distant relatives, Cha Shên-hsing [q. v.] and Cha Shêng (see under Cha Chi-tso).

Gradually he became very wealthy, maintaining houses in Peking and Tientsin and owning a large country villa on the river (Pei-ho) north of Tientsin. This villa, named Shui-hsi chuang 水西莊, became a famous meeting place for men of letters on their way to and from Peking. Cha Jih-ch'ien began his studies after the age of twenty, and by the time he was seventy wrote a work on the 左傳 *Tso-chuan* and a collection of historical essays.

Cha Li, third son of Cha Jih-ch'ien, failed several times in the examinations for the *chü-jên* degree. Finally he purchased the rank of a secretary in the Board of Revenue, beginning service in that capacity in 1748. Late in that year he was appointed a sub-prefect in Yunnan, but early in the following year, before he left Peking, he was named sub-prefect of Ch'ing-yüan-fu, Kwangsi. Then he served as prefect of T'ai-p'ing-fu, Kwangsi (1755-62), and retired, owing to his mother's advanced age. His mother died in 1762 (age 85 *sui*) while he was on his way home.

After staying in Peking and Tientsin for five years Cha Li was appointed prefect of Ning-yüan-fu, Szechwan (1767), and two years later was promoted to be an intendant, first of the Circuit of Northern Szechwan (1769-70), and then of the Sung-Mao Circuit in northwestern Szechwan (1770-72). When the Chin-ch'uan War of 1771-76 broke out, he served on the commission for military supplies, supervising in person the transport of provisions. In 1772 he was cashiered, owing to delay in delivery, but was ordered to redeem himself by serving without rank. In 1773, after the army of Wên-fu (see under A-kuei) was annihilated by the Chin-ch'uan rebels, Cha Li attempted to rescue the defeated troops with a small detachment, but was forced to retreat. In the course of some twenty days and nights when he tried to maintain a foothold near Mei-no 美諾, his hair and beard are said to have turned white with anxiety. His work as quartermaster led to extensive travelling in western Szechwan, and he was twice sent to the Kokonor border in search of certain Tibetan robbers and murderers (1774-75, 1776-77). After the war ended (1776) he also served for a time as supervisor for the cultivation of land in the war region west of Chengtu. For his achievements he was rewarded with the decoration of the peacock feather. Thereafter he served in Szechwan as provincial judge (1779-80), and as financial commissioner (1780-82).

In 1782 he was named governor of Hunan and went to Peking for an audience, and there died.

The collected works of Cha Li, entitled 銅鼓書堂遺稿 *T'ung-ku shu-t'ang i-kao*, 32 *chüan*, were edited and printed in 1788 by his son, Cha Ch'un 查淳 (T. 厚之 H. 篆仙, 梅舫, b. 1734), who was then serving as prefect of Kweilin, Kwangsi. Cha Li also achieved note as a painter of the prunus flower. A portrait of him riding a white horse, a bow and quiver at his side, and a sword strapped to his back, is reproduced in the pictorial bi-monthly of the Hopei Provincial Museum in Tientsin, entitled 河北第一博物院畫報 *Ho-pei ti-i po-wu-yüan hua-pao*, no. 49. It shows him with white hair, white beard, and the decoration of the peacock feather, indicating that the painting was made sometime after 1776. It is part of a larger painting commemorating his share in the Chin-ch'uan War—a painting now preserved by one of his descendants.

The eldest brother of Cha Li, named Cha Wei-jên 查爲仁 (T. 心穀, H. 蓮坡, 1694-1749), became a *chü-jên* with highest honors in 1711; but as he was accused of obtaining this honor by bribery he was imprisoned for eight years (1712-20). After his release he lived luxuriously and befriended many poor scholars in his villa, Shui-hsi chuang. He left two collections of writings—*蔗塘未定稿* *Chê-t'ang wei-t'ing kao* (in 7 parts), and *Chê-t'ang wai-chi* (外集, in 4 parts)—both of which were printed about 1743. They are examples of the ornate composition admired at the time. The elder son of Cha Wei-jên, named Cha Shan-ch'ang 查善長 (T. 樹初 H. 鐵雲, b. 1729), was a *chin-shih* of 1754 who served for many years as censor. His second son, Cha Shan-ho 查善和 (T. 用咸 H. 東軒, 介仲, b. 1733), continued the family tradition as salt merchant—a trade in which the family is still engaged.

In 1748, when Emperor Kao-tsung made a tour to Shantung, he passed twice through Tientsin whose inhabitants made extensive preparations for his welcome. He spent a night in the Cha family villa, Shui-hsi chuang, and thereafter that villa became state property, being designated *hsing-kung* 行宮, or palace used by the emperor when travelling. Some persons conjecture that the famous theater in Peking, the Kuang-ho lou 廣和樓, which at one time was called Cha-lou 查樓, was originally a possession of the Cha family. This theater, one of the oldest in China, is described in the Japanese travel account 唐土名勝圖繪 *Tōdō meishō zue*, of 1805.

[1/338/5a; 3/181/45a; 4/85/14a; 26/2/26a; 28/6/3a; 29/4/35b; 3/454/7a; 3/255/59a; 6/45/15b; 天津府志 *T'ien-chin-fu chih* (1899) 43/11b-14a; *T'ien-chin-hsien hsien-chih* (縣新志) 23/38b; *Ho-pei ti-i po-wu-yüan hua-pao*, no. 49 (Sept. 25, 1933); 文獻叢編 *Wên-hsien ts'ung-pien* nos. 2, 12.]

FANG CHAO-YING

CHA Shên-hsing 查慎行 T. 悔餘 H. 初白, 他山, 查田, 橘州), June 5, 1650-1727, Oct. 14, poet, was a native of Hai-ning, Chekiang. Both his father, Cha Sung-chi 查崧繼 (T. 柱浮 H. 學圃, Jan. 2, 1627-1678), who changed his name after the Ming dynasty to Cha I 查遺 (T. 逸遠), and his mother, Chung Yün 鍾韞 (T. 眉令, d. 1672), were poets. Pressed by poverty after the death of his father, Cha Shên-hsing went to Kweichow in 1679 to attend to the literary work of the governor, Yang Yung-chien 楊雍建 (T. 自西 H. 以齋, 1627-1704), who was a fellow townsman. After three years in Kweichow he returned home and became a pupil of Huang Tsung-hsi [q. v.]. In 1684 he proceeded to Peking where he became a student in the Imperial Academy at a time when Wang Shih-chên [q. v.] was libationer. In 1686 he was engaged by the Grand Secretary, Mingju [q. v.], to teach his son, K'uei-hsü [q. v.]. Early in the autumn of 1689 he attended a convivial gathering at which the recently completed drama, *Ch'ang-shêng tien* (see under Hung Shêng), was enacted. Unfortunately the performance took place within the mourning period for a female member of the imperial family when amusements, particularly music, were forbidden. For this offense he was dismissed from the Imperial Academy and debarred from further examinations. But by changing his name from Cha Ssü-lien 查嗣璉 (T. 夏重), by which he was known up to this time, to Cha Shên-hsing, meaning "watchful of conduct", he was able to take the examinations later. Other notables involved in the same case were Hung Shêng [q. v.], author of the drama *Ch'ang-shêng tien*, and Chao Chih-hsin [q. v.].

Cha Shên-hsing was then engaged by Hsü Ch'ien-hsüeh [q. v.] to assist in the compilation of the *Ta-Ch'ing i-t'ung chih* or *Comprehensive Geography of the Empire*. The two left Peking together early in 1690 to carry on the work near Soochow. Two years later Cha went to Kiu-kiang where he was invited to compile the gazetteer of Lu-shan, a mountain range more familiar to westerners as Kuling. In 1693 he returned to Peking and stayed in the home of Mingju, taking

his *chü-jên* that autumn in the provincial examination of Shun-t'ien-fu. His eldest son, Cha K'o-chien 查克建 (T. 求愛 H. 用民, 1668-1715), likewise became a *chü-jên* in Chekiang in the same year. In 1694 his pupil, K'uei-hsü, who had recently been appointed sub-expositor of the Hanlin Academy, invited him for a brief visit in Peking. After 1695 Cha travelled nearly two years in Honan, Anhwei, and Kiangsi returning to Peking early in 1697. In that year his son, Cha K'o-chien, became a *chin-shih* and the two returned home together. In 1698 Cha accompanied his cousin, Chu I-tsun [q. v.], on a journey to Fukien lasting half a year. Late in 1699 his wife died and soon thereafter he went north to compete in the metropolitan examination of 1700, but again failed to pass. His second brother, Cha Ssü-li 查嗣璽 (T. 德尹, 朗山, H. 查浦, 晚晴軒主人, 1652-1733), passed that examination, became a *chin-shih* and entered the Hanlin Academy. Cha Shên-hsing returned home but before long (1702) joined his son, Cha K'o-chien, who was then magistrate of Shu-lu, Chihli. On the recommendation of Chang Yü-shu [q. v.], he was summoned to Tê-chou, Shantung, where he was granted an audience with Emperor Shêng-tsu who was detained from proceeding south because his son, Yin-ssü [q. v.], took ill. When the emperor returned to Peking Cha was given an examination and, though he was only a *chü-jên*, he was ordered to serve in the Imperial Study (南書房). Three other *chü-jên* were accorded the same honor, namely Ho Ch'ö [q. v.], Ch'ien Ming-shih (see under Nien Kêng-yao), and Wang Hao (see under Tai Ming-shih). All four became *chin-shih* and entered the Hanlin Academy in 1703. Cha won approval as a court poet, and early in 1705 was made a Hanlin compiler. In 1706 his third brother, Cha Ssü-t'ing [q. v.], also became a *chin-shih*, entering the Hanlin Academy as a bachelor.

While at court Cha Shên-hsing served as one of the compilers of the classified anthology of poetry, *佩文齋詠物詩選* *P'ei-wên chai yung-wu-shih hsüan* (completed in 1706 and printed in 1707), and of the phrase dictionary, *P'ei-wên yün-fu* (see under Ts'ao Yin). After his retirement in 1713 he spent most of his time at home except for short visits to Fukien (1715), Kwangtung (1717-1718), and Kiangsi (1719-1720). While sojourning in Kiangsi he edited the provincial gazetteer, *西江志* *Hsi-chiang chih* which was printed in 1720 in 207 *chüan*. For nearly ten years he and his second brother, Cha Ssü-li, who had retired in 1715, lived quietly together in their native place. In 1724 the three brothers,

now all in their sixties and seventies, and a fourth, Cha Chin 查謹 (T. 信虔), the youngest of the family who was born about 1665 and lived to the age of 93 (*sui*), had a happy reunion. But unfortunately two years later (1726) Cha Ssü-t'ing was tried for covertly attacking Emperor Shih-tsung in his writings, with the result that all male members of the family were placed under arrest, escorted to Peking and imprisoned. Possibly the real cause of their calamity was the intimate association of the Cha brothers with K'uei-hsü, and their connection with the thorny problem of Emperor Shih-tsung's succession to the throne (see under Yin-t'ang and Lungkodo). In 1727 Cha Ssü-t'ing died in prison and Cha Ssü-li was exiled. But Cha Shên-hsing was released, possibly for his ability as a poet, or for the great loyalty to the preceding emperor which his writings showed. He died at home about three months later. As a poet Cha Shên-hsing was highly praised by the compilers of the *Imperial Catalogue* (see under Chi Yün) and was compared with such famous poets of the Sung dynasty as Su Shih (see under Sung Lao) and Lu Yu (see under Chao I). His collected verse in 50 *chüan*, entitled 敬業堂詩集, *Ching-yeh-t'ang shih-chi*, was edited chronologically and printed in 1719—a supplement in 6 *chüan* was printed after his death. This, together with a work on the *Changes*, 周易玩辭集解 *Chou-i wan-tz'ü chi-chieh*, in 10 *chüan*, and a commentary on the poems of Su Shih, 補註東坡編年詩 *Pu-chu Tung-p'o pien-nien shih*, completed in 1702 and printed in 1761, was copied into the Imperial Library (*Ssü-k'ü ch'üan-shu*, see under Chi Yün). He also had several titles of miscellaneous notes among which the 得樹樓雜鈔 *Tê-shu-lou tsach'ao*, in 15 *chüan*, and the 人海記 *Jên-hai chi* arranged about 1713, are well known. He wrote a drama, entitled 陰陽判 *Yin-yang p'an*.

Ch'ên Ching-chang 陳敬璋, 查他山先生年譜 *Cha T'a-shan hsien-shêng nien-p'u* occurs in *Chia-yeh-t'ang ts'ung-shu* (see under Cha Chi-tso); *Hai-ning-chou chih kao* (1922) *chüan* 13, 27, 29; 1/489/29b; 2/71/23b; 3/122/38a; 4/47/6b; 20/2/00 portrait; 26/1/42a; *Ssü-k'ü* 6/8a, 154/2a, 173/10a; *Ching-yeh-t'ang chi*.

FANG CHAO-YING

CHA Ssü-t'ing 查嗣庭 (T. 潤木 H. 橫浦), 1664-1727, April 12?, Ch'ing official, was a native of Hai-ning, Chekiang, and a *chin-shih* of 1706. After a period of study as a Hanlin bachelor he became a compiler in the Academy; and after

several promotions, a vice-president of the Board of Ceremonies (1725). In 1726 he was sent to Nanchang, Kiangsi, to conduct the examinations for the *chü-jên* degree. As one of the subjects for composition he set a phrase from the *Great Learning* (Chapter III, 1), reading "where the people rest" (維民所止). These words were, by some, interpreted as a covert thrust at Emperor Shih-tsung because the first and last characters of the quotation looked suspiciously like the characters of his reign-title, Yung-chêng 雍正, but with the top parts cut off. The choice of the phrase was taken as indicating a hope that the emperor would be "decapitated." When the emperor heard of the incident he took it as a personal affront and on October 21 of the same year informed the Court that the house of the culprit had been searched and found to contain two journals of a seditious nature. At the same time he accused Cha of having intrigued with Lungkodo [*q. v.*] and this may have been the real reason for the emperor's hostility. At any rate, Cha died in prison and his body was ordered to be dismembered. His elder brothers, Cha Shên-hsing [*q. v.*] and Cha Ssü-li (see under former), were also cast into prison, the former being later released through imperial clemency, the latter dying in exile in Shensi. Cha Ssü-t'ing's wife was exiled to the frontier, but nevertheless achieved some distinction as a poetess.

As a result of this and similar cases involving natives of Chekiang (see under Wang Ching-ch'î and Lü Liu-liang), a decree was issued suspending examinations for the *chü-jên* degree in that province for a time. Actually, however, the triennial examination was resumed according to schedule in 1729 after the commissioner who was especially appointed to "examine and rectify social abuses" (觀風整俗使) reported that he could detect no signs of rebellion in the province.

[*Tung-hua lu*, Yung-chêng, 4:9, 10; 皇朝掌故彙編 *Huang-ch'ao chang-ku hui-pien* 35, 科舉 1/10; 國朝貢舉考略 *Kuo-ch'ao kung-chü k'ao-lüeh* 2/4b; 清代徵獻類編 *Ch'ing-tai chêng-hsien lei-pien* 4/19a; 清代閩閩詩人徵略補遺 *Ch'ing-tai kuei-ko shih-jên chêng-lüeh pu-i*, 8a for biographical note concerning his wife; Cha Shên-hsing [*q. v.*], *Ching-yeh-t'ang chi* 41/16a and *hsü-chi* 3/18b, 5/11b (for dates); *Hai-ning-chou chih* (1922) 29/52b; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung*.]

L. CARRINGTON GOODRICH

CH'AI Ta-chi 柴大紀 (T. 肇修 H. 東山), d. Aug. 1788, general, was a native of Chiang-shan, Chekiang. A military *chin-shih* of 1763, he was sent to Fukien as an expectant second captain, but had to wait eight years before he obtained appointment to a vacancy. In 1775 he became a major, and two years later was transferred to the Pescadores. In 1778 he was promoted to be a lieutenant-colonel but in the same year was sent to Hunan as a colonel in command of the naval forces on Tungting Lake. In 1781 he was made a brigade-general and was placed in command of the troops on the island of Hai-t'an. Late in 1783 he was transferred to Formosa which was then under the jurisdiction of the province of Fukien. Late in 1785 he was about to be sent back to the mainland when a local uprising of aborigines took place. But he was retained on the island and in 1786 was ordered to remain there as brigade-general.

At this time the Chinese settlers in Formosa, mostly Fukienese, were divided into two main camps—those who came from Ch'üan-chou and those who came from Chang-chou. In 1782 the authorities had executed a Chang-chou gambler and murderer, and thereby antagonized his fellow-townsmen. The Ch'üan-chou men, who opposed the Chang-chou men, lent their support to the authorities. As most of the Chang-chou men were members of the secret society known as T'ien-ti hui 天地會, they used this organization to oppose the local officials. The leader of the society in the northern part of Formosa, Lin Shuang-wên 林爽文 (d. 1788), a resident of Chang-hua, made preparations to rebel when an opportunity came. In 1786 some of the members of the society in Chu-lo were arrested but were soon freed by their armed followers. Ch'ai Ta-chi hastened to the scene and, after executing several ring-leaders, returned to the capital of the island, T'ai-wan-fu (Tainan). But Lin Shuang-wên, angered at the oppression suffered by the society, rallied his followers in Chang-hua and revolted late in December, taking that city on January 16, 1787, and Chu-lo eight days later. Meanwhile Chuang Ta-t'ien 莊大田 (d. 1788), the leader of the society in the southern part of the island, led his men in an attack on T'ai-wan-fu, but was repulsed by Ch'ai who was aided by city-dwellers, chiefly from Ch'üan-chou, Fukien, who were hostile to the natives of Chang-chou. After this setback, Chuang Ta-t'ien was satisfied with the capture, on January 31, 1787, of the city of Fêng-shan. Thus, except for T'ai-wan-fu in the south and Tan-shui (Taipei) in the

extreme north, rebellion was rampant throughout the island and Lin Shuang-wên was proclaimed ruler at Chang-hua with the reign-title, Shun-t'ien 順天.

The provincial forces of Fukien who were detailed to suppress the rebels were now placed under the command of Ch'ang-ch'ing (see under Li Shih-yao) whose post as governor-general of Fukien was entrusted to Li Shih-yao [q. v.]. With the assistance of forces from the mainland, Ch'ai Ta-chi drove northward and recaptured Chu-lo (March 1787). After repulsing rebel attacks for three months he was promoted to the rank of provincial commander-in-chief of the land forces of Fukien, but remained in Formosa as brigade general. Meanwhile the campaign elsewhere on the island came to a stalemate, and the rebels were permitted to consolidate their gains. Early in August Fu-k'ang-an [q. v.] was ordered to replace Ch'ang-ch'ing as commander-in-chief but did not arrive on the island until December 8, 1787. From the preceding September onward Ch'ai and his men had been besieged in the city of Chu-lo. When ordered to abandon the city, Ch'ai replied that he could not endure to leave tens of thousands of civilians to be slaughtered by the rebels. For this stand he was given the hereditary rank of a first class earl with the designation, I-yung (義勇伯). The city of Chu-lo had its name changed to Chia-i 嘉義, "Commendable Loyalty", out of respect to the civilians of that city who assisted in the defense. The siege was raised by Fu-k'ang-an on December 16, 1787. After the capture of Lin Shuang-wên on February 10, 1788, and of Chuang Ta-t'ien on March 12, the rebellion came to an end. The rebel leaders were taken to Peking and executed.

As for Ch'ai Ta-chi, he was not only forbidden to take any credit for the campaign but was disgraced and tried. It seems that he did not pay Fu-k'ang-an due respect when the two met at Chu-lo. As soon as Fu-k'ang-an entered that city he reported that Ch'ai was untrustworthy. His henchmen, apparently in co-operation with Ho-shên [q. v.], lodged a number of charges against Ch'ai, among them his alleged mistakes in dealing with the rebels and his alleged corrupt practices. The task of obtaining testimony and evidence against Ch'ai was entrusted, perhaps purposely, to Fu-k'ang-an who also conducted the trial. At the same time men like Li Shih-yao and Ch'ang-ch'ing were urged to bring testimony against Ch'ai. Ch'ai's successful defense of Chu-lo was discredited and was attributed to the

bravery of the civilians. The whole case was clearly a conspiracy, but no one dared to defend the victim. Ch'ai was forced to sign a confession and on this ground he was slated for execution. In August he was delivered to Peking for re-examination, but he refused to admit his "crimes", asserting that his confession was obtained by force. When questioned by the emperor he denounced the injustice done him and even argued with the emperor. For this breach of etiquette he was beheaded on or about August 22, 1788. Later his son was banished to Ili as a slave.

According to Chao-lien [q. v.], the rebellion in Formosa might easily have been suppressed if the command had not been entrusted to Ch'ang-ch'ing who was already in his seventies and knew nothing about the conduct of war. Chao-lien praised Ch'ai for his courage and perseverance in defending T'ai-wan-fu and Chu-lo and remarked that a number of famous commanders in the following decades owed their rise to the training and encouragement they received from Ch'ai.

[1/335/5a; 2/25/41b; Wei Yüan [q. v.], *Shêng-wu chi*, chüan 8; *Chiang-shan hsien chih* (1873), 9/27b; *Tung-hua lu*, Ch'ien-lung 51-3; *淡水廳志 Tan-shui t'ing chih* (1871), 11a-18a; Chao-lien [q. v.], *Hsiao-t'ing tsa-lu*, chüan 6; Davidson, J. W., *The Island of Formosa* (1903), pp. 78-81.]

FANG CHAO-YING

CHANG Chao 張照 (T. 得天 H. 涇南, 天瓶) 1691-1745, Feb. 19, official, painter, and calligrapher, was a native of Lou-hsien, Kiangsu. He took his *chin-shih* degree in 1709, became a corrector in the Hanlin Academy (1712), and served (1715) in the Imperial Study (see under Chang Ying). After filling various posts, such as junior deputy supervisor of instruction (1723) and chief examiner in the Yunnan provincial examination (1726), he was appointed (1731) sub-chancellor of the Grand Secretariat. Early in 1733 he was made senior vice-president of the Board of Punishments, a few months later president of the Censorate, and in the following year president of the Board of Punishments. At the time of the insurrection of the Miao in Kweichow in the summer of 1735, he volunteered to pacify those tribes and, before setting out, was granted the title of Fu-ting Miao-chiang Ta-ch'ên (撫定苗疆大臣). But owing to his lack of co-operation with General Hsiao Yüan-shêng [q. v.] and to the failure of the enterprise as a whole he was dismissed and imprisoned and the task of pacifying

the Miao was entrusted to Chang Kuang-ssü [q. v.]. Although sentenced to die (1736), Chang Chao was pardoned by Emperor Kao-tsung, owing, it is said, to their mutual interest in calligraphy. In 1737 Chang was reinstated in his post as sub-chancellor of the Grand Secretariat and was ordered to serve in the Imperial Study. In 1740 he was made vice-president of the Board of Punishments and in the following year he and the Manchu prince, Yin-lu [q. v.], were commanded to re-examine and enlarge the 律呂正義 *Lü-lü chêng-i*, a work on ceremonial music in 5 chüan which was ordered to be compiled in 1713, and was printed in 1724. The result was a much more extensive work in 120 chüan, entitled *Lü-lü chêng-i hou-pien* (後編), printed in 1746, a supplement in 8 chüan being added in 1789. In 1742 Chang Chao was installed as president of the Board of Punishments and was concurrently in charge of the Office of State Music. Early in 1745, when on the way to attend the funeral of his father, he took ill and died in Hsü-chou, Kiangsu. He was canonized as Wên-min 文敏.

Chang Chao was skilled in many forms of calligraphy, but preferred to follow the styles set by Tung Ch'i-ch'ang [q. v.]. His penmanship was so like that of Emperor Kao-tsung that he is reported to have written many of the documents and scripts attributed to that emperor in the early years of his reign. Some specimens of Chang Chao's calligraphic skill appear in an album, entitled 天瓶齋帖 *T'ien-p'ing chai t'ieh*, and others are preserved in the Palace Museum, Peiping. A collection of colophons he wrote, entitled *T'ien-p'ing chai shu hua t'i-pa* 書畫題跋, 2 chüan, was printed in 1773, and was reprinted, with a supplement, in the collection, 丙子叢編 *Ping-tzu ts'ung-pien* of 1936.

As an artist, Chang Chao excelled in various fields, particularly in the painting of plum blossoms. He is listed first among the compilers of the 石渠寶笈 *Shih-ch'ü pao-chi* and the 秘殿珠林 *Pi-tien chu-lin*, two well-known catalogues of paintings and specimens of calligraphy that are preserved in the various halls of the Palace. The former, a work in 44 chüan, was commissioned in 1744, completed in 1745, and first printed in 1918. One supplement of 88 chüan was ordered to be compiled in 1793, another of 108 chüan in 1817. The *Pi-tien chu-lin*, a catalogue in 24 chüan of paintings and examples of calligraphy by Buddhist and Taoist priests, was ordered to be compiled in January 1744 and was completed in the summer of that year. It, too, was recently printed. One supplement of 8

chüan was ordered in 1793, another of 4 *chüan* in 1817. The original manuscripts of these works are preserved in the Palace Museum, Peiping. Chang Chao was well known as a poet, and many of his verses appear in albums of his calligraphy. Those he composed while in prison, entitled *白雲亭詩卷* *Pai-yün-t'ing shih-chüan*, owing to their resentful tone against the state and against *Ô-êr-t'ai* [q. v.] whom he suspected of having been responsible for his imprisonment, were destroyed by official command in 1759. His collected poems were printed under the title, *得天居士集* *Tê-t'ien chü-shih chi*, 6 *chüan*, by his grand-nephew, Chang Hsiang-ho 張祥河 (T. 詩舲, posthumous name 溫和, 1785-1862), who was a *chin-shih* of 1820 and rose to the post of president of the Board of Works (1859-1861). Chang Chao was also gifted in the drama and in music. He adapted, by imperial order, a number of old stories and plays for which he wrote musical scores. His lyric dramas, entitled: *月令承應* *Yüeh-ling ch'êng-ying*; *法宮雅奏* *Fa-kung ya-tsou*; *九九大慶* *Chiu-chiu ta-ch'ing*; *勸善金科* *Ch'üan-shan chin-k'o*; and *昇平寶筏* *Shêng-p'ing pao-fa*, were frequently performed inside the palace until the close of the Ch'ing dynasty. Many of his musical scores for the drama are cited as examples of different types of music in the compendium, *九宮大成南北詞宮譜* *Chiu-kung ta-ch'êng nan pei tz'ü kung-p'u*, which was commissioned in 1744 and printed in 1746 in 81 *chüan*. Chang Chao was much influenced by Buddhism and his writings are colored by it, both in thought and in phraseology.

[1/310/1a; 3/71/5a; 9/24/18b; 20/2/00; 29/3/9a; *Lou-hsien chih* (1788) 26/1a; L.T.C.L.H.M., p. 273; *內務府古物陳列所書畫目錄* *Nei-wu fu ku-wu ch'ên-lieh-so shu-hua mu-lu* (1925) 1/22a, 3/3b, 15a, 13/48b, 49b, 51b, 附卷 1/4b; *Ssü-k'u* (see under Chi Yün) 38/6b, 113/5b; *Shih-ch'ü pao-chi* (1918) 3/53a, 11/17a, 12/5a, 20/42b, 20/56a, 22/56a, 59a; *Chiu-kung ta-ch'êng nan-peï tz'ü kung-p'u* (1923), introduction by Wu Mei 吳梅 2b; *T'oung Pao* (1920-21) p. 233; Yü Shao-sung (see under bibl. of An Ch'ü), *Shu-hua shu-lu chieh-t'i* (1932) 5/10a.]

LI MAN-KUEI

CHANG Ch'ü 張琦 (T. 翰風, 宛鄰), Jan. 5, 1765-1833, May 1, scholar and official, was a native of Wu-chin, Kiangsu. His original name was Chang I 張翊 which he changed to Chang Yü-ch'üan 張與權 and finally to Chang Ch'ü. Owing to his admiration for the famous work,

Tu-shih fang-yü chi-yao, by Ku Tsu-yü [q. v.], he took the sobriquet 宛鄰 Wan-lin, meaning "Neighbor to Ku Tsu-yü". His father, Chang Ch'an-pin 張蟾賓 (T. 步青 H. 雲堉), died four months before Chang Ch'ü was born, and when his brother, Chang Hui-yen [q. v.], was only four (*sui*). As the family was poor, it was only with great difficulty that their mother (née Chiang 姜 1736-1794) could provide them with a good education. Both Chang Ch'ü and his brother achieved literary fame and were known as "The Two Changs of P'ü-ling" 毘陵二張. Unlike his brother whose interest was entirely literary, Chang Ch'ü hoped to render practical service to the government as an administrator, hence in his study he emphasized history and geography. In 1815 he published a work on the geography of the late Chou period, entitled *戰國策釋地* *Chan-kuo ts'ê shih-ti*, 2 *chüan*, which was reprinted later in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung). In 1788 he became a licentiate of the first class and in the following year married a poetess, T'ang Yao-ch'ing 湯瑤卿 (1763-1831). In order to support himself he became a tutor to private families. In 1794 his mother died. About three years later he went to Shé-hsien, Anhwei, to join his brother in the teaching profession. There he met his life-long friend, Pao-shih-ch'ên [q. v.], who later composed his funerary inscription. When his brother proceeded to Peking and took his *chin-shih* degree (1799), Chang Ch'ü continued to teach at Shé-hsien for three years more. In 1802 his brother died and Chang Ch'ü returned to his native place. Owing to lack of competent medical care, his eldest son, Chang Chüeh-sun 張珪孫, died in the following year and this led Chang Ch'ü to stress the study of medicine. As a result he later published annotations on the ancient medical work, *素問* *Su-wên*, entitled *Su-wên shih-i* (釋義), 12 *chüan*.

In pursuance of his work as a teacher Chang Ch'ü journeyed in Chekiang, Anhwei, Honan, and Shantung. In 1813 he went to Peking where, after eleven failures, he passed the Shun-t'ien provincial examination for the *chü-jên* degree. Seven years later (1820) he was appointed a copyist in the bureau for editing the "veritable records" (*Shih-lu*) of Emperor Jên-tsung. After two years in this service he was rewarded with the rank of a magistrate in Shantung. Early in 1824 he was made acting magistrate of Tsou-p'ing where he served for about five months. Then he was transferred to Chang-ch'ü, in the same province, where he remained some thirteen months and showed special skill in handling judicial cases.

The people of Chang-ch'iu were fond of litigation and during his brief tenure more than two thousand cases were brought to court. His decisions were usually accepted as final. In 1826 there was a famine in the district of Kuan-t'ao, Shantung, and the district magistrate, fearful of an uprising, deserted his post. Chang Ch'í, being sent as acting magistrate, immediately started relief by distribution of grain to the poor. Two years later (1828) he was made magistrate of the district and remained there until his death.

Chang Ch'í's collected writings, entitled **宛鄰集** *Wan-lín chi*, 7 *chüan*, printed in 1840, consist of his verse, in 2 *chüan*; prose in 2 *chüan*; poems in irregular metre, **立山詞** *Li-shan tz'ü*, 1 *chüan*; life sketches and funerary inscriptions by his friends, **明發錄** *Ming-fa lu*, 1 *chüan*; and poems by his wife, **蓬室偶吟** *P'êng-shih ou-yin*, 1 *chüan*. This collection was reprinted in 1910 in the collectanea, *Ch'ang-chou hsien-chê i-shu, hou pien* (see under Shao Ch'ang-hêng). Chang Ch'í compiled an anthology of verse from the Han to the Sui dynasties inclusive, under the title **宛鄰書屋古詩錄** *Wan-lín shu-wu ku-shih lu* (commonly known as *Ku-shih lu*), 12 *chüan*, with a preface by himself dated 1815. He and his brother when they were teaching at Shê-hsien compiled an anthology of verse in irregular metre, entitled *Tz'ü-hsüan* (see under Chang Hui-yen). The last mentioned two works, together with the *Chan-kuo ts'ê shih-ti* and the *Su-wên shih-i*, were later included in the collectanea *Wan-lín shu-wu ts'ung-shu* (叢書) compiled by his descendants. [The gazetteer, **建寧府志** *Chien-ning fu-chih*, 48 *chüan*, which is sometimes attributed to him, was in reality compiled by another Chang Ch'í 張琦 (T. 佩玉), a *chin-shih* of 1670, who was prefect of Chien-ning in 1690.] Chang Ch'í was an accomplished calligrapher, noted for his skill in the official (*li*), the regular (*k'ai*), and the cursive (*hsing*) styles. He combined the gracefulness of the Han official writing with the vigor of the Northern Wei, and so formed a distinctive style. He was considered the equal of Têng Shih-ju [q. v.] in the *li* and of Pao Shih-ch'ên in the *k'ai* and *hsing* styles.

His four daughters were writers who achieved literary fame: the eldest, Chang Ch'ieh-ying 張縉英 (T. 孟緹), married Wu T'ing-chên 吳廷鈐 (T. 偉卿, original *ming* 亮疇, later changed to 贊), *chin-shih* of 1826, and published a collection of verse, entitled **澹鞠軒詩稿** *Tan-chü hsüan shih-kao*, 4 *chüan*; the second, Chang Kuan-ying 張縉英 (T. 緯青 d. 1824, age 30 *sui*), left a work entitled **緯青遺稿** *Wei-ch'ing i-kao*,

1 *chüan*; the third, Chang Lun-ying 張綸英 (T. 婉川), was one of the best-known women calligraphers of the Ch'ing period and left a collection of verse entitled **綠槐書屋詩稿** *Lü-huai shu-wu shih-kao*, 5 *chüan*; and the fourth, Chang Wan-ying 張毓英 (T. 若綺), was both a poet and an essayist whose prose collection was published under the title **餐楓館文集** *Ts'an-fêng kuan wên-chi*, 3 *chüan*, and verse under the title **鄰雲友月之居詩集** *Lin-yün yu-yüeh chih-chü shih-chi*, 4 *chüan*. Chang Wan-ying married Wang Hsi 王曦, a descendant of Wang Yüan-ch'í [q. v.], and gave birth to four daughters, all of whom became noted poetesses. Chang Ch'í's second son, Chang Yüeh-sun 張曜孫 (T. 仲遠 b. 1807), who married the daughter of Pao Shih-ch'ên, specialized in the study of medicine. Chang Yüeh-sun edited the poems of his sisters, under the title **毘陵四女集** *P'i-ling ssü-nü chi*.

[1/484/10b, 513/19b, 20a-b; 2/76/6b; 3/247/50a; 5/41/10a; 7/54/20a; 21/9/2b-4a; 26/3/42b; 29/9/2a.]

S. K. CHANG
J. C. YANG

CHANG Chieh-pin 張介賓 (T. 會卿 H. 景岳, 通一子), 1563-1640, physician, was a native of Shan-yin (Shaohsing), Chekiang. At the age of thirteen or fourteen (*sui*) he went to Peking where his father, a member of one of the most influential families of the Ming dynasty, was honorary advisor to a high military official. There he came into contact with many distinguished scholars, and soon developed a passion for learning in general and medicine in particular. He first studied with Chin Mêng-shih 金夢石, a physician in the capital, from whom he received a thorough training. While still a young man he went to the northeastern border of China and even to Korea as advisor to the Chinese army. Upon his return to Peking several years later he resumed his studies in medicine and began to practice in the capital. Contrary to the prevailing custom, he paid more attention to the cause than to the symptoms of disease and as a result, he cured many diseases which had formerly been regarded as incurable. His reputation spread and there was a great demand for his services, not only in the capital but outside. In 1620, after the death of Emperor Shên-tsung, he returned to his native province where he spent the rest of his life, mostly in writing.

Chang's first book on medicine, entitled **類經** *Lei-ching*, in 32 *chüan*, with supplements in 15

chüan, was published in 1624 and gained wide use among physicians of China. It purports to explain and interpret the 內經 *Nei-ching*, a medical work traditionally attributed to the legendary emperor, Huang-ti 黃帝. In reality, it is largely a crystallization of Chang's opinions based on long experience as a practitioner and many years of painstaking study. Huang Tsung-hsi [q. v.], writing in 1671, asserts that it was the most popular and valuable work on medicine in his day. Chang's other work on medicine, entitled 景岳全書 *Ching-yüeh ch'üan-shu*, was written during his declining years, probably between 1620 and 1640 after he had returned to Chekiang. It was meant to be encyclopaedic in scope, as it lists every known disease and cure and has two chapters on medicine with three hundred entries. The book was finally published in 1700 in 64 *chüan* with a brief account of Chang's life and work written by his grandson.

Huang Tsung-hsi states that Chang Chieh-pin was versed in astrology and music.

[M 2/398/22a; Huang Tsung-hsi, *Nan-lei wên-an* 9/5a; 越中雜識 *Yüeh-chung tsa-chih* 方技; Wylie, A., *Notes*, p. 101; Laufer, Berthold, *Tobacco and Its Use in Asia* (1924) Field Museum Leaflet No. 18; *Ssü-k'u* (see under Chi Yün) 104/9a; *Ku-chin t'u-shu chi-ch'êng* (see under Ch'en Mêng-lei), *chüan* 537 醫術名流列傳十四明八]

C. H. Ts'ui

CHANG Chih-tung 張之洞 (T. 孝達 H. 香 濤, 香巖, 壺公, 無競居士, 抱冰), Sept. 2, 1837-1909, Oct. 4, official and reformer, was a native of Nan-p'i, Chihli. His great-grandfather, Chang I-hsiung 張怡熊, was a district magistrate in Chekiang; his grandfather, Chang T'ing-ch'ên 張廷琛 was a district magistrate in Fukien; and his father, Chang Ying 張鐸 (T. 又甫 H. 春潭, 1793-1856, *chü-jên* of 1813), was an intendant in Kweichow. Chang Chih-tung received an excellent classical education and in 1852 led the list of those who received the *chü-jên* degree in the Chihli provincial examinations. In 1863 he passed the metropolitan examinations for the *chin-shih* degree. In the palace examination his emphasis upon current problems and his unconventional mode of writing were frowned upon by some examiners, but were praised by Pao-yün (see under Wên-hsiang). When the papers were submitted to the Dowager Empresses for final judgment, Chang Chih-tung was ranked as *t'an-hua* 探花, or third in the first

group of three, and was made a compiler of the Hanlin Academy.

From 1867 to 1877 Chang Chih-tung held various posts in connection with the civil service examinations in Chekiang, Hupeh and Szechwan. His zeal for the promotion of scholarship while filling these posts is well illustrated by his activities as director of education in Szechwan (1873-77). There he rectified abuses in the examinations; founded in Chengtu the Academy, Tsun-ching shu-yüan 尊經書院; and set up a printing office for issuing the classics and the dynastic histories. For the students he wrote a handbook on study and composition, entitled 輶軒語 *Yu-hsüan yü*, 2 *chüan*, which was printed in 1878 together with an annotated bibliography of important Chinese works, known as the 書目答問 *Shu-mu ta-wên*, 4 *chüan*. Chang's preface to the latter work is dated 1875. This useful bibliography, probably compiled in collaboration with his disciple, Miao Ch'üan-sun 繆荃孫 (T. 炎之, 筱珊 H. 藝風, 1844-1919, *chin-shih* of 1876), received wide circulation and has been many times reprinted with supplements and revisions. In 1877 Chang Chih-tung completed his term of office in Szechwan and returned to Peking where he was engaged until 1881 as chief editor of the gazetteer of the Peking metropolitan area, entitled 順天府志 *Shun-t'ien-fu chih*, 130 + 1 *chüan*. The work was later completed under the chief editorship of Miao Ch'üan-sun and was printed in 1885. A revised edition appeared in 1889.

In 1879 Chang Chih-tung was promoted to be a tutor in the Imperial Academy. The memorable suicide of the censor, Wu K'o-tu [q. v.], gave him an opportunity to bring himself to the attention of the Empress Dowager by submitting an obsequious memorial in criticism of Wu's act, dressed out with all the brilliant display of scholarship for which he became famous. The Sino-Russian dispute over Ili which came to a head also in 1879 served still more to advance Chang's career. In January 1880 the court called upon metropolitan officials to discuss the treaty in which Ch'ung-hou [q. v.], the Chinese envoy, had given Russia a large indemnity, about two-thirds of the territory in dispute, and various economic and strategic advantages. Chang submitted a strong memorial in which he called for the repudiation of the treaty and the execution of Ch'ung-hou. He took an optimistic view of China's military strength and urged that it would be better to fight forthwith on China's distant frontiers than to show weakness and later have to

defend the capital itself. Largely in consequence of this memorial Ch'ung-hou was handed over to the Board of Punishments and Tsêng Chi-tsé [q. v.] was made envoy to Russia to negotiate a new settlement. The more favorable terms of February 1881 were due more to the policy of the moderate group headed by Li Hung-chang [q. v.] than to the war party of which Chang was the voice. Nevertheless Chang emerged from the Ili affair with greatly enhanced prestige and received a series of promotions which culminated in his appointment, early in 1882, as governor of Shansi.

Chang found that province in an unhappy state because of famine and widespread corruption in the official service. He punished the principal offenders, and supported a number of reconstruction measures such as cancellation of delinquent taxes, encouragement of the local iron industry, and patronage for schools and scholars. He initiated a project for colonizing Inner Mongolia. He also tried to check the cultivation of the opium poppy and enjoined scholars and officials to give up the habit. However, many of his elaborate reform schemes failed in effect because of his promotion in 1884 to the governor-generalship of Kwangtung and Kwangsi. Chang had already shown great concern over the extension of French influence in Annam. In 1882 he had memorialized with characteristic bellicosity, recommending military action to maintain China's suzerainty there. When he proceeded to Canton in 1884 the chief problem which confronted him was the Annamese situation, which had now become critical (see under Ts'ên Yü-ying). His strategy was to make use of Liu Yung-fu (see under Fêng Tzū-ts'ai) and his "Black Flags", and to take the offensive against the French in Annam in the hope of drawing them off from an attack on Formosa. Chang worked heroically to raise supplies and to finance the campaign; and to these exertions he owed escape from serious punishment when some of his protégés proved incompetent. Discussions looking toward peace began early in 1885, but on March 29 Fêng Tzū-ts'ai, whom Chang had recommended, led the Chinese troops to a surprise victory at Langson (諒山 Liang-shan) for which Chang claimed and received a due share of the credit. But the battle of Langson did not affect the peace terms. These terms harked back to the Li-Fournier convention (1884), by which China renounced her overlordship in Annam. Chang, eager to push China's last-minute military advantage—and never predis-

posed to favor any arrangements in which Li Hung-chang had a hand—repeatedly memorialized against the settlement, but was finally rebuked by the throne.

During his six years as governor-general of Kwangtung and Kwangsi Chang Chih-tung was full of plans and projects, even if the fulfillment sometimes fell short of the intention. He turned his salary and perquisites back to the treasury, and attempted to reform the tax-collecting system in his provinces. The accruing funds he expended on a wide range of enterprises. In 1887 he established an arsenal which first manufactured shells and later small firearms. He added a number of warships to the flotilla which patrolled the coast of Kwangtung, and established (1887) a school for the training of military and naval officers. He also gathered as secretaries several young men who had been abroad, among them Ku T'ang-shêng 辜湯生 (T. 鴻銘 H. 漢濱讀易者, 1857–1928) who in later years was generally known by his *tzü*, Ku Hung-ming. In 1889 Chang opened in Canton the first modern mint in China. He set up in 1887 the Academy, Kuang-ya Shu-yüan 廣雅書院, which rivaled in scholarship the famous Hsüeh-hai T'ang (see under Juan Yüan). He began in 1886 to print books for the benefit of the local students, and in 1887 established the printing office, Kuang-ya Shu-chü (書局), with funds contributed by himself and several officials and merchants. Many scholars were engaged as editors or collators for this press which published over a period of about twenty years some 176 items, mostly composed by authors of the Ch'ing period. With the exception of seven items, all these works were collected and reprinted in 1920 under the title, *Kuang-ya shu-chü ts'ung-shu* (叢書) or simply *Kuang-ya ts'ung-shu*. A part of this collectanea, comprising works on history, was reprinted lithographically in Shanghai in 1902 under the title, *史學叢書 Shih-hsüeh ts'ung-shu*. So spectacular were the achievements of the Academy and the Printing Office that Chang Chih-tung was often called Chang Kuang-ya in reference to his connection with these establishments. The people of the provinces were impressed by his energetic and honest administration, but a treasury deficit was generally expected as a result of his apparent extravagance. However, when his successor, Li Han-chang (see under Li Hung-chang), took over the office of governor-general at Canton (1859) he was surprised to find the treasury in much better condition than it was six years earlier

when Chang took office. At this time the political strife in Peking between the so-called Northern and Southern factions became acute. Wêng T'ung-ho [q. v.], head of the Southern Party, was then in control of the Board of Revenue and actively opposed Chang who was a Northern man. Indeed many of Chang's pet projects would have been vetoed by Wêng, the national treasurer, if Prince Ch'un (see under I-huan) had not intervened. But having left at Canton a sound treasury and a legacy of important reforms, Chang retrieved for his northern compatriots some of the prestige that had been lost by Chang P'ei-lun [q. v.].

In 1889 Chang Chih-tung was transferred from Canton to Wuchang as governor-general of Hupeh and Hunan—an outcome of his own project for building the Peking-Hankow Railway. Railroad construction began in Chihli under Li Hung-chang, and in 1888 it was proposed to extend the existing line from Tientsin to Tungchow. Many censors and officials vigorously opposed the extension of this railroad on the ground that it would favor invaders, arouse the villagers to riot, and rob many couriers of their livelihood. When the provincial officials were asked to express their opinion, Chang Chih-tung memorialized in favor of the construction of trunk lines in the interior. In his memorial Chang cleverly used the very arguments of the censors who had opposed the Tientsin-Tungchow Railway. Conceding their objections, he proposed the construction of a great interior railroad from Lu-kou-ch'iao 蘆溝橋, southwest of Peking, to Hankow, and listed strategic and economic advantages which the conservative censors could not refute. His memorial being approved, he was named in August, 1889, governor-general of Hupeh and Hunan to carry out the scheme. It was estimated that the railway would cost thirty million dollars and the national treasury was to put aside two million dollars for that purpose. But in 1890, owing to the Sino-Japanese tension over Korea, this fund was used to finance the extension eastward of the Tientsin-Tangshan Railway. Thus the plan of the Lu-kou-ch'iao-Hankow Railway was temporarily shelved (see below).

Chang Chih-tung was as interested in the industrial development of China as he was in railway construction. His term as governor-general of Wuchang which lasted some eighteen years, except for two brief periods as acting governor-general at Nanking, was marked by ambitious plans and by considerable achieve-

ments in the economic realm. One of the chief enterprises with which his name is associated is the Han-Yeh-P'ing 漢冶萍 iron and steel works. Before he left Canton he ordered the machinery for an iron foundry and began operations at Hanyang in 1890 soon after he reached Wuchang. In 1894 the iron mine at Tayeh was opened in co-operation with the Hanyang foundry. Two years later, owing to shortage of funds, the ironworks were sold to stockholders and transferred to the management of Shêng Hsüan-huai 盛宣懷 (T. 杏蓀, 1849-1916), the great industrialist. In 1908 the coal mine at P'ing-hsiang, Kiangsi, was merged with the ironworks into the Han-Yeh-P'ing Company. Thus, owing to lack of funds, Chang had to abandon hope of active management of the foundry which he started. Among his other enterprises were cotton mills, silk factories, and tanneries. He also directed an elaborate program of dyke construction to give employment in preference to other types of relief. Many of his industrial enterprises were riddled with graft and were conducted at a loss, but it is largely to his great initiative that the Wu-Han cities owe their subsequent position as the "Chicago" of China. His other innovations were similar to those he had initiated at Canton. He founded a mint, and formed the nucleus of a modern military force drilled by German instructors. He sponsored the formation of a considerable number of schools of all grades (see under Huang Shao-chi) and sent students abroad—especially to Japan whose westernization had taken place a few decades earlier. As in Canton his expenditures on new-fangled enterprises brought frequent accusations of extravagance and waste, but his financial reforms raised the annual income of Hupeh from about seven million taels in 1889 to fifteen million when he left Wuchang in 1907.

During the Sino-Japanese war, when Liu K'un-i [q. v.] was commanding troops in the north, Chang was shifted to Nanking (November 1894 to February 1896) as acting governor-general. There he demonstrated his energy in an effort to improve the defenses and to forward supplies and recruits to the north. Opposed to Li Hung-chang's peace negotiations, he urged war to the bitter end. After the conclusion of peace he again pressed for the construction of the Lu-kou-ch'iao-Hankow Railway. When the project was approved he was ordered back to Wuchang (1896) to supervise its execution. But his efforts to sell stock to Chinese investors were

unsuccessful, and late in 1896 the right to construct the railway with foreign capital was granted to a corporation headed by Shêng Hsüan-huai. In 1898 the section of the railway from Lu-kou-ch'iao to Paoting was completed, and in 1900 it was extended to Peking. In 1906 the entire line to Hankow was completed.

China's defeat at the hands of Japan (1894-95) aroused among the younger literati a strong interest in reform, and Chang Chih-tung was one of the older officials who were in a sense patrons of this movement. By 1898 the scramble of foreign powers for concessions thoroughly alarmed many scholars, and Emperor Tê-tsung, relying on the advice of K'ang Yu-wei (see under T'an Ssü-t'ung), entered on the "Hundred Days Reform". At the outset Chang's attitude was sympathetic, and he recommended to the throne many young liberals, including Liang Ch'í-ch'ao (see under T'an Ssü-t'ung). In the midst of the reforms Chang issued the celebrated *勸學篇* *Ch'üan-hsüeh p'ien*, or "Exhortation to Study", 2 *chüan*, printed in 1898. The reformers immediately seized on it as a sort of party platform and the emperor ordered its distribution to all officials and students. However, the real purpose of the essay was to advocate a program of gradual modification based on education rather than the rapid change which the emperor and K'ang Yu-wei were attempting. Its purport was that the road to the salvation of China lay through the revival of Confucianism and the adoption of Occidental mechanical methods and devices, but not its philosophy. The work is full of expressions of loyalty to the dynasty and condemnation of a corrupt officialdom as the curse of China. On September 21, 1898 came the famous *coup d'état* which brought the Empress Dowager back to power. Chang telegraphed the Empress urging the punishment of the reformers, despite the fact that he had associated personally with many of them. He refused, moreover, to join Liu K'un-i in memorializing against the threatened deposition of the emperor. After 1898 Chang was suspected by the Court and hated by the reformers who thought him timid and treacherous. His final break with the latter came in August 1900. A number of the reformers gathered in Hankow and, under cover of the Boxer disturbance, secretly made preparations for an armed revolt to overthrow the Empress Dowager and to restore the Emperor to power. However, the plot was discovered by Chang Chih-tung who captured and executed the leader, T'ang Ts'ai-

ch'ang 唐才常 (T. 伯平 H. 佛塵, 1867-1900), and nineteen of his accomplices.

The Boxer Uprising of 1900 was thus for Chang an acid test of his loyalty and political acumen. He was faithful to the Empress Dowager, and his position as viceroy called for obedience to the imperial commands, but he was also fully aware of the dangers of an anti-foreign crusade. Fortunately he and Liu K'un-i found a formula which brought them through the Boxer days with credit both in the eyes of the foreigners and of the Empress Dowager. Chang safe-guarded himself by sending troops north in response to orders from Peking, but these forces were untrained levies and his best troops he kept at home. He acted on the principle that the Boxer Uprising was a "rebellion" against the legitimate authority of the Empress Dowager, and that any edict from Peking ordering support of Boxerism or extermination of foreigners was the work of Prince Tuan (Tsai-i, see under I-tsung) and his associates who had virtually usurped the imperial authority. On June 27 the consular body at Shanghai was informed that Chang and Liu undertook to hold themselves responsible for the safety of foreign lives and property in the Yangtze region as long as the powers did not land troops there. This proposal, accepted in substance by the powers and adopted by other viceroys and governors, spelled safety for foreigners in the central and southern regions. It also served the Empress Dowager well, for the theory of "rebellion" which enabled the viceroys to keep peace in the Yangtze region and still consider themselves loyal also put them in a position to ask that the Empress Dowager not be held personally responsible for the Boxer episode.

After the Boxer Uprising Chang Chih-tung was in high favor at Court and was raised to the dignity of Junior Guardian of the Heir Apparent. In reply to an imperial edict of January 1901 calling for suggestions as to the most needed reforms, he and Liu K'un-i submitted three joint memorials. The first dealt with the establishment of modern schools, the modification of the civil service examination system, and the encouragement of students to study abroad. The second and third advocated civil and military reforms based on the pattern of Western countries. In October 1902, owing to the death of Liu K'un-i, Chang Chih-tung was again made acting governor-general at Nanking where he stayed for five months, devoting most of his time to educational matters. After an audience in

Peking on this subject he was appointed a member of a committee to draft regulations for a nationwide school system. Recommendations were presented to the throne in January 1904. Although the accompanying memorial asserted that various kinds of school systems had been studied, the plan was obviously based on the Japanese model. In order to facilitate the growth of the new school system, Chang supported the abolition of the time-honored civil service examinations, which was finally decreed in 1905. In 1904, after Chang returned to Wuchang from Peking, he successfully opposed both the land tax plan of Sir Robert Hart (赫德, 1835-1911) and the gold exchange standard plan for currency of J. W. Jenks (精琪, 1856-1929). In 1906 he was active in the movement which resulted in the edict announcing that the sacrifices to Confucius should be placed on equality with those to Heaven and Earth. He also established in 1907 a school to study only the Chinese classics, history, and literature to balance the trend in the modern schools where these subjects were neglected. These acts were viewed by many as a final repudiation by Chang of his reforming zeal, but actually were entirely consistent with his lifelong emphasis on Confucianism as the heart of Chinese civilization.

In 1907 Chang's long career as a provincial official ended. He was called to the capital and made Grand Secretary and Grand Councillor. He was given special charge of supervising the new Ministry of Education. His last important post was as superintendent-general of the sadly confused affairs of the Canton-Hankow Railway. Complicated negotiations for the financing of the line led to an agreement in June 1909 between Chang and British, French and German capitalists. But the insistence of the United States that its bankers have a share in the loan re-opened the question, and at the time of Chang's death discussions were under way for a four-power agreement. The deaths of the emperor and the Empress Dowager in November 1908 and the subsequent dismissal by the Prince Regent of such able officials as Yüan Shih-k'ai (see under Yüan Chia-san) and Tuan-fang [q. v.] left Chang as the most eminent figure in the declining Manchu régime. However he was already exhausted by a long and strenuous career and died on October 4, 1909. He was canonized as Wên-hsiang 文襄.

Though an opportunist on occasion, Chang was in many respects an embodiment of the Confucian ideal in official life. He was benev-

olent toward his subordinates and to the populations under his charge. He was frugal and honest in financial matters, and died a poor man in a period of increasing official corruption. He was noted for his phenomenal memory, for his mastery of the Confucian classics, and for his brilliant literary style which could carry conviction even when the content was rather thin. In his effort to protect the Confucian core of Chinese life by an armor of occidental devices he often initiated projects the technical details and implications of which he knew little. But enough of his innovations took root to give real substance to his reputation as a pioneer in the modernization of Chinese economic life. In 1928 his collected papers were issued in 229 *chüan*, under the title 張文襄公全集 *Chang Wên-hsiang kung ch'üan-chi*. It contains, among other biographical material, a number of sketches of his life as scholar and statesman, entitled 抱冰堂弟子記 *Pao-ping t'ang ti-tzu chi*, so named after a hall, Pao-ping t'ang, erected in Wuchang by his subordinates after he left there in 1907. In his last days Chang himself used the *hao*, Pao-ping lao-jên (老人).

Chang Chih-tung's son, Chang Ch'üan 張權 (T. 君立 H. 聖可, 1859-1930), was a *chin-shih* of 1898 who served as a secretary in the Chinese Legation at Washington from 1904 to 1906.

[1/443/3a; 2/64/36b; 10/7/1a; 6/2/8b; 26/4/23a; *Nan-p'i hsien chih* (1932) 8/15a, 51a, 62b, 10/2a; 湖北通志 *Hupei t'ung-chih* (1921) 54/1a-22b, 121/35a; 東方雜誌 *Tung-fang tsa-chih*, Sixth Year, nos. 10, 11; Bland, J. O. P., *Li Hung-chang* (1917) p. 191; Bland, J. O. P. and Backhouse, E., *China Under the Empress Dowager* (1910) pp. 140-41, 220, 504-05; Kann, E., *The Currencies of China* (1926), pp. 315-16, 388; Kent, P. H., *Railway Enterprise in China* (1907), pp. 32-34, 91-92, 120; Morse, H. B., *The International Relations of the Chinese Empire* (1910-1918) II, ch. XVI, III, p. 417; Steiger, G. N., *China and the Occident* (1927) pp. 246, 248; *China's Only Hope* (1900), translation by S. I. Woodbridge of the *Ch'üan-hsüeh p'ien*; Wagel, S., *Chinese Currency and Banking* (1915), pp. 55-57, 102-06; Yung Wing (see under Jung Hung), *My Life in China and America* (1909), pp. 225-26; Great Britain, *Parliamentary Papers*, China No. 1 (1899), China No. 3 (1900), China No. 1 (1901), *passim*; *United States Foreign Relations*, 1905, pp. 124-35, 1909,

pp. 167-72; *North-China Herald*, Nov. 22, 1895; *The Times*, Oct. 6, 1909.]

MERIBETH CAMERON

CHANG Chih-wan 張之萬 (T. 子青 H. 鑾坡), 1811-1897, official and painter, was a native of Nan-p'i, Chihli. His father, Chang Yü-ts'ê 張玉册 (T. 壽圖), was a *pa-kung* of 1813 who held minor posts in the capital for some twenty years. Chang Chih-wan became a *chü-jên* in 1840 and a *chin-shih* in 1847—this last with the highest honors known as *chuang-yüan*. He officiated as associate examiner of the Hupeh provincial examination in 1849 and as chief examiner of the Honan provincial examination in 1851. In 1852 he was appointed educational commissioner of the latter province. As the Taiping Rebellion was spreading northward and the Nien-fei (see under Sêng-ko-lin-ch'in) were active in the region of Honan, Chang Chih-wan memorialized from Kaifeng on matters of defense and suppression, though this was not expected of one of his rank. Upon his return to the capital in 1857 he was ordered to serve in the School for Princes (see under Yin-chên), and a year later became tutor to Prince I-ho (see under Min-ning), eighth son of Emperor Hsüan-tsung. When Emperor Wên-tsung (see under I-chu) died in Jehol in 1861, Chang Chih-wan was one of those whom I-huan [q. v.] consulted before Su-shun's [q. v.] party was ejected. Immediately thereafter Chang Chih-wan was made junior vice-president of the Board of Ceremonies. As Emperor Mu-tsung (see under Tsai-ch'un) was at this time still an infant, the two Dowager Empresses ruled jointly as regents. Hence as a member of the Board of Ceremonies Chang Chih-wan was ordered to compile, with the help of others, a work setting forth examples from Chinese history of good administration of empresses and notable regencies by dowager empresses. This work, which was given officially the title 治平寶鑑 *Chih-p'ing pao-chien*, was completed in 1862 in 20 *chüan*, but was not printed.

Early in 1863 Chang Chih-wan was made governor of Honan. He had been acting in that capacity since late in the previous year and held the post until 1865. During this time Honan and the neighboring provinces were ravaged by the Nien-fei. As governor, he strengthened the militia of Honan, and these forces were given the name Yü-chün (豫軍) after the manner of the Hsiang-chün of Hunan (see under Tsêng Kuo-fan) and the Huai-chun of Anhwei (see under

Li Hung-chang), although they were less prominent. In 1865 he became director-general of Yellow River and Grand Canal Conservancy and in 1866 director-general of grain transport. In 1870 he was made governor of Kiangsu, and in the following year was appointed governor-general of Min-Chê (Fukien and Chekiang), but he declined the promotion, begging leave to retire on account of the advanced age of his mother. He remained in retirement until 1882 (after his mother's death), when he was made president of the Board of War. After being transferred to the presidency of the Board of Punishments (1883) he was ordered to serve in the Grand Council (1884) and in 1885 was appointed associate Grand Secretary. From 1884 he also served as chief tutor in the School for Princes. After the marriage of Emperor Tê-tsung (see Tsai-t'ien), he was awarded the title of Grand Guardian of the Heir Apparent and was then promoted to Grand Secretary with the privilege of using a two-bearer sedan chair in the Palace precincts. In 1893 he was ordered to make preparations for the celebration of the sixtieth birthday of the Empress Dowager, (see under Hsiao-ch'in), which came in 1894. In that year, owing to his advanced age, he was ordered to cease serving in the Grand Council. After repeated requests he was granted retirement in 1896 and died in the summer of the following year at the age of 87 *sui*. He was given various posthumous honors, was canonized as Wên-ta 文達, and his name was entered in the Temple of Eminent Statesmen.

Chang Chih-wan was a celebrated painter—particularly of landscapes. In his early years he was a good friend of Tai Hsi [q. v.]. As Tai was likewise a well-known painter they were sometimes referred to by their places of origin as "Tai of the South and Chang of the North" (南戴北張). Chang Chih-wan's collected literary works, in 4 *chüan*, bear the title 張文達公遺集 *Chang Wên-ta kung i-chi*. It is recorded that he left a work on river conservancy, entitled 治河芻言 *Chih-ho ch'u-yen*. His two sons, Chang Chia-yin 張嘉蔭 (T. 同蘇) and Chang Jui-yin 張瑞蔭 (T. 蘭浦, 1867-1922), both achieved moderate fame as painters.

[1/444/2b; 2/57/20a; 6/1/1a; 19/辛下/1a; *Nan-p'i hsien chih* (1932, with portrait and photographs of his tomb) 8/56b; L.T.C.L.H.M., p. 264; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), p. 272.]

TU LIEN-CHÊ

CHANG Chin-wu 張金吾 (T. 慎旂 H. 月霄), Sept. 18, 1787-1829, bibliophile and scholar, was a native of Ch'ang-shu, Kiangsu, home of many celebrated bibliophiles since the late Ming period. His father, Chang Kuang-chi 張光基 (T. 南友 H. 心萱, 1738-1799), elder brother of Chang Hai-p'êng [q. v.], was a scholar of some note. Chang Chin-wu lost his parents in his youth and grew up under the protection of his uncle, Chang Hai-p'êng. He became a licentiate at the age of twenty-two *sui*, but failing in the provincial examination for the *chū-jên* degree, he abandoned hope of becoming an official and devoted himself to collecting books, especially rare editions of Confucian and literary import. His studio, Ai-jih-ching-lu 愛日精廬, contained some 80,000 *chüan*, including numerous Sung and Yüan editions which, late in his life (about 1826), were dispersed among his creditors. An annotated catalogue of 764 items in his library, entitled *Ai-jih-ching-lu ts'ang-shu chih* (藏書志), 36 + 4 *chüan*, was printed in 1826 and published with a preface by Ku Kuang-ch'i [q. v.], dated 1827. It is one of the authoritative works on bibliography published in the Ch'ing period.

Chang Chin-wu was the editor of a collection of short works in prose of the Chin dynasty (1115-1234), entitled *金文最 Chin-wên tsui*, 120 *chüan*; and of a *ts'ung-shu* containing about 90 commentaries and essays on the Confucian classics dating back to the Sung and Yüan periods, entitled *詒經堂續經解 I-ching t'ang Hsü ching-chieh*, 1,436 *chüan*. He worked on the *Chin-wên tsui* during the years 1810-22, but was unable to get it published. Later, however, the manuscript came into the possession of the Hong merchant, Howqua (see under Wu Ch'ung-yüeh), and after the latter's death was printed, according to his wishes, in 1882. After being condensed to 60 *chüan* it was reprinted in 1896 by the government printing office of Kiangsu (江蘇書局), omitting that part of the collection known as *金文雅 Chin-wên ya* (16 + 1 *chüan*) which was compiled by Chuang Chung-fang 莊仲方 (T. 芝階, 1780-1857) and printed separately in 1891. The *Chin-wên ya* bears a preface dated 1841 and was first printed about that time. Chang Chin-wu compiled the *I-ching t'ang Hsü ching-chieh* for the purpose of supplementing an earlier work known as the *T'ung-chih t'ang ching-chieh* (see under Singde). The *I-ching t'ang Hsü ching-chieh* was never printed, though once Sun Yüan-hsiang [q. v.], a fellow-townsmen of Chang, attempted to publish it. Recent catalogues of

collectanea state that the manuscript is (or was) in the possession of the Commercial Press, Shanghai.

Another of the contributions of Chang Chin-wu was the printing of the *續資治通鑑長編 Hsü Tzū-chih t'ung-chien ch'ang-pien*, a chronological history of the Northern Sung period (960-1127) completed by Li Tao 李燾 (T. 仁甫, 1115-1184) in the year 1174. This work was lost, except for extracts in other sources, but fortunately was in large part recovered by the editors of the *Ssü-k'ü ch'üan-shu* (see under Chi Yün) from the encyclopaedia, *Yung-lo ta-tien* (see under Chu Yün). These editors divided the material into 520 *chüan*, but found that the text for the years 1064-70, 1093-97, and 1101-26 was missing. The transcription utilized by Chang was one made by Ho Yüan-hsi (see under Chang Hai-p'êng) from the edition of the *Ssü-k'ü ch'üan-shu* deposited in the Wên-lan ko at Hangchow. The printing of the *Hsü Tzū-chih t'ung-chien ch'ang-pien*, with movable type, was completed in 1820. But as this edition became rare, and was marred by printers' errors, the governor of Chekiang, T'an Chung-lin (see under Ting Ping), had it recollated and reprinted (1881) with additional notes, by the Chekiang printing office (浙江書局). Under the same auspices a supplement, entitled *Hsü Tzū-chih t'ung-chien ch'ang-pien shih-pu* (拾補), 60 *chüan*, was prepared to fill in the missing parts of the original edition. This was published in 1883, with a preface by T'an Chung-lin dated 1881, and another by Ch'in Hsiang-yeh (see under Ch'in Hui-t'ien), one of the editors, dated 1882.

In the field of classical studies Chang Chin-wu published several works, among them two entitled *兩漢五經博士考 Liang Han wu-ching po-shih k'ao*, 3 *chüan*; and *廣釋名 Kuang Shih-ming*, 2 *chüan*. The former, a study of the so-called "Doctors of the Five Classics" in the Han period, was published in 1835; the latter, an expansion of the ancient lexicon known as *Shih-ming* (see under Pi Yüan), was first printed in 1816, and was revised and reprinted in the *Hou Chih-pu-tsu chai ts'ung-shu* (see under Pao T'ing-po). Chang also wrote his own *nien-p'u*, *言舊錄 Yen-chiu lu*, which was printed in the *Chia-yeh t'ang ts'ung-shu* (see under Cha Chi-tso).

Among the friends of Chang Chin-wu may be mentioned Ch'en K'uei 陳揆 (T. 子準 1780-1825), a fellow-townsmen, who like Chang was a bibliophile. His library, Chi-jui lou 稽瑞樓, was rich in local histories, but it was dispersed soon after his death. A catalogue of it, *Chi-jui*

lou shu-mu (書目), was printed in 1877 in the *P'ang-hsi chai ts'ung-shu* (see under P'an Tsu-yin). Ch'ên K'uei undertook several important studies which were left incomplete at the time of his death, but 13 short items by him, bearing the collective title *Chi-jui lou wên-ts'ao* (文章), were printed in the *Yen-hua tung-t'ang hsiao-p'in* (see under Ho Ch'iu-t'ao).

About half the rare items in the libraries of Chang Chin-wu and Ch'ên K'uei were re-assembled by another fellow-townsmen, Ch'ü Shao-chi 瞿紹基 (T. 蔭棠, 厚培, 1772-1836), whose library, *T'ien-yü chai* 恬裕齋, is said to have housed more than 100,000 *chüan*. Manuscript copies of the catalogue of his library are preserved in the Kiangsu Kuo-hsüeh Library, Nan-king, and in the Seikadō Library, Tokio. Ch'ü's son, Ch'ü Yung 瞿鏞 (T. 子雍), who inherited his father's interest as a collector, is said to have assembled about half the rare items of Wang Shih-chung's *I-yün ching* (shu)-shê (see under Huang P'ei-lieh). His library, known as *T'ieh-ch'in t'ung-chien lou* 鐵琴銅劍樓, is celebrated as one of the four most famous private collections at the close of the Ch'ing period. A catalogue of it, entitled *T'ieh-ch'in t'ung-chien lou ts'ang-shu mu-lu* (藏書目錄), 24 *chüan*, with detailed bibliographical notes, was printed in part in 1860 by his two sons. Complete editions appeared in 1897 and in 1898. Several rare items in the library were reproduced photo-lithographically in 1922 under the collective title *T'ieh-ch'in t'ung-chien lou shu-ying* (書影).

[6/48/9a, 10b; Huang T'ing-chien (see under Chang Hai-p'êng), *T'i-liu hsien-hsi wên-ch'ao*, 2/17a, 28a, 4/17a; Sun Yüan-hsiang [q. v.], *T'ien-chên ko chi*, 29/9a, 49/9b, 52/2a; 常昭合志 *Ch'ang-Chao ho-chih* (1904), 27/12a, 32/30b, 32b, 33b; Ch'ên Têng-yüan 陳登原, *古今典籍聚散考* *Ku-chin tien-chi chü-san k'ao* (1936) pp. 359-63; Pelliot, B. E. F. E. O., vol. 9 (1909), pp. 230-31; Yeh Ch'ang-ch'ih, *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 6/37a]

HIROMU MOMOSE

CHANG Ch'üan 張銓 (T. 宇衡 H. 見平), 1577-1621, May 13, Ming official, was a native of Ch'in-shui, Shansi. After taking his *chin-shih* degree in 1604 he began his political career as prefectural judge of Paoting-fu. Several years later he rose to the position of a censor. In 1618 when Yang Hao [q. v.] was preparing his expedition against the Manchus, Chang memorialized the government, warning against the danger of

heavy taxation to support a foreign war and urging the adoption of a defensive policy. In 1620 he was sent to Liaotung as inspector of the armies under the governor, Yüan Ying-t'ai [q. v.], who was defending Mukden and Liao-yang against the Manchus. He opposed Yüan's program of enlisting Mongols, and his suspicions were justified when they turned out to be spies for the Manchus. At the fall of Liao-yang in 1621 he was taken captive, but committed suicide rather than enter the service of the Manchus. He was posthumously given the rank of president of the Board of War and was canonized as Chung-lieh 忠烈.

He was the author of a work in 12 *chüan*, entitled *國史紀聞* *Kuo-shih chi-wên*, which reviews in chronological form the history of the period 1352-1521. The book was completed in 1610; and the first edition, of which the Library of Congress possesses a copy, was printed by his son in 1624. During the Ch'ien-lung period this work was banned, together with two collections of Chang's memorials to the throne.

[M.1/291/2a; M.3/271/6b; M.30/1/32a; 明季北略 *Ming-chi pei-lüeh*, 2/2b; Hauer, E., *K'ai-kuo fang-lüeh*, p. 108; *Ssü-k'u* (see under Chi Yün), 48/5b; *Ch'in-shui hsien-chih* (1881), 8/12a, 19b; Wang Tsai-chin [q. v.], *San-ch'ao Liao-shih shih-lu*, 4/12b.]

GEORGE A. KENNEDY

CHANG Er-ch'í 張爾岐 (T. 稷若 H. 蒿庵), Aug. 18, 1612-1678, Jan. 20, philosopher and commentator, was born in Chi-yang, Shantung. His ancestors, at the beginning of the Ming period, emigrated from Tsao-ch'iang, Hopei, into Shantung, and were farmers for generations. With his grandfather, Chang Lan 張蘭 (T. 汝馨 H. 前川, 1539-1618), literary interests began to appear in the family. His father, Chang Hsing-su 張行素 (T. 龍溪, 1582-1639), occupied the unimportant position of an inspector of a post-station, his honesty closing to him the way to higher offices. When his father met death at the hands of soldiers, only the duty of caring for his aged mother prevented Chang Er-ch'í from taking his own life. Even so, he spent his entire life in seclusion. When summoned to participate in the *po-hsüeh hung-tz'ü* examination of 1679 he declined on the plea of illness.

The literary labors of Chang Er-ch'í were primarily dedicated to ceremonies and rituals. His commentary to the *Decorum Ritual*, entitled *儀禮鄭註句讀* *I-li Chêng-chu chü-tou*, in 17

chüan, first printed in 1743, and incorporated in the *Shih-san ching chu-shu* (see under Juan Yüan), ranks even today as one of the best treatments of that classic. Further, he wrote paraphrases to the *Book of Changes*, entitled *周易說略 Chou-i shuo-lüeh*, in 8 *chüan*, first printed in 1719; to the *Odes*, entitled *Shih-ching (詩經) shuo-lüeh*, in 5 *chüan*; and to the *Tao-tê ching*, entitled *Lao-tzû (老子) shuo-lüeh*, in 2 *chüan*. He also wrote commentaries to the *夏小正 Hsia hsiao-chêng*, in the *大戴禮記 Ta-Tai Li-chi*, entitled *Hsia hsiao-chêng chuan-chu (傳註)*, in 1 *chüan*, and to the chapter *弟子職 Ti-tzû chih* in *管子 Kuan-tzû*, entitled *Ti-tzû chih chu (註)*, in 1 *chüan*. A gazetteer attributed to him, entitled *濟陽縣志 Chi-yang hsien-chih*, in 9 *chüan*, is apparently no longer extant. His later years he devoted to a work on the *Spring and Autumn Annals*, entitled *春秋傳議 Ch'un-ch'iu chuan-i*, in 4 *chüan*, which he was not able to finish. Aside from these works, there have been handed down by him two collections: *蒿庵閒話 Hao-an hsien-hua*, 2 *chüan*, completed in 1670 and published in various *ts'ung-shu*; and *Hao-an chi (集)*, 3 *chüan*, printed in 1773. The former contains diary-like notes in many fields of knowledge; the latter is a compilation of his philosophical treatises, prefaces and miscellaneous essays.

In contrast to Sun Ch'í-fêng [q. v.], and other scholars of his time, Chang Êr-ch'í's philological and philosophical writings reveal a clear reaction against the tradition of Wang Shou-jên (王守仁 1472-1529) and an affiliation with the School of Han Learning (see under Ku Yen-wu). Among the Han scholars he feels a kinship primarily with Chêng Hsüan 鄭玄 (T. 康成, 127-200), whom he follows, particularly in the renewed emphasis on ceremonies and on their metaphysical implications. In the same way his philosophy in general is deeply rooted in metaphysical considerations. Thus his friend Ku Yen-wu is filled with admiration because of his familiarity with the details in ceremonies and rituals; and with astonishment because, in an interchange of letters Chang points out the ultimate grounds in contrast to Ku's seemingly onesided emphasis on science and ethics. For Chang Êr-ch'í, science and ethics are of value only when they clearly reveal their metaphysical meaning. One therefore need not wonder why, in addition to the *I-ching*, he regards the book of Lao-tzû as worthy of a paraphrase, or that in his smaller treatises he occasionally even strikes a Buddhist note. His philosophical ideas have been preserved mainly in his

treatises on the *Chung-yung*, (中庸論 *Chung-yung lun*); on the Way of Heaven, (天道論 *T'ien-tao lun*); on knowledge, (學辨 *Hsüeh pien*); and in other writings unfortunately preserved only in fragments. The *Chung-yung lun* offers a sharp rebuke to those who through piratical utilization of *Chung-yung* citations seek to conceal their superficial conduct; and though face to face with the arguments of the *Chung-yung*, hold morals to be superfluous ornamentation. He expostulates with these that morals are the sole medium through which Tao 道 can be actualized, and that the metaphysical foundation of morals in the *Chung-yung* may not be understood until one has grasped the practical significance of morals. In the *T'ien-tao lun* he uses this classic against the romantic individualism of Wang Shou-jên, denying at the same time the validity of agnosticism. In a train of ideas which follow closely the Neo-Confucian scholasticism (理學) of the Sung period, he portrays in the first section the channels which connect the Heavenly Way (天道) with its earthly effects and so create fate. He shows also how a wealth or a dearth of *ch'i* 氣 affects the situation, and how good or bad deeds, words, and thoughts accumulate (積) to alter circumstances (勢). In the second section he analyzes with sovereign power and humor the triviality of the psychological motives which may lead to agnosticism. The *Hsüeh pien*, comprising five sections, finally may be said to present a new foundation for the decaying sciences. Unfortunately only the first section, dealing with the scientific ethos (志), has been preserved—a castigation of the will-to-gain as the source of all confusion and corruption.

Chang Êr-ch'í never advanced politically. He shared, however, as his poem, 杜宇 *Tu-yü*, indicates, the irreconcilable attitude of his contemporaries against the new dynasty, and was suspicious of those of his colleagues who willingly took office under it. With the exception of the apparently accidental encounter with Ku Yen-wu, his name never, during his life time, penetrated beyond the borders of his district. He lived always in poverty and want and had alternately to push the plow and wield the brush. Not until the Ch'ien-lung period (late in 1776) were, through the efforts of Lu Yüeh 陸燿 (T. 朗夫 H. 青來, 1723-1785) an ancestral hall (祠堂) and an Academy (書院) established as memorials to him.

[1/487/3b; 2/68/6b; 3/399/1a; 4/130/6a; 7/27/21b; 13/1/13b; 16/3/16a; 17/2/19b; *Chi-yang hsien-*

chih (1765), preface and 8/4a, 13/42a, 13/45b; *Hao-an chi*, preface and 3/28a, 28b, 29a.]

HELLMUT WILHELM

CHANG Hai-p'êng 張海鵬 (T. 若雲, H. 子瑜, 照曠主人), Mar. 28, 1755-1816, Aug. 3, bibliophile and editor, was a native of Ch'ang-shu, Kiangsu. His family is said to have been descended from a younger brother of Chang Chiu-ling 張九齡 (T. 子壽, 678-740), a learned scholar as well as an upright official of the T'ang dynasty. His father, Chang Jên-chi 張仁濟 (T. 敬堂, H. 訥齋 1717-1791), owned the library named Chao-k'uang ko 照曠閣 which had numerous Sung and Yüan editions. Chang Hai-p'êng became a licentiate at twenty-one *sui*, but failing three times to pass the provincial examination, he abandoned the idea of obtaining an official position. Following the traditions of other famous bibliophiles of his native place, he devoted himself to collecting rare editions and manuscripts, which he collated and printed. Among his friends interested in the same undertaking was Ho Yüan-hsi 何元錫 (T. 夢華, 敬祉, H. 蟬隱, 1766-1829), a native of Háng-chow, who was famous as a collector of inscriptions from stones. To him Chang Hai-p'êng was indebted for transcriptions of rare items from the Wên-lan ko Library (see under Chi Yün).

Chang Hai-p'êng distinguished himself as the editor and printer of the following three collectanea: (1) 學津討原 *Hsüeh-ching t'ao-yüan*, printed during the years 1802-04 and issued in 20 instalments with prefaces dated 1805 and 1806, is a collection of more than 170 rare works from the Han to the Ming periods inclusive. It reprints many titles from the *Chin-tai pi-shu* by Mao Chin [q. v.], with additions. (2) 墨海金壺 *Mo-hai chin-hu* is a collection of more than 100 items written after the T'ang period, and is classified according to the four divisions of the *Ssü-k'ü ch'üan-shu* (see under Chi Yün). Chang printed this *ts'ung-shu* during the years 1808-14, but it was not issued until 1817. Only about 100 copies were struck off at this time, and some of these were destroyed while still in the printing house; hence the actual number in circulation is even less. Later the partially ruined printing-blocks came into the possession of Ch'ien Hsi-tso 錢熙祚 (T. 錫之, 雪枝, d. 1844 age 44 *sui*), a native of Chin-shan, Kiangsu, who owned the celebrated library named Shou-shan ko (守山閣). Ch'ien incorporated about two-thirds of the items of the *Mo-hai chin-hu* into his two collectanea known as *Shou-shan ko ts'ung-shu* and 珠叢別錄

Chu-ts'ung pieh-lu, both published about the year 1844. In the summer of 1860, when the Taiping army overran Chin-shan, the printing-blocks of the three last-mentioned collectanea were completely destroyed. (3) 借月山房彙鈔 *Chieh-yüeh shan-fang hui-ch'ao*, printed during the years 1807-10, and issued in 16 instalments (Chang's preface being dated 1812), is a collection of 135 rare works by Ming and Ch'ing scholars. Later the printing-blocks for this work came into the possession of Ch'ên Huang 陳璜 of Shanghai, who edited and printed (1823) about 110 items of it in 12 instalments, under the title 澤古齋重鈔 *Tsè-ku chai ch'ung-ch'ao*. Still later the latter *ts'ung-shu* was revised and supplemented by Ch'ien Hsi-tso, and after his death by his two sons. The result was a new collectanea, entitled 指海 *Chih-hai*, in 20 series, published during the years 1839-46. After the Taiping Rebellion, copies in circulation of the three above-mentioned collectanea, compiled and published by Chang, became very rare, but recently reproductions and reprints of them have appeared. Chang Hai-p'êng compiled yet another collectanea, entitled 金帶編 *Chin-chou pien*, but he died before he was able to publish it, and the manuscript draft is lost.

Another contribution to scholarship by Chang Hai-p'êng was the reprinting of the 太平御覽 *T'ai-p'ing yü-lan*, 1,000 *chüan*, a voluminous and authoritative encyclopaedia, completed early in 984 by Li Fang 李昉 (T. 明遠, 925-996), and others. Chang began to reprint it on the basis of a manuscript copy of the Ming period, which he had found in the Hsiao lang-hsüan fu-ti 小鄭媛福地 Library owned by a distant relative, Chang Hsieh 張燮 (T. 子和, 1753-1808). But later he obtained a more reliable manuscript text, made by Ho Yüan-hsi from two other manuscript copies and from printed fragments of a Northern Sung edition. Portions of the latter are preserved in the Seikadô Library, Tokio. Chang published his collated edition in 1809. Later its printing-blocks were lost, and copies in circulation of this edition are very rare. A similar manuscript draft of the *T'ai-p'ing yü-lan* was owned by Juan Yüan [q. v.]. A scholar of Shêhsien, Anhui, named Pao Ch'ung-ch'êng 鮑崇城 printed the encyclopaedia in 1818—partly on the basis of Yüan's draft—and this edition was reprinted in 1892.

Behind Chang Hai-p'êng's monumental printed works were many local scholars who assisted him in collating the texts, chief among them being Chang Chin-wu and Sun Yüan-hsiang

[qq. v.]. The following scholars deserve also to be mentioned in this connection: Chou Hsing-fang 周杏芳 (T. 乾一, H. 靄林, 1734-1805); Shao En-to 邵恩多 (T. 朗仙); Ch'ên Hsiang-jung 陳向榮 (T. 春巖, b. 1760); Chang To 張鐸 (T. 椒卿, H. 春廬, 1774-1822); Shêng Ta-shih 盛大士 (T. 子履, H. 逸雲, 蘭移外史 *chü-jên* of 1800); and Huang T'ing-chien 黃廷鑑 (T. 琴六, H. 拙經叟, 拙經居士, b. 1762, lived to be about 90 *suì*). Shêng Ta-shih left a literary collection entitled 蘊懷閣集 *Yün-su ko chi*, 12 *chüan*, printed in 1801—revised and reprinted in 10 *chüan* in 1807. He was a painter as well as a scholar. Huang T'ing-chien wrote prolifically, though owing to poverty he was able to publish only a part of his works. He compiled the 琴川三志補記 *Ch'in-ch'uan san-chih pu-chi*, 10 + 8 *chüan*, printed in 1831 and reprinted in 1898—being a supplement to an ancient gazetteer of his native district, entitled *Ch'in-ch'uan chih*, which had been written in 1196 and supplemented in 1363 and 1426-36. He also compiled the 琴川黃氏三集 *Ch'in-ch'uan Huang-shih san-chi*, printed in 1840-41—a collection of literary works by members of the Huang family in his district. It includes certain prose works by himself, entitled 第六絃溪文鈔 *Ti-liu hsien-hsi wên-ch'ao*, 4 *chüan*; and his verse, entitled *Ti-liu hsien-hsi shih-ch'ao* (詩鈔), 2 *chüan*. The former was later reprinted in the *Hou Chih-pu-tsu chai ts'ung-shu* (see under Pao T'ing-po).

[*Ti-liu hsien-hsi wên-ch'ao*, 2/23a, 4/8a, 11a, 25a; 常昭合志稿 *Ch'ang-Chao ho-chih kao* (1904), *chüan* 27, 29-32; Yeh Ch'ang-ch'ih, *Ts'ang-shu chishih shih* (see under P'an Tsu-yin) *chüan* 6; preface to Index to *T'ai P'ing Yü Lan*—*Harvard Yenching Institute Sinological Index Series*, no. 23 (1935).]

HIROMU MOMOSE

CHANG Hsien-chung 張獻忠 (H. 敬軒), c. 1605-1647, Jan. 2, notorious freebooter in the last years of Ming rule, was a native of Yen-an-wei, Shensi. Early in life he entered the army. While there he was sentenced to death for disobedience to military rules, but a superior officer, Ch'ên Hung-fan (see under Tso Mou-ti), impressed by his appearance, secured his pardon. The province of Shensi, harassed by years of corrupt government and economic depression, was in 1628 afflicted by a disastrous famine. By the year 1630 it was over-run with brigands and robbers. Chang Hsien-chung established himself in the district of Mi-chih as the leader of

a band of freebooters, styling himself Pa-tai-wang 八大王. In the winter of 1631 he surrendered to Hung Ch'êng-ch'ou [q. v.], but soon broke away and went into Shansi. Such outlaws were difficult to suppress, for in the mountains they could assemble or disperse at will. When opportunity permitted they could advance in strength, and when hard-pressed they found safety in the hills. As the result of a conference of thirteen bandit leaders, held in Jung-yang, Honan, in 1635, Chang Hsien-chung carried on his activities farther eastward in Anhwei. He returned to Shensi, and once more proceeded eastward through Honan to Hu-kuang where he was decisively defeated by government forces. Learning that Hsiung Wên-ts'an (see under Chêng Chih-lung) was in 1637 placed in charge of bandit suppression in the afflicted provinces, with Ch'ên Hung-fan as his assistant, Chang Hsien-chung sent a messenger to the latter with a present of money requesting that he be allowed to surrender to Hsiung Wên-ts'an. This was granted and in 1639 his men were quartered at Ku-ch'êng, Hupeh.

After this breathing-spell Chang Hsien-chung rebelled again early in the summer of the same year. In the following spring he was defeated by Tso Liang-yü [q. v.] on the border of Shensi and Szechwan. From his retreat in the mountains he made several forays into Hupeh and then entered Szechwan. From there he advanced to the northeast and was again defeated in 1641 by Tso Liang-yü at Hsin-yang, Honan. For a brief time he co-operated with Li Tzû-ch'êng [q. v.], but the two were not friends; hence he shifted his activities to Anhwei where in 1642 he recovered much ground and from there entered Hupeh. After the fall of Wuchang he styled himself "King of the West" (西王), changing the name of Wuchang prefecture to T'ien-shou-fu 天授府. Twenty-one districts of Hupeh were under his sway. When Li Tzû-ch'êng heard of Chang's success he was further embittered and sent him a letter couched in harsh and threatening language. Meanwhile Tso Liang-yü's forces were also advancing toward him. Under this double pressure Chang Hsien-chung retreated into Hunan, harassed Kiangsi, moved along the Yangtze into Szechwan, and finally took Chengtu. There on December 4, 1644, he enthroned himself "King of the Great Western Kingdom" (大西國王) with the reign-title, Ta-shun 大順. His capital, Chengtu, was renamed Hsi-ching 西京 "Western Capital", where government departments

were established and new officials were appointed. His foster sons, Sun K'o-wang and Li Ting-kuo [qq. v.], were given his own surname, Chang, and were made generals. The campaigns of Chang Hsien-chung were marked by indescribable cruelty and under his regime the province of Szechwan endured untold suffering. When the province was bled white, both financially and in human lives, he planned in 1645 to proceed northward into Shensi. But the Manchus had by then established themselves in northern China and their forces were moving toward the southwest. At Hsi-ch'ung, Szechwan, Chang Hsien-chung met them, was defeated, and executed (see under Haoge). It is recorded that he was tall of stature, had a yellow complexion, a heavy chin and hence was called "Yellow Tiger" (黃虎).

[M. 1/309/24b, translated in full by Erich Hauer, "Li Tze-ch'êng und Chang Hsien-chung", *Asia Major* III; M. 41/2/9a; *Tung-hua-lu*, Shun-chih 3:2; For additional sources see W.M.S.C.K.]

TU LIEN-CHÉ

CHANG Hsüeh-ch'êng 章學誠 (T. 實齋, H. 少巖, original *ming* 文教), 1738-1801, scholar, was a native of K'uai-chi (part of present Shao-hsing), Chekiang. After 1751 he lived with his family at Ying-ch'êng, Hupeh, where his father, Chang Piao 章鏞 (T. 驤衢, 雙渠, H. 勵堂, 嚴旂, *chin-shih* of 1742, d. 1768), served as district magistrate. In his youth Chang Hsüeh-ch'êng was in delicate health and of retarded mental development. In 1756 when he was nineteen *sui* his father relinquished his official post and later was forced to make amends for faults committed during his term in office. Thereafter the family was too poor to return to the ancestral home. However in 1760 Chang Piao obtained the directorship of an academy at Ying-ch'êng, and Chang Hsüeh-ch'êng was thus enabled to pursue his studies at the capital. Two years later he became a student at the Imperial Academy, where he remained for nine years. In 1764 he visited T'ien-mên, Hupeh, where his father was director of an Academy and compiler of the local history, *天門縣志* *T'ien-mên hsien-chih*, completed in 1765 in 24 *chüan*. Chang Hsüeh-ch'êng wrote an essay for this gazetteer, entitled *修志十議* *Hsiu-chih shih-i*, or "Ten Points on the Writing of Gazetteers," in which he laid down many of the principles he later advocated. In the following year he returned to the Imperial Academy, where he ex-

celled in history but failed in literature. Thus he could not then qualify in the provincial examinations. In order to become proficient as a writer he lived during the years 1766-68 at the residence of Chu Yün [q. v.]. At the Shun-t'ien provincial examination of 1768 he wrote an excellent essay concerning the compilation of a gazetteer of the Imperial Academy. Though he failed in this examination, his talent as an historian came to be recognized by Chu Fên-yüan 朱葵元 (T. 雨森, H. 青浦, 1727-1782), tutor in the Imperial Academy. Late in 1768 his father died leaving Chang Hsüeh-ch'êng responsible for the family, though he was too poor to perform the funeral rites. However, with financial assistance from Fêng T'ing-ch'êng, (see under Wang Chung), a friend of Chu Yün, he was able to make a bare living. Under the direction of Chu Fên-yüan and of Shih Ch'ao 侍朝 (T. 潞 [鷺] 川, 1729-1777), proctor of the Imperial Academy, he took a minor post (1769-71) in the compilation of the Gazetteer of the Imperial Academy, *國子監志* *Kuo-tzu-chien chih*, which was completed in 1778 in 63 *chüan*, but was revised in 1833-34 and printed in 1836 in 82 + 2 *chüan*. In 1769 he met Wang Hui-tsu [q. v.] with whom he remained on intimate terms until his death. Late in 1771 he, Shao Chin-han, Huang Ching-jên [qq. v.] and others were invited by Chu Yün to T'ai-p'ing, Anhui, where the latter was serving as educational commissioner. During the years 1772-73 he twice visited Fêng T'ing-ch'êng who then was intendant of the Ning-Shao-T'ai Circuit at Ningpo. There in 1773 he met Tai Chên [q. v.] whose writings had influenced him considerably, but with whom he now disagreed in matters of scholarship. In the spring of 1773 he obtained through Chu Yün the editorship of the local gazetteer of Ho-chou, Anhui. This work, entitled *和州志* *Ho-chou chih*, was arranged under 42 categories, with an appendix entitled *Ho-chou wên-chêng* (文徵), 8 *chüan*. It is the first gazetteer in which Chang Hsüeh-ch'êng had an opportunity to apply his own theories, but because Chu Yün's successor, Ch'in Ch'ao 秦潮 (T. 步皋, *chin-shih* of 1766), took exception to the arrangement it was not printed. Thereupon Chang went to Ningpo, via his native place, looking for help from Fêng T'ing-ch'êng. But within a year Fêng was transferred to Formosa, and Chang went to Peking where he came into contact with many scholars of note who had congregated there for the compilation of the *Ssu-k'u ch'üan-shu* (see under Chi Yün). In

1776 he was given the rank of archivist of the Imperial Academy, and during the succeeding three years was under the patronage of Chou Chên-jung 周震榮 (T. 青在, 箕谷, 1730-1792), who was assistant magistrate of Ch'ing-yüan and later (1777) became magistrate of Yung-ch'ing, Chihli. During this period Chang served as director of the Ting-wu (定武) Academy at Ting-chou (1777) and compiled a local gazetteer of Yung-ch'ing (1777-79). This work, entitled 永清縣志 *Yung-ch'ing hsien-chih*, 25 *chüan*, was published with supplements in 1813—a copy being in the Library of Congress.

Chang Hsüeh-ch'êng managed to obtain the degree of *chü-jên* in 1777 and of *chin-shih* in 1778, but failed to obtain official appointment. After residing for about a year (1779-80) with Liang Kuo-chih [q. v.] in Peking he went to Kaifeng, Honan, in search of a position, but failed, owing, it is said, to his contemptuous manner. On his way back to the capital he was robbed by highwaymen, not only of his personal effects but of the manuscript drafts on which he had worked for years. Clad only in a short garment, he sought refuge at the *yamen* of his fellow *chin-shih*, Chang Wei-ch'í 張維祺 (T. 吉甫, 雲涓), who was then magistrate of Fei-hsiang, Chihli. Through him Chang obtained temporary employment as lecturer in the Ch'ing-chang (清漳) Academy of that town. Returning to Peking early in 1782, Chang served as director of the Ching-shêng (敬勝) Academy at Yung-p'ing (1782-83) and then of the Lien-ch'ih (蓮池) Academy at Pao-ting (1784-87), Chihli. During this period he also took part (1783-84) in the compilation of a gazetteer of the Yung-ting river under the direction of Ch'ên Tsung 陳琮, (T. 華國, 蘊山), River *Taotai* of Yung-ting (1783-89). Though this work failed of publication the manuscript text, entitled 永定河志 *Yung-ting-ho chih*, 19 + 1 *chüan*, which was presented by Ch'ên Tsung to the throne, is preserved in the Palace Museum Library at Peiping. In 1787 Chang was forced to relinquish the directorship of the Lien-ch'ih Academy owing to the death of Liang Kuo-chih through whom he obtained it. But in the following year he became director of the Wên-chêng (文正) Academy at Kuei-tê, Honan. In 1789 he was in Po-chou, Anhwei, compiling the history of that place. Though this was a work after his own heart, it too failed of publication, and the drafts were lost. In 1790, at the call of Pi Yüan [q. v.], governor-general of Hupeh and Hunan, he went to Wuchang to engage in

the compilation of a General Gazetteer of Hupeh Province, 湖北通志 *Hupei t'ung-chih*. But four years later he resigned because of the transfer of Pi to Shantung and the antipathy of officials in the provincial office. Hence this edition of the gazetteer was not printed, but fragments of it have survived (see below). After 1795 Chang travelled from place to place in search of a patron, but failed to obtain one. In 1800 his eyesight became impaired and at the close of the following year he died in poverty.

The two most important extant works by Chang Hsüeh-ch'êng are the 文史通義 *Wên-shih t'ung-i* and its companion, the 校讐通義 *Chiao-ch'ou t'ung-i*—both collections of essays on the method and philosophy of history. He began them in 1772, but the drafts were stolen in 1781. Later he retrieved fragments which had been copied by friends, and supplemented them. In 1796 he published a part (16 essays) under the title, *Wên-shih t'ung-i*. About thirty years after his death (1833) his second son, Chang Hua-fu 章華紱 (T. 授史, 緒遷) printed the expanded text of the *Wên-shih t'ung-i* in 5 + 3 *chüan*, together with the *Chiao-ch'ou t'ung-i*, 3 *chüan*, on the basis of his father's manuscripts. This edition, popularly called 章氏遺書 *Chang-shih i-shu*, was later (1885) reprinted by Chang's grandson. Several other short works by him were printed in various *ts'ung-shu*. In 1920 a collection of his works was printed in 24 *chüan* by the Chekiang Provincial Library under the title *Chang-shih i-shu* and two years later (1922), a complete collection of his works was printed under the same title by the Chia-yeh t'ang (嘉業堂) Library on the basis of a manuscript copy of his original drafts, edited at his request by Wang Tsung-yen 王宗炎 (T. 以除, H. 穀陸, 1755-1826). This edition, consisting of two parts, 30 and 18 *chüan*, with a supplement of 2 *chüan*, contains the following works: the approved texts of the *Wên-shih t'ung-i*, 6 + 3 *chüan*, and of the *Chiao-ch'ou t'ung-i*, 3 + 1 *chüan*; 方志略例 *Fang-chih lüeh-li*, 2 *chüan*, a collection of essays on the method of compiling local gazetteers; *Hupei t'ung-chih chien-ts'un kao* (檢存稿), 4 *chüan*; *Hupei t'ung-chih wei-ch'êng kao* (未成稿), 1 *chüan*; *Ho-chou chih*, 3 *chüan*; and *Yung-ting hsien-chih*, 10 *chüan*—the last four being fragments of drafts of local gazetteers he compiled; his literary collection, 8 + 2 *chüan*, consisting chiefly of biographies and of letters in which he discussed historical matters with other scholars; and five other miscellaneous works on history.

This collection, otherwise good, lacks certain brief notes on the dates of writing which are available in another manuscript of Chang's drafts in the possession of the late Professor Naitō (see below).

As the last scholar of the Eastern Chekiang School (浙東學派), which originated with Huang Tsung-hsi [q. v.], Chang Hsüeh-ch'êng was perhaps the most liberal and speculative exponent. On the basis of Liu Chih-chi's (see under Chi Yün) notable work on history, known as 史通 *Shih-t'ung*, (20 *chüan*, completed in 711), Chang developed, in his late twenties, his own genetic view of history as well as a method of studying it, which he later expanded and systematized. He maintained that history should be studied and written with a broad understanding of the underlying moral principle or meaning behind the events and the facts which constitute history. The talent to identify this principle was, in his opinion, the chief qualification of the historian. In his more philosophical and utilitarian approach he differed from the School of Han Learning (see under Ku Yen-wu and Hui Tung) which was concerned primarily with the minutiae of textual criticism, and with the study of history for its own sake. His aim was to criticize synthetically all types of literature in order to detect the meaning of history and for him, therefore, all the records of the past were materials to be utilized in that study. He would take for this purpose not only the works officially classified as history in the *Imperial Catalogue* (see under Chi Yün) but edicts, laws, public and private documents, the correspondence of the Six Boards, epitaphs, inscriptions on stone and bronze, local histories, genealogies, records of guilds, and even proverbs and songs. The breadth of his outlook is shown in the surviving table-of-contents of the lost 史籍考 *Shih-chi k'ao*, a catalogue of historical works in 325 *chüan*, compiled by him under the direction of Pi Yüan at Wuchang. All the records of the past being thus materials for history, Chang was concerned that they should be suitably preserved—preferably under official auspices in safe, centrally-located places. They should not merely be preserved, but should be classified, collated, the sources clearly indicated, and the whole conveniently indexed, and so made available to those who wish to obtain the facts upon which the accurate writing of history depends. His genetic view made him favor the general and topical forms, known as *t'ung-shih* 通史 and *chi-shih* 紀事本末, rather

than the traditional chronological (*pien-nien* 編年) and the biographical (*chi-chuan* 紀傳) treatment. For him the ideal arrangement was a general history in which important individual events are subordinated in the form of notes.

It was Chang Hsüeh-ch'êng who for the first time gave to the so-called local gazetteers or topographies (*fang-chih* 方志) the dignity of history. These gazetteers, compiled in the localities which they treat, had then as now a very limited circulation and were regarded as of purely local interest. They were originally (in the Southern Sung period) geographical works, but later came to treat historical and political matters, and so lost something of their unity. Chang maintained that they should be an organic part of the national history, worthy to be taken as sources for the compilation of that history. In this respect his contemporary, Tai Chên, opposed his standardization and stressed their sectional character.

Despite his brilliant theory and his sound method, Chang Hsüeh-ch'êng did not have an opportunity to write a general history according to his plan. Though he had an opportunity to apply it in several local histories he seems to have encountered more difficulty in practice than he anticipated. For about a century after his death his theoretical views fell into comparative oblivion. He antagonized his contemporaries by the tenacity with which he held his views, and it seems that only Shao Chin-han agreed with him in theory. Not until the close of the Ch'ing period did a few Chinese scholars, under the influence of K'ang Yu-wei (see under T'an Ssü-t'ung), appreciate the significance of his method and his point of view. The first scholar of recent times to study him seriously was the Japanese sinologist, Naitō Torajirō 内藤虎次郎 (H. 湖南, 1866-1934) who published in 1920 Chang's *nien-p'u* under the title 章實齋年譜 *Shō Jitsusai nempu* (*Shinagaku*, vol. I, nos. 3-4). Two years later Hu Shih 胡適 produced another, entitled 章實齋先生年譜 *Chang Shih-chai hsien-shêng nien-p'u*, which in turn was revised and supplemented (1931) by Yao Ming-ta 姚名達. Many studies of various aspects of Chang's scholarship have appeared in the past fifteen years.

[6/47/2a, 3b; *Nien-p'u* (see above); Naitō Torajirō (see above), 胡適之の近著章實齋年譜を讀む in *Shinagaku*, vol. III, no. 9 (1922), and 章實齋の史學 in 懷德 *Kaitoku*, no. 8 (1930); Okazaki Fumio 岡崎文夫, 章學誠の史學大要

in 史學研究 *Shigaku kenkyū*, vol. II, no. 3 (1931); Inobe Kazuie 井部一家, 章學誠の方志學 in 史淵 *Shien*, no. 5 (1932); Muroga Nobuo 室賀信夫, 章學誠とその方志學 in 地理論叢 *Chiri ronsō*, no. 7 (1935); Fu Chên-lun 傅振倫, 中國方志學概論 *Chung-kuo fang-chih hsüeh kai-lun* (1935), *passim*; 章實齋之史學 in *Yenching Annual of Historical Study*, vol. I, no. 5 (1932), and 章實齋史籍考體制之評論 in 北大圖書部月刊 *Pei-ta t'u-shu-pu yüeh-k'an*, vol. I, no. 1 (1922); Ch'ên Hsün-tz'ü 陳訓慈, 清代浙東之史學 in 史學雜誌 *Shih-hsüeh tsachih*, vol. II, nos. 5-6 (1928).]

HIROMU MOMOSE

CHANG Huang-ti, posthumous name of Fu-lin [q. v.].

CHANG Huang-yen 張煌言 (T. 玄箸 H. 蒼水, childhood name 阿雲), July 8, 1620-1664, Oct. 25, Ming loyalist, was a native of Yin-hsien (Ningpo), Chekiang. One of his ancestors, Chang Chih-po 張知白 (T. 用晦, posthumous name 文節), served as premier during the reign of the Sung emperor, Chên-tsung (宋真宗, 998-1023). Chang Huang-yen's father, Chang Kuei-chang 張圭章 (T. or H. 兩如, b. 1578), was a *chü-jên* of 1624 and for some time a private tutor in the home of Huang Tsung-hsi [q. v.]. In 1642 Chang Huang-yen became a *chü-jên*. After the Ch'ing armies took Nanking in 1645 he and his fellow townsmen organized a volunteer corps to support the Ming Prince of Lu (see under Chu I-hai). After making him a *chin-shih*, the Prince gave him the rank of a compiler in the Hanlin Academy to take charge of drafting imperial decrees, and in the same year (1645) sent him to the Court of the Prince of T'ang (see under Chu Yü-chien) at Foochow to reconcile the differences between the two Courts and to strengthen the defense against the Ch'ing troops. In 1646, when Chang Huang-yen heard of the attack by the Manchus on the Ming loyalists in Chekiang, he hurried back from Foochow to Chekiang in time to accompany the Prince of Lu and Chang Ming-chên [q. v.] in their flight to the Chusan Islands. The Prince and his party were rejected by Huang Pin-ch'ing (see under Chang Ming-chên) who at that time controlled the islands. The party then sailed to Amoy and to other islands on the Fukien-Kwangtung border (see under Chu I-hai), but Chang Huang-yen remained at Chusan.

In 1647 Chang Huang-yen accompanied Chang Ming-chên on a naval expedition up the Yangtze River, but the fleet was shipwrecked

near Ch'ung-ming Island. Though captured by the Manchus, Chang Huang-yen managed to escape to Chusan. In 1648, in the hills of Shang-yü 上虞 west of Ningpo, he collected a band of loyalists and stayed with them there nearly two years. In 1650 he joined the Prince of Lu on the Chusan Islands which were taken in the previous year from Huang Pin-ch'ing, with the help of Chang Ming-chên. The Prince of Lu appointed Chang Huang-yen a vice-president of the Board of War. When the Ch'ing troops took the Chusan Islands in 1651 Chang Huang-yen, together with the Prince of Lu and Chang Ming-chên, fled southward to Quemoy (Chin-mên), Fukien, combining their forces with those of Chêng Ch'êng-kung [q. v.]. During the years 1652-54 Chang Huang-yen took part in several forays up the Yangtze. In the meantime (1653) the Prince of Lu renounced his title of "administrator of the realm". Soon Chang Ming-chên died and bequeathed his command and all of his soldiers to Chang Huang-yen who devoted the ensuing two years to the training of his troops. Chang finally (1657) made his headquarters on the Chusan Islands which he recaptured from the Manchus. In 1658 he was appointed president of the Board of War by the Prince of Kuei (see under Chu Yulang) whose court was then at Yunnanfu. Meanwhile (1658) the allied fleet of Chang Huang-yen and Chêng Ch'êng-kung attempted to attack the Ch'ing forces along the Yangtze, but was shipwrecked at Yang-shan Island 洋山島 and was forced to return to the Chusan Islands where they passed the winter. In 1659 the combined forces again sailed up the Yangtze (see under Chêng Ch'êng-kung). From July 1659 they held for two months a number of important cities along the river, including Chin-kiang. Chêng Ch'êng-kung, commander of the main fleet, attempted to capture Nanking, and Chang Huang-yen led a small force to Wuhu where he managed to win the allegiance of four prefectures, three departments, and twenty-four districts (all in Kiangsu and Anhwei). On September 9, 1659, Chêng's forces were defeated with heavy losses before they reached Nanking and were gradually forced to retire to Amoy. Under pressure of the Ch'ing troops Chang Huang-yen also fled. He abandoned his fleet at T'ung-ling, a river-port in Anhwei, and took refuge in the mountains near T'ung-ch'êng, Anhwei, and finally found his way to Ning-hai, Chekiang, covering a distance of more than 2,000 *li*. He wrote a detailed description of his flight

at the close of the year 1659 under the title, 北征得失紀略 *Pei-chêng tê-shih chi-lüeh*, 1 *chüan*, also known as *Pei-chêng lu* (錄). In the same year (1659) the Prince of Kuei made Chang Huang-yen Grand Secretary of the Tung-ko (東閣).

Though Chang escaped to Ning-hai after the failure of the Yangtze campaign against the Manchus, and later stayed at Lin-mên (臨甌) a village in Ning-hai, his wife (*née* 董) and his son, Chang Wan-ch'í (張萬祺, 1639-1664), were imprisoned in Chinkiang. Stubbornly refusing to surrender to the Manchus, Chang Huang-yen reorganized his followers at Lin-mên in 1660 and urged Chêng Ch'êng-kung in the following year to initiate a combined attack upon the Ch'ing troops in order to lift the strong pressure which the Manchus put upon the court of Chu Yu-lang at Yunnanfu. But Chêng Ch'êng-kung, then busily engaged in attacking the Dutch in Taiwan, failed to comply with Chang's request. Consequently the whole province of Yunnan was taken by the Ch'ing forces, and the Prince of Kuei, who had fled to Burma, was captured by Wu San-kuei [*q. v.*] in 1662. In the same year Chêng Ch'êng-kung captured Taiwan, but soon died. Chang Huang-yen, realizing the need for a strong central government to unite the remnants of the Southern Ming forces, repeatedly urged the Prince of Lu to take an active part in the reorganization, but despaired when the latter died toward the end of 1662.

In that same year (1662), Chang Huang-yen completed a compilation of his essays, under the title 永槎集 *Ping-ch'a chi*, 1 *chüan*, and of his verse, under the title 奇零草 *Ch'i-ling ts'ao*, 3 *chüan*, both bearing his own prefaces dated 1662. In 1664 he disbanded his army and went to live in Hsüan-ao 懸壘 (also known as 花 (范) 澳), an island in the district of Nan-t'ien, Chekiang. About a month later (on September 6, 1664), betrayed by his former lieutenant, he was arrested by the Ch'ing forces and was taken to Hangchow where he and his followers, Lo Lun 羅綸 (T. 子木 or 子牧), and Yang Kuan-yü 楊冠玉, were executed. His wife and son were executed at Chinkiang a few days earlier. The poems he wrote shortly before he died were collected and published, under the title 采薇吟 *Ts'ai-wei yin*, 1 *chüan*. In 1934 a complete collection of his literary works was edited and published by a descendant, Chang Shou-yung 張壽鏞 (T. 詠霓, b. 1876, *chü-jên* of 1903), under the title 張蒼水集 *Chang Ts'ang-shui*

chi, 9 *chüan*, which was included in the collection, 四明叢書 *Ssu-ming ts'ung-shu*, second series (1934). The remains of Chang Huang-yen were interred by his friends, among them Wan Ssu-ta [*q. v.*], at the foot of one of the hills (南屏山笏子峯) near West Lake. He was given the posthumous name Chung-lich 忠烈 by Emperor Kao-tsung in 1776.

[M.35/22/21a; M.40/75/18a; M.41, *passim*; M.55/2/7b; M.59/44/6b; M.64/辛7/3a; M.86/21/18a; 1/230/1a; *Yin-hsien chih* (1788) 16/47a, (1876) 16/9b-11b; *Nan-t'ien hsien chih* (1930) 13/16b-17a, 12/5a; *Chang Ts'ang-shui chi* (with portrait and two *nien-p'u* by Ch'üan Tsu-wang and Chao Chih-ch'ien [*qq. v.*])].

J. C. YANG

CHANG Hui-yen 張惠言 (T. 皋文), 1761-1802, July 11, calligrapher and scholar, was a native of Wu-chin, Kiangsu. When he was four (*sui*) his father died leaving the family in dismal poverty, but by dint of hard work on the part of his mother, and the help of an uncle, he had an opportunity to study. At fourteen (*sui*) he began to teach. He obtained his *chü-jên* degree in 1786 and in the following year served as tutor in the school for banner men at Ching-shan 景山 in the Forbidden City. In 1794 he returned home to attend the funeral of his mother, and for a time (1795-96) served in the office of his friend, Yün Ching [*q. v.*]. During the years 1796-99 he taught at Shé-hsien, Anhwei, but proceeded in 1799 to Peking where he obtained the *chin-shih* degree, followed by appointment as reviser in the Historiographical Board, assistant reviser in the Wu-ying Tien, and compiler in the Hanlin Academy. In 1802 he died suddenly of plague.

Chang Hui-yen was well known for his calligraphy, especially in the *chuan* 篆 or archaic style. As a classicist, his contribution lay chiefly in the study of the *Classic of Changes* and the *Decorum Ritual* (*I-li*). In connection with the first he produced twelve works on the interpretations of Han scholars, following the method laid down by Hui Tung [*q. v.*]. He laid special emphasis on the Han scholar, Yü Fan 虞翻, (172-241), whose views on the *Classic of Changes* he adopted and developed fully in the 周易虞氏義 *Chou-i Yü-shih i* (1803), 9 *chüan*. He relied also to some extent on the interpretations of Chêng Hsüan (see under Chang Êr-ch'í) and Hsün Shuang 荀爽 (128-190 A. D.). On the *I-li* Chang produced two works: the 讀儀禮記 *Tu I-li chi*, in 2 *chüan*, containing select passages

from the book with notes by various interpreters, especially Chêng Hsüan; and the 儀禮圖 *I-li t'u* (1805), in 6 *chüan*, which exhibits minutely by means of diagrams the various rules of etiquette. Chang also made a study of the most difficult four chapters of Mo Ti (see under Pi Yüan)—those concerning definitions—and thus he wrote the 墨子經說解 *Mo-tzü ching-shuo chieh*, in 2 *chüan*, which was completed in 1792. A number of errors in this work were later corrected by Sun I-jang [q. v.]. Chang Hui-yen also attempted to classify the dictionary, *Shuo-wên* (see under Tuan Yü-ts'ai), according to rhymes. His manuscript on this work was expanded and published by his son, Chang Ch'êng-sun 張成孫 (T. 彥惟, b. 1789), in 1836, under the title 說文諧聲譜 *Shuo-wên hsieh-shêng p'u* in 9 *chüan*.

Chang Hui-yen, together with Yün Ching, founded the Yang-hu School (陽湖派) of short prose writing. His own prose productions, including essays, letters, biographies, epitaphs, and prefaces, were arranged chronologically in 5 *chüan* and published in 1809, under the title 茗柯文編 *Ming-k'o wên-pien*, a supplement of 4 *chüan* being added in 1835. In the writing of *tz'u* (poems in irregular metre) Chang was the leader of the so-called Ch'ang-chou School (常州派) of which his nephew, Tung Shih-hsi 董士錫 (T. 晉卿, 損甫), was also a prominent member. Chang Hui-yen's own contribution to this type of verse, entitled 茗柯詞 *Ming-k'o tz'u*, printed in 1822, is marked by directness and freedom from excessive ornamentation. In collaboration with his brother, Chang Ch'í [q. v.] he compiled an anthology of such verse, 詞選 *Tz'u-hsüan* (printed in 1797), which is regarded as one of the best of its kind.

[1/488/2b; 3/132/36a; 7/36/12a; 17/9/16a; 26/3/3a; 29/8/4a; 武進陽湖縣志 *Wu-chin Yang-hu hsien-chih* (1879) 23/5b; Chiang Shu-ko 姜書閣, 桐城文派評述 *T'ung-ch'êng wên-p'ai p'ing-shu* (1920) pp. 45-59; Ch'ên Chu 陳柱, 墨學十論 *Mo-hsüeh shih-lun* (1928) p. 186; Liang Ch'í-ch'ao (see under T'an Ssü-t'ung), 中國近三百年學術史 *Chung-kuo chin san-pai-nien hsüeh-shu shih* (1926) p. 288; Sun I-jang, *Mo-tzü chien-ku*, 總目 1b, *chüan* 10, 墨附 27a; P'ei Chan-jung 裴占榮, 虞仲翔先生年譜 *Yü Chung-hsiang hsien-shêng nien-p'u*, *Bul. Nat. Library of Peiping*, vol. VII, no. 1, pp. 51-79 for dates of Yü Fan.]

LI MAN-KUEI

CHANG Jan 張然 (T. 陶庵) 17th century, a native of Hsiu-shui, Chekiang, was the second son of Chang Lien [q. v.]. Adept at drawing and having learned landscape architecture from his father, he went to Peking and there constructed for Fêng P'u [q. v.] the garden known as Wan-liu-t'ang 萬柳堂, and for Wang Hsi [q. v.] the I-yüan 怡園, both famous private gardens much applauded by contemporary and later poets. He was the architect charged in 1680 with the reconstruction of the Ying-t'ai 瀛臺, or "Ocean Terrace", which stands in that part of the palace area known as the Nan-hai, or "Southern Sea". He served the Court for more than thirty years during which he supervised the construction of the Ching-ming yüan 靜明園, a garden still standing at the foot of Jade Fountain, and the Ch'ang-ch'un yüan (see under Hsüan-yeh), a former imperial garden south of the Yüan-ming Yüan, the Old Summer Palace.

[27/8/22b; see bibliography for Chang Lien.]

FANG CHAO-YING

CHANG Kuang-ssü 張廣泗 d. 1749, Jan. 30, general, was a member of the Chinese Plain Red Banner. When he was a student of the Imperial Academy he obtained by purchase the rank of a prefect, and in 1722 was appointed magistrate of Ssü-chou-fu, Kweichow. In 1726 he was transferred to Ch'u-hsiung-fu, Yunnan, but was ordered to remain in Kweichow as prefect of Li-p'ing-fu when O-ér-t'ai [q. v.], then governor-general of Yunnan and Kweichow, needed his help in putting down the insurrection of a tribe of Miao at Ch'ang-chai. From then on Chang became a trusted protégé of O-ér-t'ai who in turn was a confidant of Emperor Shih-tsung. In 1727 he was promoted to the post of provincial judge of Kweichow and in 1728, because of his success in pacifying the aborigines, was made governor of that province. Early in 1729, in consultation with O-ér-t'ai, he effected such improvements in conditions that in 1732 he was awarded the minor hereditary rank of *Ch'i-tu-yü*.

In the meantime war was raging in the northwest against the Eleuths (see under Furdan and Tsereng), and Yüeh Chung-ch'í [q. v.], commander-in-chief of the army at Barkul, was reprimanded by O-ér-t'ai (then a Grand Secretary) for failure to repel the Eleuth raiders. Chang was appointed (March 1732)—perhaps upon the recommendation of O-ér-t'ai—an assistant to Yüeh, but he complained of Yüeh's tactics, with the result that in August 1732 the

latter was removed from his command (see under Yüeh Chung-ch'í). Earlier in the year Yüeh had fortified Mu-lei, a town west of Barkul, and had moved his headquarters there. Chang, who was acting commander-in-chief after Yüeh's disgrace, seeing many disadvantages in this move, ordered a retreat to Barkul, thus abandoning the country to the west. In the meantime (September 1732) a victory over the Eleuths by the northern route army (see under Tsereng) lessened the danger from an Eleuth invasion. Chang remained three years at Barkul under the new commander-in-chief, Jalangga [q. v.]. In January 1733 he was made concurrently lieutenant-general of the Chinese Plain Red Banner and later in the same year was ordered to command about ten thousand troops at an outpost in the mountains north of Barkul. When the Eleuths begged for peace in 1735 (see under A-k'o-tun) Chang's troops were withdrawn, except for a few small garrisons, and he was ordered to proceed to Sian to await appointment. In August 1735 he was made governor-general of Hu-kuang (Hupeh and Hunan).

At this time the Miao tribes of Kweichow again rebelled and caused considerable damage. The commissioners charged with pacifying them—especially Chang Chao and Ha Yüan-shêng [qq. v.]—were unable to check their advance. In October 1735, soon after Emperor Kao-tsung ascended the throne, Chang Kuang-ssü was appointed envoy plenipotentiary in charge of stabilization of the Miao region, with authority over both men and resources of seven provinces of the southwest and with sole responsibility for the prosecution of the campaign. Late in 1735 he was made concurrently governor and, in the following year, governor-general of Kweichow—the former governor and the pacification commissioners having been dismissed. After a series of operations lasting from February to November 1736 the Miao rebellion was suppressed, and early in 1737 Chang was awarded the hereditary rank of a third-class *Ch'ing-ch'ê tu-yü*. To aid in developing the newly-pacified region he improved transportation, strengthened the garrisons, and established mints. In 1740 he was given the seal of an Imperial Commissioner, (欽差大臣), this time to put down an insurrection of aborigines in Ch'êng-pu, Hunan, which he accomplished in a few weeks. Early in 1741 he arrived in Peking to look after the burial of his parents, but two months later was sent back to Kweichow to quell a Miao uprising at Li-p'ing which had the sup-

port of the Yao (猪) tribes of Kwangsi. In a few months he brought peace to this region, also. In 1745, having remained in Kweichow for ten years, he was given the honorary title of Junior Guardian of the Heir Apparent.

At this time Solobun 莎羅奔, powerful chieftain of the Ta Chin-ch'uan 大金川 aborigines in western Szechwan, determined upon a policy of expansion. He first attacked his relative, Tsewang 澤旺 of Hsiao Chin-ch'uan 小金川, but was forced by order of the authorities in Szechwan to restore the seized lands. Early in 1747 he attacked his other neighbors and defied a detachment of troops sent against him by the governor of Szechwan. Because of his success in pacifying the Miaos, Chang Kuang-ssü was selected to command the armies sent to subdue these rebels, and in April 1747 was made governor-general of Szechwan and Shensi. Three months later he had completed preparations for an invasion of the Chin-ch'uan territory and expected a speedy conquest. With natives of Hsiao Chin-ch'uan as guides, he began an attack upon the rebel strongholds of Lo-wu-wei and Ka-la-i. But his 30,000 men were soon halted by the unfamiliar topography, the precipitous mountain passes, and the native stone towers known as *t'iao* (碉). Early in 1748 he was allowed an increase of 10,000 men, but still his troops suffered crushing defeats. At last Emperor Kao-tsung became impatient and sent Grand Secretary No-ch'in 訥親, d. 1749, to take over command with Yüeh Chung-ch'í as a member of his staff.

When No-ch'in arrived at the front he set a limit of three days for the taking of the cities Ka-la-i and Lo-wu-wei. But when his attack was frustrated with heavy losses he abandoned all attempts at an independent victory, preferring to place upon Chang Kuang-ssü the responsibility for further failures. Chang, on his part, looked down upon No-ch'in as a commander of no experience, with the result that the discord between the two generals reacted unfavorably on the morale of the army. In June over fifty stone towers were reported destroyed but the Emperor, not satisfied with this partial success, issued a sharp rebuke to both commanders accusing them of irresolution and improper tactics. Chang thereupon sent his troops by ten different routes into the enemy's territory in the hope of forcing a victory, but the resistance again was not broken. The blame for these failures was laid wholly upon Chang who apparently had implicitly trusted

his Hsiao Chin-ch'uan guides, unaware that they were in reality spies of the enemy, and so took every opportunity to frustrate his plans. Yüeh Chung-ch'i, learning of this situation, and seeing an opportunity to repay Chang for an old grievance, sent a secret communication to the Emperor explaining what he believed to be the cause of the defeats. At the same time No-ch'in, hoping to clear himself of all blame, informed the Emperor that Chang was wasting supplies and keeping his troops too long at the front. The Emperor at once dismissed Chang and ordered him to Peking for judicial investigation. Early in 1749 the Emperor personally conducted the trial, and when Chang maintained a defiant attitude ordered his immediate execution. Meanwhile No-ch'in was also condemned to death for cowardly conduct, for abusing his trust, and for making dishonest reports to the throne. The Emperor, distressed that No-ch'in, a grandson of the brave Ebilun [*q. v.*], had proved such a weakling, ordered him beheaded in full view of the army, making use of Ebilun's own sword which was released especially for that purpose.

The command of the army against the Chin-ch'uan aborigines was entrusted to Fu-hêng [*q. v.*] who reported to the throne what insurmountable obstacles prevented subjugation of the territory. But Fu-hêng, in defiance of the Emperor's summons to turn back after threatening a desperate attack, finally effected the submission of Solobun in March 1749 (see under Fu-hêng). The complete conquest of the Chin-ch'uan region was left, however, for A-kuei [*q. v.*] who after five years of severe fighting and heavy losses of both men and supplies finally conquered the region, twenty-seven years later. From all accounts Chang Kuang-ssü seems to have been unjustly punished for his share in the campaigns.

[1/303/7b; 2/17/22a; 2/22/11b; 9/19/12b; 11/38/3b; Haenisch, E., "Die Eroberung des Goldstromlandes in Ost-Tibet" in *Asia Major* (1935), vol. X fasc. 2, pp. 262-313; 雍正硃批諭旨 *Yung-chêng chu-p'i yü-chih*; 史料旬刊 *Shih-liao hsün-k'an*, no. 11, pp. 391-93, no. 20, pp. 698-704; *Tung-hua lu*, Ch'ien-lung 13:12.]

ALFRED KÜHN

CHANG Li-hsiang 張履祥 (T. 考夫 H. 念芝) Nov. 5, 1611-1674, Aug. 29, moralist and teacher, was a native of the village of Yang-yüan 楊園 in the district of T'ung-hsiang, Chekiang. When he reached the age of nine [*sui*] his father died,

leaving the family in poverty. His mother consoled him, saying "Confucius and Mencius were also children of families that lost a father, but because they had determination they became sage-scholars." In 1642, age thirty-two [*sui*], he met Huang Tao-chou [*q. v.*] in the Ling-yin Monastery (靈隱寺) at Hangchow, and two years later went to Shao-hsing, Chekiang, to receive instruction in the school of Liu Tsung-chou [*q. v.*]. Believing that factional disputes in southeast China and bandit uprisings in the northwest were causes contributing to the Manchu conquest, he refused to join any party, preferring to eke out a meager livelihood as a teacher in the homes of local gentry. Nor did he proceed beyond the licentiate in his examination career.

A bitter opponent of the prevailing philosophy of Wang Yang-ming 王陽明 [Wang Shou-jên 王守仁 (T. 伯安 H. 陽明, 1472-1529)], he was one of the last Ch'ing scholars to re-emphasize the teachings of Chu Hsi (see under Hu Wei). His objection to the former is clearly brought out in the words, "The followers of Wang Yang-ming regard his teachings as a shortcut [to knowledge]; even a slight drawing near to things and investigation of their principles they consider unimportant and troublesome." Again he said, "There is no knowledge other than living a life of human-heartedness, and acting from a sense of duty to others; there is no work other than preserving a reverential mind and investigating the principles in things." His collected works, 楊園先生全集, *Yang-yüan hsien-shêng ch'üan chi*, in 54 *chüan*, together with a *nien-p'u* in one *chüan*, were printed in 1871. They contain his poems, letters, prefaces, miscellaneous notes, and essays on ethical problems. His 言行見聞錄 *Yen-hsing chien-wên lu*, whose preface is dated 1644, records interesting dialogues with contemporaries. Essays such as the 經正錄 *Ching-chêng lu* (1652) and the 訓子語 *Hsün-tzü yü* (1665) contain chiefly pedagogical advice based on years of experience as a teacher of youth. A treatise on agriculture, 補農書 *Pu nung-shu*, is a supplement to a small monograph, entitled *Nung-shu*, by a writer of the clan name, Shên 沈. In order to illustrate the importance of husbandry he himself frequently tilled the soil and pruned mulberry trees. In 1871 his name was entered by imperial decree in the Temple of Confucius, on a tablet adjacent to that of Sun Ch'i-fêng [*q. v.*]. Since he left no descendants after the second generation, his tomb was neglected, but beginning in 1721 and

thereafter it was adequately cared for by local officials or admirers. About 1878 the site of his residence was made public property and a tablet was erected to his memory.

[1/486/13b; 2/66/5b; 3/396/1a; 14/2/2b; 17/6/5a; *Yang-yüan hsien-shêng ch'üan-chi* with portrait; *T'ung-hsiang hsien chih* (1887), *chüan* 5, 13, *passim*; Watters, T., *A Guide to the Tablets in a Temple of Confucius* (1879) p. 232.]

MICHAEL J. HAGERTY

CHANG Lien 張連 (T. 南垣), landscape architect of the late Ming and early Ch'ing period, was a native of Hua-t'ing, Kiangsu, who later moved to Hsiu-shui, Chekiang. Having learned landscape drawing in his youth, he applied the principles of that art to the construction of artificial hills and rock gardens, designing many famous private gardens of Chekiang and Kiangsu, among which may be mentioned the Fu-shui yüan 拂水園 owned by Ch'ien Ch'ien-i [q. v.], and the Chu-t'ing yüan 竹亭園 of Wu Wei-yeh [q. v.]. In his later years—about the middle of the seventeenth century—he retired, having taught the art as a profitable profession to four of his sons, principally Chang Jan [q. v.].

[*Bulletin National Library of Peiping*, vol. V, no. 6, pp. 13-23, including various sources of information and biographical sketches by Huang Tsung-hsi, Tai Ming-shih [qq. v.], and Wu Wei-yeh.]

FANG CHAO-YING

CHANG Ming-chên 張名振 (T. 侯服), d. Jan. 24, 1656, Ming general, was a native of Chiangning (Nanking). He was a military *chin-shih* of 1638, and in 1643 was given the post of major at Shih-p'ü 石浦 on the Chekiang coast south of Ningpo. Refusing to surrender to the Manchus, he pledged fealty to the Prince of Lu (see under Chu I-hai) who rewarded his loyalty with the title, General Fu-p'ing 富平將軍. In the hope of furthering the Ming cause, Chang accompanied the Prince of Lu (1646) to Chusan. Here Chang had previously made a marriage alliance with one of the members of the family of Huang Pin-ch'ing 黃斌卿 (T. 明輔 H. 虎癩, d. 1649) who at this time had control of the greater part of the island, but on their arrival Huang refused to receive them. In the meantime Chu Yü-chien [q. v.], who had been supported by Chêng Ts'ai (see under Chu I-hai), had been captured by the Manchu forces under Li Ch'êng-tung [q. v.] and his Court was scattered.

Chêng Ts'ai, who determined to establish another Ming court, arrived with his fleet at Chusan and invited the Prince of Lu to go to Amoy where on December 30, 1646 a temporary Court was set up, and the title, Earl Ting-hsi 定西伯, was conferred (1647) upon Chang Ming-chên.

During the same year Chang Ming-chên organized a force on the mainland and led an ill-fated expedition up the Yangtze river—a campaign vainly conducted against the Manchus again in 1651 and in 1652. After taking Chien-t'iao-so 健跳所, a town on the seacoast of Chekiang, Chang Ming-chên welcomed Chu I-hai who established a temporary court (August 12, 1649) there, and advanced Chang's rank to Marquis Ting-hsi. In October of that year Chang killed Huang Pin-ch'ing, after which Chu I-hai transferred his headquarters to Chusan (November 23, 1649) which became the base for the forces of the Prince of Lu for the next two years. Thereupon he was given the title Grand Preceptor (1649). On March 28, 1651 Chang executed Wang Ch'ao-hsien 王朝先, a former general under Huang Pin-ch'ing, who had aided Chang in the capture of Chusan from Huang. Wang Ch'ao-hsien's followers, in retaliation, surrendered to the Ch'ing forces and thus made possible the capture of Chusan by the Ch'ings under Ch'ên Chin 陳錦 (d. 1652) on October 15, 1651. Chang's younger brother, Chang Ming-yang 張名揚, was captured and put to death by Ch'ing soldiers and Chang Ming-chên's mother, his wife and all other members of his immediate family committed suicide. With the Prince of Lu under his protection Chang fled to Amoy where he arrived early in 1652. There he met Chêng Ch'êng-kung [q. v.] and after praising the latter's loyalty to the Ming cause and showing him the four characters 赤心報國 *Ch'ih hsin pao-kuo*, "whole-heartedly pledged to the dynasty", tattooed upon his back, he was permitted to join Chêng's forces. During 1653 Chang made another attempt to enter the Yangtze and defeated the Manchus on Ch'ung-ming Island. The following year he again threatened Nanking with his fleet. In 1655 he re-took Chusan, and with this island as a base made still another invasion of the Yangtze the same year. He conquered T'ai-chou, Chekiang, and died at Chusan, loyal to the Ming cause to the last. He bequeathed his command to one of his officers, Chang Huang-yen [q. v.] Although not included among those receiving posthumous honors in 1776, his younger brother, Chang Ming-yang, was given the name Lieh-min 烈愍.

[1/230/3b; M.36/12/1a; M.59/45/3a; Cha Chi-tso [q. v.], *Lu ch'un-ch'iu*, *passim*, and *Tsui-wei lu* 傳 12 下/102a; Huang Tsung-hsi [q. v.], 魯紀年 *Lu chi-nien* and 舟山興廢 *Chou-shan hsing-fei*, both in *Li-chou i-chu hui-k'an*; Inaba Iwakichi 稻葉岩吉, 張名振書牘考 *Chō Mei-shin shoto kō* in *史學雜誌* *Shigaku-zasshi*, vol. 23, no. 7; Epitaph by Ch'üan Tsu-wang [q. v.] in *Chi-ch'i t'ing chi wai-pien* 4/19b.]

EARL SWISHER

CHANG Mu 張穆 (T. 誦風 H. 石 [碩] 州, original *míng* 瀛邊), 1805–1849, scholar and historian, was a native of P'ing-ting, Shansi. His grandfather, Chang P'ei-fang 張佩芳 (T. 蓀圃 H. 卜山, 1732–1793), was a *chin-shih* of 1757. His father, Chang Tun-i 張敦頤 (T. 復之 H. 曉汧 registered in the examinations under the *míng* Tun-lai 敦來, 1772–1819), was a *chin-shih* of 1811. Being still a youth when his father died, Chang Mu went with his mother, *née* Li 李, to live in the family of Mo Chin 莫晉 (T. 錫三, 裴舟 H. 寶齋, 1761–1826, *chin-shih* of 1795), who was his mother's cousin. In 1831 Chang Mu was made a senior licentiate (優貢生) and then went to Peking. In the capital he became friendly with a number of scholars, including Ch'êng Ên-tsê, Ho Shao-chi, and Ho Ch'iu-t'ao [q. v.]. When taking the Shun-t'ien provincial examination in 1839, he incurred, by display of temper, the displeasure of the inspectors of the examination hall, and in consequence was expelled from the examination and forbidden to compete again.

Before long Chang Mu obtained a position on the secretarial staff of Ch'í Chün-tsao [q. v.] when the latter was director of education in Kiangsu (1837–39). In 1845 he was again employed by Ch'í to edit the *Huang-ch'ao Fan-pu yao-küeh*, a work by the latter's father, Ch'í Yün-shih [q. v.]. As a result of this editorial experience Chang Mu was inspired to produce his best known work, the 蒙古游牧記 *Mêng-ku yu-mu chi*, a topographical study of Mongolia in 16 *chüan*. Left incomplete at the time of his death, the manuscript was edited, with additional notes by his friend, Ho Ch'iu-t'ao, and was first printed in 1867 by Ch'í Chün-tsao. Another of his topographical studies was the 延昌地形志 *Yen-ch'ang ti-hsing chih* which was also edited by Ho Ch'iu-t'ao after the author's death, but seems to be no longer extant. Two other well-known works by Chang Mu are chronological biographies of the two foremost scholars of the early Ch'ing period—Ku Yen-wu and Yen Jo-chü

[q. v.]. That of Ku Yen-wu, 顧亭林年譜 *Ku T'ing-lin nien-p'u*, was based on previous studies made by Hsü Sung [q. v.] and Chü Shou-ch'ien 車守謙 (H. 秋齡); that of Yen Jo-chü bears the title, 閻潛邱年譜 *Yen Ch'ien-ch'iu nien-p'u*. Both *nien-p'u* were printed by Ch'í Chün-tsao, (the former in 1844, the latter in 1847), and were later included in the *Yüeh-ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh). On the invitation of Yang Shang-wên 楊尙文 (T. 墨林), likewise a native of Shansi, Chang Mu edited the 連筠簞叢書 *Lien-yün i ts'ung-shu* which was printed in the years 1847–48. This collectanea contains 12 works, including the first reprint of the important source on the early history of the Mongols, entitled *Yüan-ch'ao pi-shih* (see under Ku Kuang-ch'í). This edition, printed in 1848, was based on a manuscript transcribed from the *Yung-lo ta-tien* (see under Chu Yün) in 1841 and contains only the Chinese translation. It was superseded by another in the form of the early Ming edition (1369) with the Mongol text transcribed phonetically into Chinese characters. But this new edition did not appear until 1908 (see under Ku Kuang-ch'í). Among other works printed in the *Lien-yün i ts'ung-shu* are some by friends of Chang Mu, such as the *T'ang liang-ching ch'êng-fang k'ao*, by Hsü Sung; the *Kuei-ssü ts'un-kao*, by Yü Ch'êng-hsieh [q. v.]; the 落帆樓文稿 *Lo-fan lou wên kao*, by Shên Yao 沈垚 (T. 子敦, 1798–1840); and the 鏡鏡詒癡 *Ching-ching ling-ch'ih*, 5 *chüan*, by Ch'êng Fu-kuang 鄭復光 (T. 浣香). The last-mentioned is a work on the principles and applications of mirrors and lenses, based in part on early Jesuit sources. Chang Mu learned from Ch'êng Fu-kuang, in 1835, some points about telescopes, and recommended Ch'êng to the authorities (1841–42) as a technician who might be of help in the war against the British. Chang Mu's own collected literary works, 烏齋詩文集 *Yin-chai shih-wên chi*, comprising 8 *chüan* of prose and 4 of verse, were compiled and edited by two pupils—the brothers Wu Lü-ching 吳履敬 (T. 子肅) and Wu Shih-hsün 吳式訓 (T. 子迪). This collection, too, was printed by Ch'í Chün-tsao in 1858. Chang Mu and Ho Shao-chi, being both ardent admirers of Ku Yen-wu, collected funds to build in 1843, a temple to the memory of that scholar. This shrine is located adjacent to the Buddhist monastery, Tz'ü-jên ssü 慈仁寺, also known as Pao-kuo ssü 報國寺, in the South City, Peiping. After his death Chang Mu's name was entered for worship in the same shrine.

Chang Mu was recognized as an accomplished calligrapher.

[1/490/15a; 2/73/45b; 5/73/16b; *P'ing-ting chou chih* (1882) 8/33b. For details on the shrine in Peking see Hummel, A. W. *Annual Report of the Librarian of Congress* (1937) p. 172.]

TU LIEN-CHÊ

CHANG P'ei-lun 張佩綸 (T. 幼樵 H. 繩齋, 黃齋), 1848-1903, Feb. 4, official, was a native of Fêng-jun, Chihli, but was brought up in Anhwei and Chekiang where his father, Chang Yin-t'ang 張印塘 (T. 雨樵, 1798-1854) held office. Chang Yin-t'ang was in 1853 made provincial judge of Anhwei where in co-operation with Chiang Chung-yüan [q. v.] he fought desperately against the Taipings, but died of illness in the following year. Left fatherless at the age of seven [sui], Chang P'ei-lun was forced to shift as best he could, wandering round the areas devastated by the war. But he studied diligently administrative methods, and went in 1870 to Peking where he obtained his *chü-jên* (1870) and *chin-shih* (1871) degrees. Thereafter he served in the Hanlin Academy, rising from a bachelor to a sub-reader. During the customary mourning period for his mother (1879-81) he did not take office but worked for Li Hung-chang [q. v.] as a private secretary on military affairs. Upon resuming his former position in the Hanlin Academy (1881) he was made deputy supervisor of Imperial Instruction, and in the following year was promoted to be acting vice-president of the Censorate. During these years he identified himself with a group of officials known as Ch'ing-liu-tang (see under Pao-t'ing) who were in the habit of denouncing the alleged misdeeds of high officials. Chang's denunciations were effective in removing four presidents of Boards: Ho Shou-tz'ü 賀壽慈 (T. 雲甫, original *ming* 于達, 霖吉, 1810-1891), of the Board of Works; Wan Ch'ing-li 萬青藜 (T. 藕舲 posthumous name 文敏, *chin-shih* of 1840), of the Board of Civil Appointments; Wang Wên-shao 王文韶 (T. 夔石 H. 耕娛, 退圃, posthumous name 文勤, 1830-1908); and Tung Hsün [q. v.] of the Board of Revenue. Owing to his unsparing criticisms Chang was reckoned as one of the so-called Ssü chien-ch'ên 四諫臣 or "Four Admonishing Officials" at the close of the Ch'ing period—the others being Chang Chih-tung, Pao-t'ing and Huang T'i-fang [qq. v.].

A die-hard in his attitude toward foreign powers, Chang P'ei-lun severely criticized Ch'ung-

hou [q. v.] for his ineffectual diplomacy with Russia. When Franco-Chinese relations became acute in 1882, he asked the Emperor to take decisive action—recommending T'ang Chiung [q. v.] as a commander and pleading that efforts be made to win Liu Yung-fu (see under Fêng Tzû-ts'ai) to the side of the Ch'ing army. Late in the following year, shortly after the Ch'ing forces were dispatched to Annam, he was ordered to serve in the Office of Foreign Affairs. When French naval units threatened the South China coast, he was appointed (May 8, 1884) commander-in-chief of the Fukien Squadron (see under Shên Pao-chên). On July 13, six days after he took over his new post, a battleship of the French fleet under the command of Admiral Courbet (see under Liu Ming-ch'uan) appeared in Fukien waters, and three days later the fleet threatened the mouth of the Min River. Chang appealed to the Peking authorities to send more naval vessels to strengthen the defense in Fukien, but Li Hung-chang and Tsêng Kuo-ch'uan [q. v.], recognizing the inability of the Chinese navy to cope with the French squadron, rejected his proposal. Nevertheless Chang's forces constructed several coast batteries and warded off the French fleet for about a month. Meanwhile a temporary Chinese victory at Kelung (see under Liu Ming-ch'uan) induced the Peking authorities to take more positive action. Realizing the disadvantage of dividing his force, Courbet concentrated on the Fukien coast and attacked Foochow on August 23. The battle began at 1:56 P.M., and within less than an hour all of the eleven Chinese warships were disabled or sunk by the French fleet of twelve men-of-war. Chang P'ei-lun, who watched the battle from the top of a hill, fled to a suburb only to meet the insults of the villagers. His report of the battle was so flowery and so adroitly worded that the actual outcome was not immediately apparent to Peking. The Emperor ordered that Chang be rewarded, but when a few days later the truth became known, he was deprived of his rank and his position, and was banished to the northern frontier where he remained about three years.

In his twenties and thirties Chang P'ei-lun married three times. His third wife, a daughter of Pien Pao-ch'uan 邊寶泉 (T. 潤民, *chin-shih* of 1863, d. 1898, an official who rose to be governor-general of Fukien and Chekiang), died soon after Chang was banished. Upon his return to Peking in 1888 Chang was invited by Li Hung-chang to be his secretary, and soon after

he married Li's only daughter who was about twenty years younger than he and noted for her accomplishments. Thereafter Chang lived in Tientsin under the patronage of his influential father-in-law, assisting him in various political reforms. By some he was known as one of the Three Reformers with the Surname 'Chang (新政三張)—the others being Chang Chih-tung and Chang Yin-huan [q. v.]. But Chang P'ei-lun was unpopular with his colleagues who thought he relied on his connection with Li to act high-handedly. In the autumn of 1894 he was driven from Tientsin on the ground that he was an evil influence in the office of his father-in-law. After a short sojourn in his native place he retired (1895) to Nanking. During the Boxer Uprising in 1900, he was recommended by Li Hung-chang and was called to Peking where he received appointment as a compiler of the Hanlin Academy, but he returned to Nanking soon after because he differed with Li on the policy toward Russia. In his declining years he had but few friends and even Chang Chih-tung is said to have turned against him.

Chang P'ei-lun was interested in classical study and produced a few works, among them one entitled 管子學 *Kuan-tzū hsüeh*, 24 *chüan*, on the ancient political work, *Kuan-tzū*. It was printed in 1928 by his son. He is reported also to have compiled a *nien-p'u* of Li Hung-chang. His literary works and his memorials were printed in 20 *chüan* in 1924 under the title, 瀟子全集 *Chien-yü ch'üan-chi*. His studio, styled *Kan-chiu t'ing-li t'ing* (柑酒聽鷗亭), contained a rich collection of books which, for a time at least, was not accessible to scholars.

[1/450/4a; 6/5/16a; 10/26/32a; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), pp. 238-40; Ch'ai Ê 柴萼, 梵天廬叢錄 *Fan-t'ien-lu ts'ung-lu* (1926), *chüan* 7; Liu Shêng-mu (see under Chang Yü-chao), 蓑楚齋隨筆 *Ch'ang-ch'u-chai sui-pi* (1929), second series 1/3b, fifth series 3/3a; T'ung-ch'êng Wu hsien-shêng *wên-chi* (see under Wu Ju-lun) 1/38b; 清季外交史料 *Ch'ing-chi wai-chiao shih-liao* (1933), *chüan* 45-7; Roche, J. E., and Cowen, L. L., *The French at Foochow* (1884); Loir, Maurice, *L'escadre de l'Amiral Courbet* (1886), pp. 101-88.]

HIROMU MOMOSE

CHANG P'êng-ko 張鵬翮 (T. 運青 H. 寬宇, 信陽子), Dec. 20, 1649-1725, March-April, official, expert in river conservancy, was a native of Sui-ning, Szechwan, to which his ancestors had

migrated from Ma-ch'êng, Hupeh, during the early Ming period. After taking his *chin-shih* degree in 1670 he was selected a bachelor in the Hanlin Academy. For ten years (1670-80) he held minor posts in the government—first as a secretary in the Board of Punishments and then as a department director in the Board of Ceremonies. Meanwhile he served as assistant examiner of the Shun-t'ien provincial examination (1675) and of the metropolitan examination (1676). In 1680 he was made prefect of Soochow, but soon returned home on account of the death of his mother. After completing the customary period of mourning (1683) he was made prefect of Yenchow, Shantung, an office he held for two years. During his administration he compiled the gazetteer of that prefecture, entitled 兗州府志 *Yen-chou fu-chih*, 40 + 1 *chüan*, printed in 1686. In 1685 he was promoted to the post of salt-controller of Shansi and in the following year (1686) was made secretary in the Transmission Office.

In 1688 an embassy, headed by Songgotu [q. v.], was appointed to confer with the Russian delegates at Selenga concerning a boundary dispute. Upon the recommendation of Maci [q. v.], a member of the embassy, Chang P'êng-ko and Ch'ên Shih-an 陳世安 were added to the staff as Chinese secretaries. Details of the journey (May 30-Sept. 7, 1688) are clearly recorded by Chang P'êng-ko in his diary, entitled 奉使俄羅斯行程錄 *Fêng-shih Ê-lo-ssü hsing-ch'êng lu*, 1 *chüan*, which is included in the *ts'ung-shu*, *I-hai chu-ch'ên* (see under Mei Wên-ting). In other collectanea it appears under the title, *Fêng-shih Ê-lo-ssü jih-chi* (日記), with variations in the text. The embassy was, however, stopped in Outer Mongolia by Galdan's [q. v.] invasion of that territory, and was ordered to return to Peking. Upon his arrival at the capital Chang was made sub-director in the Court of Judicature and Revision. On March 12, 1689 he was appointed governor of Chekiang, an office he held until 1694. Then he was successively made junior-president of the Board of War (1694-97) and concurrently commissioner of education of Kiangnan; president of the Censorate (1697-98); president of the Board of Punishments (1698); and governor-general of Kiangnan and Kiangsi (1698-1700). In 1699 he returned with Emperor Shêng-tsu to the North, and T'ao-tai 陶岱 (clan name 瓜爾佳氏) was made acting governor-general in his stead. In the same year (1699) Chang was repeatedly sent to Shensi to investigate a case of

corruption involving a number of officials of that province. Upon his return to Peking in 1700 he submitted his report and was highly praised by the emperor for his impartiality.

On April 28, 1700 Chang P'êng-ko was appointed to succeed Yü Ch'êng-lung [q. v.] as director-general of Yellow River Conservancy. During the ensuing eight years (1700-08) he devoted his entire attention to the problems of river control and distinguished himself as one of the experts on that subject in the Ch'ing period. Realizing the need for administrative reorganization and centralized authority, Chang immediately after his appointment memorialized the throne, recommending (1) the dismissal of Hsü T'ing-hsi 徐廷璽, who had been appointed to assist Chin Fu [q. v.] in 1692 and who had previously held the post of assistant to the director-general of River Conservancy; (2) a wholesale dismissal of the incompetent, and (3) better co-operation between the Board of Works and the Office of River Conservancy. In his methods Chang followed in general the plan laid down by his predecessors, Chin Fu and Yü Ch'êng-lung. He recommended (1) deepening and widening of the lower reaches of the Yellow River by removing the dike, Lan-huang-pa 攔黃壩, in order to accelerate the flow of the current and so facilitate disposal of the silt; (2) construction of a new canal near Chang-fu-k'ou 張福口 to take the water from Lake Hung-tsé 洪澤湖 and so keep the Yellow River from flowing into the lake; and (3) numerous other proposals, such as building dikes, repairing water gates, or deepening riverbeds. He was lauded by the Emperor for his diligence and was considered a model for officials. During a fourth tour to South China (1703) Emperor Shêng-tsu praised Chang's work in one of his poems. In the same year Chang was given the honorary title, Grand Guardian of the Heir Apparent. Relying on the proposal of a subordinate, Chang recommended (1706) the opening of a canal to relieve the floods in Lake Hung-tsé. He and A-shan 阿山 (clan name 伊拉哩氏 d. 1714), who was then governor-general of Kiangnan and Kiangsi, memorialized the throne inviting the Emperor to inspect the projected route. When on a sixth tour of South China (1707) the Emperor examined the route, he found that the canal as planned would occupy a large area of fertile land and destroy many tombs of the people. Consequently he ordered A-shan dismissed and Chang deprived of his honorary title. Chang was, however, re-instated in the following year (1708) when both the

Yellow River and the Grand Canal were reported in excellent condition.

Late in 1708 Chang P'êng-ko was recalled to Peking where he served successively as president of the Board of Punishments (1708-09), of the Board of Finance (1709-13), and of the Board of Civil Office (1713-14). In the meantime he served as chief examiner of the Shun-t'ien provincial examination (1713) and was commissioned to investigate several cases (1712), one involving accusations between Chang Po-hsing and Gali [qq. v.]. Upon the death, late in 1714, of his father, Chang Lang 張煥 (T. 仲寰 1627-1714), Chang was given leave to observe the mourning period in Peking. In 1718 he resumed his duties as president of the Board of Civil Office—a post he held until his death. Meanwhile he served twice (1718, 1721) as chief examiner of the metropolitan examination, and was twice in 1721 commissioned to inspect river conservancy work in Shantung and southern Chihli. When Emperor Shih-tsung was enthroned, Chang P'êng-ko was given (January 30, 1723) the honorary title, Grand Tutor of the Heir Apparent, and soon after (March 8, 1723) was made a Grand Secretary. When he died, early in 1725, he was given the posthumous honorary title, Junior Guardian, and was canonized as Wên-tuan 文端. In 1730 his name was entered into the Temple of Eminent Statesmen at Peking.

During his administration as director-general of Yellow River Conservancy, Chang P'êng-ko was authorized by the Emperor on April 18, 1701 to compile an official work on river conservancy. On June 8, 1703 he submitted to the throne his manuscript contribution consisting of 2 *chüan* of imperial edicts and 22 *chüan* of memorials and studies on river conservancy covering the period 1684-1703. This manuscript was later re-edited by a contemporary, Chang Hsi-liang 張希良 (T. 石虹 *chin-shih* of 1685, died at the age of 82 *sui*) and published in 1725 under the title 河防志 *Ho-fang chih*, 12 *chüan*. A similar work, entitled 張公奏議 *Chang-kung tsou-i*, 24 *chüan*, is also attributed to Chang but it was not printed until 1800. Chang's collected works were compiled by Chang Chih-ch'üan 張知銓, a descendant in the fifth generation, and printed in 1882 under the title, 張文端公全集 *Chang Wên-tuan kung ch'üan-chi*, 1 + 6 *chüan*, including his 年譜 *niên-p'u*. He was considered the first compiler of his native gazetteer, entitled 遂寧縣志 *Sui-ning hsien-chih*, 6 *chüan*, printed in 1690. He compiled the complete works of Chu-ko Liang (see under Lu Shih-i) under the title 忠武誌

Chung-wu chih, 8 *chüan*, which contains a preface by himself dated 1705. This work was printed in 1712 with a local gazetteer, *卧龍岡志 Wo-lung-kang chih*, 2 *chüan*, written by a contemporary, Lo Ching 羅景 (T. 景瞻). The printing blocks of both the above-mentioned works are said to be preserved in the district *yamen* of Nan-yang, Honan. The *Chung-wu chih* was reprinted in 1814 by Chou Wan-lan 周晚蘭, but the *Wo-lung-kang chih* was not included. Two collections of miscellaneous notes, entitled *信陽子卓錄 Hsin-yang-tzu cho-lu*, 8 *chüan*, printed in 1716, and *敦行錄 Tun-hsing lu*, 2 *chüan*, are attributed to Chang. His essay on the military defense of the Yangtze, entitled *江防述略 Chiang-fang shu-lüeh*, was included in the *Hsüeh-hai lei-pien* (see under Ts'ao Jung). Another essay on the control of the lower reaches of the Yellow River, entitled *治下河論 Chih hsia-ho lun*, appears in the *Hsiao fang-hu chai yü-ti ts'ung-ch'ao* (see under Hsü Chi-yü). Two collections of poems, entitled *南華山人詩鈔 Nan-hua shan-jên shih-ch'ao*, 16 *chüan* and *賜詩賡和集 Tz'ü-shih kêng-ho chi*, 1 + 6 *chüan*, sometimes erroneously attributed to Chang P'êng-ko, are the writings of a contemporary, Chang P'êng-ch'ung 張鵬翀 (T. 天屏 (飛), 抑齋 H. 南華山人), June 23, 1688-1745, May 15.

A number of Chang P'êng-ko's descendants held public office, of whom the most prominent was Chang Wên-t'ao [q. v.] who was both a poet and a painter.

[1/285/12a; 2/11/16a; 3/11/1a, 補錄; 4/22/2a; 4/76/13a; 7/9/14b; 9/13/1a; *Sui-ning hsien-chih* (1929) 3/11a, 14b, 4/10b; *Ho-fang chih passim*; *嘉定縣志 Chia-ting hsien chih* (1882) 27/30b; *Chang Wên-tuan kung nien-p'u*.]

J. C. YANG

CHANG Po-hsing 張伯行 (T. 孝先 H. 敬庵, 恕齋) Jan. 15, 1652-1725, Feb. 28, scholar and official, was a native of I-fêng, Honan. He took his *chin-shih* in 1685, and was made a secretary of the Grand Secretariat in 1692. Early in 1695 he returned home because of the death of his father and remained there for some years engaged in study and teaching. In 1699 a break in the dyke of the Yellow River flooded the city of I-fêng, and Chang Po-hsing led in stopping the break with sand bags. In the following year when the director-general of River Conservancy, Chang P'êng-ko [q. v.], saw the work he had him put in charge of seventy miles of repairs. Ap-

pointed intendant of the Chi-ning Circuit, Shantung, in 1703 he drained flood waters from a large area and in addition did much to relieve sufferers from famine. In 1706 he was sent to Kiangsu as Judicial Commissioner, and the next year was made governor of Fukien with special recognition of his merits by the Emperor who was then in Nanking on his last tour of the South. While in Fukien he promptly relieved distress from famine in three districts of Formosa, and stabilized the price of grain in Fukien by government importation and sale. He gave much attention to education, and established the Academy, Ao-fêng shu-yüan 菴峯書院 in Foo-chow in 1707. As a disciple of the Sung and Ming Confucianists he not only gave time to study and meditation but put his principles into action by destroying the images of gods of pestilence and converting their temples into free schools where sacrifices were made in honor of Chu Hsi (see under Hu Wei). Moreover, he ordered that the large number of girls from poor families then being brought up and tonsured by Buddhist nuns should be redeemed by their families, the officials to pay the cost in cases where the families were unable to do so. In 1709 he prepared a memorial recommending that Roman Catholic churches be turned into free schools, their membership dispersed, and foreigners throughout the provinces be ordered to return to their homes. Two years before there had occurred the controversy between the Emperor and the Papal Legate concerning the Chinese term for God and the reverence accorded to Confucius and to ancestors. Chang Po-hsing hoped, by these means, to stop the prevailing disintegration of morality which he attributed to the worship of a Lord superior to Heaven and to neglect of the customary sacrifices. His suggestions were not submitted, apparently because of his impending transfer.

Early in 1710 Chang Po-hsing was transferred to the governorship of Kiangsu where he again grappled vigorously with famine and flood. In 1713 he established at Soochow the academy, Tzû-yang (紫陽) shu-yüan. His efforts for clean administration soon brought him into conflict with the Manchu governor-general, Gali [q. v.], and their mutual accusations were repeatedly investigated by a commission headed by Chang P'êng-ko. Reports unfavorable to Chang Po-hsing were discredited by the Emperor who upheld his reputation for honesty, and late in 1715 called him to Peking. Great demonstrations of popular affection followed him on the

way. Overruling the official condemnation, the emperor gave him a place in the Imperial Study (南書房) and made him acting superintendent of government granaries. Here also Chang engaged in relief for the Shun-t'ien and Yung-p'ing prefectures. Near the end of 1720 he was made junior vice-president of the Board of Revenue and placed in charge of coinage, still superintending the granaries. In the following year he took occasion to report on a break in the dykes of the Yellow River and later, after personal inspection, on its repairs. In the first year of Yung-ch'eng (1723) he was made president of the Board of Ceremonies. He was posthumously given the title of Grand Guardian of the Heir Apparent and was canonized as Ch'ing-k'o 清恪. In 1878 his name was placed in the temple of Confucius.

Of the numerous writings of Chang Po-hsing, fourteen titles were given notice in the *Imperial Catalogue* (see under of Chi Yün), one on river control, entitled 居濟一得 *Chü Chi i-tê* in 8 *chüan*, completed in 1706; the rest mostly on ethical and philosophical subjects. Most of his works, including the *Chü Chi i-tê* and collections of his shorter compositions (正誼堂集 *Ch'eng-i-t'ang chi* and *Ch'eng-i-t'ang hsiü* [續] *chi*), are published in the *Ch'eng-i-t'ang ch'üan-shu* (全書) along with a number of other works by himself and earlier philosophers. This series which includes 63 titles was edited and first published by Chang himself at dates ranging from 1707 to 1713, and reprinted in 1866, with supplements as late as 1887. His 性理正宗 *Hsing-li ch'eng-tsung*, in 40 *chüan*, a compendium of philosophy, was completed in 1725 a few weeks before his death, but is not known to have been printed. His son, Chang Shih-tsai 張師載 (T. 又渠 H. 愚齋), 1695-1763, was also devoted to Sung philosophy and to the saving of the people from flood and famine. He became director-general of the Yellow River and Grand Canal Conservancy, 1757-63.

[1/271/5a; 2/12/9a; 3/61/1a; 4/17/1a; 18/9/3a; 張清恪公年譜 *Chang Ch'ing-k'o kung nien-p'u* (1739), by his sons; *Ch'eng-i-t'ang ch'üan-shu* 首/31a; *Ch'eng-i-t'ang hsiü-chi* 1/20a; Watters, A., *A Guide to the Tablets in a Temple of Confucius* (1879) pp. 254-59.]

DEAN R. WICKES

CHANG P'ü 張溥 (T. 天如 H. 西銘), 1602-1641, founder of the politico-literary group known as Fu-shê 復社, was a native of T'ai-ts'ang,

Kiangsu. An ardent student from youth up, he developed the habit of making frequent notes on what he had read, and therefore named his library, Ch'i-lu-chai 七錄齋, or "Seven Recordings Studio". In 1620 he made the acquaintance of Chang Ts'ai 張采 (T. 受先 H. 南郭, 1596-1648), and during the years 1623 to 1628 the two labored together in his studio. Because of their friendship and their combined literary interests they came to be known as "The Two Changs East of the River Lou" (婁東二張). Early in 1628 they both went to Peking, Chang P'ü as a senior licentiate, Chang Ts'ai to take the metropolitan examination and win his *chin-shih* in that year. Chang Ts'ai was appointed magistrate of Lin-ch'uan, Kiangsi, and Chang P'ü went back to his native place where he organized the Fu-shê which some sources take to mean "the society for the revival of ancient learning." Although Chang P'ü was granted his *chin-shih* at the next triennial examination of 1631, rather than take up the usual official career he chose to devote himself to his organization.

Literary societies of the Ming dynasty date back to the beginning of the 17th century. The purpose of such groups was to "make friends by means of literature," as the *Analects* say, and to help the members prepare for the examinations. The Fu-shê began with this modest objective, but under Chang P'ü's skilled guidance it took in many small local units until it became a nationwide social movement and a political force of great significance. Its first great meeting was held at Yin-shan in Wu-chiang, Kiangsu, in 1629; the second at Nanking in 1630, and the third at Hu-ch'iu, 7 li northwest of Soochow, in 1632—attended by thousands of scholars from all parts of the empire. The list of members as recorded by Wu Ying-chi 吳應箕 (T. 次尾 H. 樓山, 1594-1645), and supplemented by his grandson Wu Ming-tao 吳銘道 (T. 復古 H. 古雪山民) under the title, 復社姓氏錄 *Fu-shê hsing-shih lu*, includes 2,025 names. Its membership increased as it grew in influence and prestige. It brought pressure to bear on both Court and local officials, took a hand in appointments and removals from office, and recommended favorite candidates for the examination system. As its power increased so did the number and hatred of its enemies. Its chief opponents were the followers of the eunuch, Wei Chung-hsien [q. v.], and those who for one reason or another experienced the society's disapproval.

In 1637 one, Lu Wên-shêng 陸文聲, a native of Soochow, memorialized the Emperor denounc-

ing the Fu-shê as a corrupting and disturbing force in the nation. As a measure of defense Chang P'u proceeded to strengthen his organization by resort to more direct activities of a political nature. The decree imposing the penalty of death on the prime minister, Hsüeh Kuo-kuan 薛國觀 (T. 賓廷 d. 1641, a *chin-shih* of 1619), and the substitution of Chou Yen-ju 周延儒 (T. 玉繩 H. 挹齋 d. 1644, *chuang-yüan* of 1613) early in 1641 was in part a Fu-shê manoeuvre. The promulgation of the manifesto of Nanking, entitled 留都防亂公揭 *Liu-tu fang-luan kung-chieh*, against Juan Ta-ch'êng [q. v.] in 1639 was a direct interference in politics on the part of students. In the summer of 1641 Chang P'u died and was given unofficially the posthumous name, Jên-hsüeh hsien-shêng 仁學先生. In the year following his death, the Fu-shê held another meeting at Hu-ch'iu which was the last of the great gatherings. On the whole, the Fu-shê carried on the traditions of the Tung-lin party 東林黨. Its membership included the descendants of prominent Tung-lin members, such as Huang Tsung-hsi [q. v.], and for that reason was also known as "the little Tung-lin" 小東林. When Juan Ta-ch'êng ordered the wholesale arrest of Fu-shê members he entitled his list of proscribed names, 蝗蝻錄 *Huang-nan lu*—the Tung-lin members being thus slightly referred to as *Huang* 蝗, or "locusts", and the Fu-shê members as *Nan* 蝻, or "unfledged locusts".

The *Imperial Catalogue* (see under Chi Yün) gives notice of four works by Chang P'u: a compilation of commentaries on the *Odes*, 詩經注疏大全合集 *Shih-ching chu-shu ta-ch'üan ho-chi*, in 34 *chüan*; a work on the *Spring and Autumn Annals*, 春秋三書 *Ch'un-ch'iu san-shu*, in 32 *chüan*; essays on historical topics, 歷代史論二編 *Li-tai shih-lun êr-pien*, in 10 *chüan*; and a collection of literary works by 103 authors of the Han, Wei and Six Dynasties, 漢魏六朝百三名家集 *Han Wei Liu-ch'ao pai-san ming chia chi*, in 118 *chüan*, the last being copied into the *Ssü-k'u* Manuscript Library (see under Chi Yün). His collected literary works *Ch'i-lu-chai chi* (集), in 15 *chüan*, were named after his studio.

[M.1/288/18a; T'ai-ts'ang-chou chih (1919) 19/33a; Ssü-k'u 17/7a, 30/6b, 90/4b, 189/12a; Wu Wei-yeh [q. v.], 復社紀事 *Fu-shê chi shih* in *Mei-tsun chia-ts'ang kao*; Tu Têng-ch'un 杜登春, 社事始末 *Shê-shih shih-mo* in 昭代叢書 *Chao-tai ts'ung-shu*; Hsieh Kuo-chên 謝國楨, 明清之際

黨社運動考 *Ming-Ch'ing chih-chi tang-shê yün-tung k'ao* (1934).]

TU LIEN-CHÉ

CHANG Tai 張岱 (T. 宗子, 石公 H. 陶庵, 蝶庵), Oct. 5, 1597–1684?, historian and essayist, was a native of Shan-yin (Shaohsing), Chekiang. His great-grandfather, Chang Yüan-pien 張元汴 (T. 子蓋 H. 陽和, 1538–1588), became a *chin-shih* in 1571 with highest honors. Like his ancestors, he was a strict moralist. The grandfather of Chang Tai, named Chang Ju-lin 張汝霖 (H. 雨若, d. 1625), was a *chin-shih* of 1595 who held, among other posts, the intendency of a Circuit in Kiangsi. But beginning with Chang Ju-lin the family gradually fell into luxurious habits. Chang Tai's uncles and his father, Chang Yüeh-fang 張耀芳 (T. 爾發 H. 大滌, 1572–1633, Feb. 5), were notoriously extravagant, building showy houses, maintaining several troupes of actresses, collecting antiques, and inclining to all sorts of sensual pursuits. Hence during his youth Chang Tai was accustomed to all the luxuries of the time. He professed a liking for cosy houses, pretty maids and pages, colorful clothes, good cooking, horses, lanterns, fireworks, opera, music, antiques, flowers and birds. He was a connoisseur of tea and was an expert on water from natural springs for the making of tea. He learned to play the lute and organized a club for practicing it.

Though he enjoyed a comfortable life, Chang Tai studied hard and achieved proficiency as a writer of prose. During the years 1627–31 his father served as secretary to the eleventh Prince of Lu (Chu Shou-yung, see under Chu I-hai), whose estates were in Yen-chow, Shantung. Chang Tai made several journeys to that city to visit his father; except for these journeys he spent most of his life at home or in the neighboring cities of Hangchow, Soochow, and Nanking. In 1645, after Nanking fell to the Manchus, the thirteenth Prince of Lu, Chu I-hai, fled to Shaohsing and visited the home of Chang Tai where he was elaborately entertained. Later Chu I-hai became regent, making Shaohsing his capital for less than a year. Chang Tai served in Chu's court for two or three months, but resigned and went to live in the mountains southeast of Shaohsing, taking with him a small part of his library which comprised some 30,000 *chüan*. Early in 1646 he was forced to pay a large ransom to redeem his son who had been kidnapped by one of Chu I-hai's generals. That general later ransacked Chang's home and destroyed almost all

his property. In July 1646 Shaohsing fell to the Manchus and Chang Tai fled to his retreat in the mountains, remaining there the rest of his life.

The second phase of Chang Tai's career contrasts sharply with his early life of luxury. With the exception of some books, he now had no property. Refusing to acknowledge Manchu sovereignty by shaving his head, he led a hermit's life in the mountains, suffering frequently from lack of shelter, clothing and food. While thus undisturbed, he took to writing and completed many manuscripts, mostly reminiscent of his eventful career and of happenings in the later Ming period. About 1665 he built a tomb where he hoped to be buried, and wrote his epitaph in which are listed the titles of fifteen works he had written. Only a few of these works are extant—the most celebrated being a collection of notes on his experiences and on customs that prevailed at the close of the Ming period, entitled *陶庵夢憶* *T'ao-an mêng-i*, 8 *chüan*. It was first printed from an incomplete manuscript by Chin Chung-ch'un 金忠淳 (T. 古還) in his collectanea, *硯雲甲編* *Yen-yün chia-pien* (1775). Although this edition contains only about a third of the more complete edition of 1852 in the *Yüeh-ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh), it nevertheless has several articles not included in the latter work—some giving information about Chang Tai's relation with the Prince of Lu (Chu I-hai). Another work by Chang Tai is a collection of writings in prose, entitled *瑯嬛文集* *Lang-hsüan wên-chi*, 6 *chüan*, first printed in 1877 from a well-preserved manuscript. He also wrote a work about West Lake, Hangchow, entitled *西湖夢尋* *Hsi-hu mêng-hsün*, 5 *chüan*. It was written about 1671 from memory. Mention is made of it in the *Ssü-k'u Catalogue* (see under Chi Yün) and it was printed in 1883 in the *Wu-lin chang-ku ts'ung-pien* (see under Ting Ping). Another important work by Chang Tai is a history of the Ming period, entitled *石匱藏書* *Shih-kuei ts'ang-shu*, 220 *chüan*, with a supplement (*hou-chi* 後集) in 63 + 1 *chüan*. A manuscript copy of the main part—said to be the original draft—is in the possession of Professor Chu Hsi-tsu 朱希祖 (b. 1879); and a manuscript of the supplement is in the Kuo-hsüeh Library, Nanking. It is believed that Ku Ying-t'ai [q. v.] drew much information from it for the writing of his *Ming-shih chi-shih pên-mo* (see under Ku Ying-t'ai). When Mao Ch'i-ling [q. v.] was serving on the Commission for the compilation of the official Ming history (*Ming-shih*) he wrote to Chang Tai request-

ing that a copy of the manuscript be made for the use of the Commission. Whether this request was granted is not known.

[*Lang-hsüan wên-chi* (1935), pp. 101-29, 137-40; M.60/3/10a; Mao Ch'i-ling, *Hsi-ho wên-chi*, 17/13a; W.M.S.C.K., 1/4a.]

FANC CHAO-YING

CHANG-t'ai. See under Jangtai.

CHANG T'ing-shu 張廷樞 (T. 景峰) d. 1729, official, was a native of Han-ch'êng, Shensi. His father, Chang Ku-hsing (張顧行, a *chin-shih* of 1667), was grain intendant of Nanking. Chang T'ing-shu became a *chin-shih* in 1682 and after a period of study in the Hanlin Academy received the rank of a compiler. In 1691 he became diarist attached to the Office for Keeping a Diary of the Emperor's Movements (日講起居注官), and after several promotions he was made in 1706 junior vice-president of the Board of Civil Office. Soon after this he was associated with Sihana 席哈納 (Grand Secretary, 1702-08) and Hsiao Yung-tso [q. v.] in reviewing a case which involved several officials. In 1709 he became president of the Board of Punishments, but in the following year was removed from office for commuting sentences by his own authority. In 1712 he was again placed in office as president of the Board of Works, and was a member of the second commission to try the case of Chang Po-hsing and Gali [qq. v.] which recommended that the latter be dismissed. In 1713 he was again president of the Board of Punishments, but in 1723 was degraded five ranks on a charge of purposely giving too light a sentence to Ch'ên Mêng-lei [q. v.]. He then returned home. His son, Chang Chin 張綰, a *chin-shih* of 1713 who held the sinecure post of secretary of the Supervisorate of Imperial Instruction, also took sick leave and returned home. In 1728 Chang T'ing-shu was accused of having some years before accepted a bribe, but he died while on the way to his trial. Chang Chin was banished for not securing delivery of the funds in question, and his family property was confiscated. Another son, Chang Yen 張綬, a *chin-shih* of 1715, once held office as a secretary of the Board of Revenue.

[1/270/6a; 2/13/5a; 3/60/28a; 4/21/18b; 12/14/40b.]

DEAN R. WICKES

CHANG T'ing-yü 張廷玉 (T. 衡臣 H. 硯齋, 澄懷主人), Oct. 29, 1672-1755, April 30, official,

was a native of T'ung-ch'êng, Anhwei. He was born in Peking where his father, Chang Ying [q. v.], a Grand Secretary from 1699 to 1701, was then serving as a compiler of the Hanlin Academy. In 1700 Chang T'ing-yü himself became a *chün-shih* and was selected a bachelor of the Hanlin Academy. There he studied Manchu and in 1703 was made a corrector. A year later (1704) he was appointed to service in the Imperial Study (see under Chang Ying). After various promotions he rose (1720) to the post of senior vice-president of the Board of Punishments and a year later to senior vice-president of the Board of Civil Offices. After Emperor Shih-tsung ascended the throne he showed Chang T'ing-yü special favors, appointing him, early in 1723, a tutor to the imperial princes, and president of the Board of Ceremonies. Later in the same year Chang was made chancellor of the Hanlin Academy, and president of the Board of Revenue. He was also appointed a director-general for the compilation of the Ming Dynastic History (*Ming-shih*), the preparation of which had taken place intermittently since 1645 (see under Fêng Ch'üan and Wan Ssü-t'ung). In 1725 he was made an acting Grand Secretary and in the following year, Grand Secretary, in which capacity he served until his retirement. In the meantime he held concurrently many important posts and served many times as examiner in the metropolitan and other examinations. It is probable that most of the edicts of the Yung-ch'êng period were composed by him. In 1729, when the campaign against the Eleuths was being planned, a special bureau was established to conduct the war with efficiency and secrecy. This bureau, known thereafter as the Chün-chi ch'u 軍機處 or "Bureau of Military Affairs", continued till the close of the dynasty. Gradually it became the most important office in the empire, taking over most of the powers of the Grand Secretariat in composing and issuing edicts and sending out instructions to provincial authorities. Thus it is not inappropriate to render the name of the bureau, Council of State or Grand Council, and its members, Grand Councilors. Chang T'ing-yü, Yin-hsiang and Chiang T'ing-hsi [qq. v.], were the first officials to be entrusted with this responsibility, Chang holding the post until he retired in 1749.

Chang T'ing-yü was highly favored by Emperor Shih-tsung and was showered with many gifts. In 1723 he was given a residence—prior to that time he lived in a house presented to his father in 1677—and in 1729 was provided with a

larger establishment. An old garden south of the Yüan-ming Yüan was allotted to him in 1725 in order that he might be near the emperor during the latter's sojourns at the Summer Palace. This garden once belonged to Songgotu [q. v.], and after Chang occupied it, came to be known as Ch'êng-huai yüan 澄懷園. Upon Chang's retirement it was converted into a residence for the officials serving in the Imperial Study (see under Chang Ying) or in the School for Princes (see under Yin-chên). This garden, celebrated in poems by many writers, seems to have been destroyed in 1860. In addition, Chang was often presented with money and once (early in 1728) was given a pawn shop which was capitalized at 35,000 taels. He was also granted the title of Junior Guardian (1729) and the minor hereditary rank of *Ch'ing-ch'ê tu-yü* of the first class which was inherited by his son, Chang Jo-ai 張若靄 (T. 萬泉 H. 晴嵐, 1713-1746).

Chang T'ing-yü was trusted by the emperor in matters of great importance. When defeat at the hands of the Eleuths (see under Furdan) caused a setback in the conquest of the northwest, a conference of high officials was called (1734) to decide on a future policy. Chang led a delegation of officials who advised the emperor to cease hostilities—an act that resulted in the peace negotiations of 1734 (see under A-k'o-tun). When Emperor Shih-tsung died (1735) he provided in his will that the names of Chang and O-êr-t'ai [q. v.] should be celebrated in the Imperial Ancestral Hall—the highest honor that could be conferred on an official.

Chang T'ing-yü enjoyed great favor with Emperor Kao-tsung for several years more. In 1735, soon after that emperor succeeded to the throne, he elevated Chang to a viscount of the third class. As one of four regents, Chang helped to conduct national affairs for several years and was rewarded, early in 1738, with the rank of earl of the third class with hereditary rights. In 1739 he received the title of Grand Guardian. Nevertheless, he gradually lost the emperor's favor. In 1741 Liu T'ung-hsün [q. v.] memorialized the throne to the effect that too many of Chang's relatives from T'ung-ch'êng were employed in the government service. Chang was consequently warned to be more circumspect in this matter. Early in 1743 his rank of earl was declared no longer inheritable. As he was getting old, and perhaps senile, he begged repeatedly for permission to retire, but the request was denied on the ground that one who after death was to be celebrated in the Imperial Ancestral

Hall should die in the service of the dynasty. Finally on January 1, 1750, the emperor permitted him to retire and agreed that he should leave Peking in the springtime. On January 16, Chang requested an audience with the emperor and in the course of the interview begged to know what assurance there was that his name would be celebrated in the Imperial Ancestral Hall. To relieve his doubts the emperor published an edict and composed a poem. On the 19th Chang was to have gone to the palace to thank the emperor, but owing to a severe storm, sent his son instead. The emperor, already annoyed at Chang's apparent distrust, now became angry and expressed his sentiments frankly to the Grand Secretaries. On the following day Chang appeared at the Palace to beg forgiveness for his discourtesy of the preceding day. The Grand Secretaries were now blamed for divulging a secret, and Chang was taken to task for being disingenuous. A few days later the emperor deprived him of his rank of Earl Ch'in-hsüan 勤宣伯, the designation given him four months earlier, and declared that though Chang's name did not deserve to be entered in the Imperial Ancestral Hall after his death, his request would nevertheless be granted. When Chang, late in May 1750, announced the time of his departure, it happened that the emperor's eldest son had died only a few days previously. Chang was reprimanded for this breach of ceremony and the promised posthumous honor was denied to him. He returned to his home and to the long-deferred retirement, bearing only the title of an ex-Grand Secretary.

The punishment meted out to Chang T'ing-yü did not cease after he left Peking. A son-in-law was found to be an ex-convict who was involved in the case of Lü Liu-liang [q. v.], and was furthermore accused of irregularities as commissioner of education in Szechwan. In 1750 Chang himself was about to be deprived of all his property, but was finally let off with a fine and with orders to return every item of the imperial gifts that he had received during the fifty years of his official life. However, when he died five years later, he was posthumously granted the long-coveted honor of having his name celebrated in the Imperial Ancestral Hall—the only Chinese official to be so recognized. He was canonized as Wên-ho 文和.

A manuscript collection of Chang T'ing-yü's early poems was destroyed by fire. In 1737 he prepared another collection, entitled *Ch'êng-huai*

yüan shih-hsüan, (詩選), 12 *chüan*, which contained his poems up to 1735, including early ones rewritten from memory. He also left a collection of works in prose, entitled *Ch'êng-huai yüan wên-ts'un* (文存), 15 *chüan*. In 1746 he brought together his miscellaneous notes on ethics, literature and other subjects, entitled *Ch'êng-huai yüan yü* (語), 4 *chüan*; and three years later compiled his own *nien-p'u*, 6 *chüan*. These four works, collectively known as *Ch'êng-huai yüan ch'üan-chi*, became very rare but were later reprinted by his descendants. Most of his other literary undertakings consist of official publications in which he acted as compiler or director-general. Among these may be mentioned the *Ming-shih* which was finally completed under his direction in 332 + 4 *chüan* and printed in 1739; and the "veritable records" (實錄, see under Chiang T'ing-hsi) of the reigns of Emperors Shêng-tsu and Shih-tsung. It is recorded that his editorship of the records of Emperor Shêng-tsu's reign particularly pleased Emperor Shih-tsu, perhaps for having suppressed references to the latter's intrigues in obtaining the throne. Chang T'ing-yü was naturally gifted as a writer, and his ability to compose imperial edicts won Emperor Shih-tsu's approval.

Chang T'ing-yü had three sons. The eldest, Chang Jo-ai, was a *chin-shih* of 1733 and a Hanlin compiler who later rose to sub-chancellor of the Grand Secretariat (1743-46). He inherited the earldom in 1738, but was deprived of it in 1743. The second son, Chang Jo-ch'êng 張若澄 (T. 鏡壑 H. 鍊雪, 默齋, Jan. 22, 1722-1770), was a *chin-shih* of 1745 and a Hanlin compiler. He and the third son, Chang Jo-t'ing 張若亭 (T. 聖泉 H. 壽雪, d. 1802), both rose to be sub-chancellors of the Grand Secretariat. Chang Jo-t'ing became president of the Board of Punishments (1800-1802) and was canonized as Ch'in-k'o 勤恪.

[*Ch'êng-huai yüan chu-jên tzü-ting nien-p'u* (主人自訂年譜); 1/294/5b; 2/14/21b; 3/14/6a; 7/13/4b; 9/18/23a; 民森雜誌 *Min-i tsa-chih*, no. 3 (1927); 桐舊集 *T'ung-chiu chi*, *chüan* 22; 張氏宗譜 *Chang-shih tsung-p'u* (1890) *passim*.]

FANG CHAO-YING

CHANG Ts'un-jên 張存仁, d. 1652, a native of Liao-yang, was a colonel in the Ming army under Tsu Ta-shou [q. v.] when the latter surrendered to the Manchus in 1631. He joined

the Manchu forces at that time, was made a hereditary colonel of the first class, and in 1636 was appointed president (*ch'êng chêng* 承政) of the Censorate with the hereditary title of baron (*meiren i janggin* 梅勒章京) of the third class. (Some sources say the title was of the first class). In 1640 and 1641 he submitted plans and suggestions for the campaign against the Mings, including the taking of Chin-chou with the aid of propaganda literature addressed to the Mongols inside the city wall. After the fall of Chin-chou in 1642 he wrote to Wu San-kuei [*q. v.*] urging him to come over to the Manchu side. In the summer of that year, with the extension of the banner system to Chinese auxiliaries, he was made *meiren ejen* 梅勒額真, lieutenant-general, of the Chinese Bordered Blue Banner. In 1643 he served under Jirgalang [*q. v.*] and was in charge of the cannon of his Banner at the taking of the cities of Chung-hou-so (November 6) and Ch'ien-t'un-wei (November 11). Serving under Yecen 葉臣 (1586-1648) in 1644, he subjugated a large part of Shansi, and commanded the artillery of his banner in the taking of the provincial capital, Taiyuanfu. He also followed Dodo [*q. v.*] in Honan and Kiangnan, making effective use of his artillery.

In 1645 he served under Bolo [*q. v.*] in the subjugation of Chekiang, and he became governor-general of that province. He recommended that opportunity for an official career be given to scholars by renewal of the civil service examinations and that agricultural taxes be lightened. Both of these suggestions were decreed by the emperor. He was successful in resisting the attacks of the Southern Ming armies under Fang Kuo-an (a brigade-general for Prince Lu, see under Chu I-hai) and Ma Shih-ying [*q. v.*]. In December 1645 he was made governor-general of Chekiang and Fukien. He continued to be successful in defeating supporters of Ming princes, not only in Chekiang but in Honan and Kiangnan which he "pacified" in 1646. Pleading illness, he resigned about the end of 1647; but as his successor had not arrived, he continued in office for some months during which his forces regained three more districts and captured Southern Ming leaders. In 1649 he was made governor-general of Chihli, Shantung, and Honan. In 1652 he was given the hereditary title of viscount (*jinggin i hafan* 精奇尼哈番) of the first class. He died soon after and was given posthumously the honorary title of Grand Guardian of the Heir Apparent and the name

Chung-ch'in 忠勤. He was highly praised by Emperor Shêng-tsu (see under Mêng Ch'iao-fang).

[1/243/11a; 2/78/13a; 4/5/11a; Hauer, E., *K'ai-kuo fang-lieh* pp. 277, 281, 294 ff., 575; 1/177/4a; 34/275/4a.]

DEAN R. WICKES

CHANG Tsung-yüan 章宗源 (T. 逢之), 1752?-1800, scholar, was a native of Shan-yin, Chekiang, and a distant relative of Chang Hsüeh-ch'êng [*q. v.*]. His family, once well-to-do, met reverses of fortune during his grandfather's time, chiefly owing to a disastrous tidal wave. His father, Chang Chin-lin 章錦麟 (T. 玉書 H. 石亭, 1714-1789), held a minor post in the Board of Revenue and in 1748 was made head of a post station in Shantung. Chang Tsung-yüan was born and reared at Tzū-ch'uan, Shantung, where his father served as jail-warden during the years 1749-68. Later he lived with his family in Peking where he studied under Shao Chin-han [*q. v.*]. It was through the latter's influence that he came to devote himself to the reconstruction or collation of lost or distorted texts. He obtained his *chü-jên* degree in 1786. About 1794 he lived at the residence of Ho T'ien-ch'ü 何天衢 (T. 在山 H. 緩齋 *chü-jên* of 1784), a native of Po-chou, Anhui, who, like him, was a disciple of Shao Chin-han. Returning to Peking about three years later (1797?), Chang Tsung-yüan became an ardent devotee of a Buddhist monk named Ming-hsin 明心, (lay name Wang Shu-hsün 王樹勳) who attracted much notoriety by his esoteric doctrines. A few years later Ming-hsin was banished, and Chang Tsung-yüan, implicated with him, was deprived of his *chü-jên* degree. In addition to this misfortune Chang's landlord, annoyed by his poverty and his peculiarities of temper, burnt the greater part of the manuscript drafts of the works to which Chang had devoted the best years of his life. Disheartened and in destitute circumstances, he fell ill and died in 1800.

Manuscript drafts of six texts reconstructed by Chang Tsung-yüan later came into the possession of Sun Hsing-yen [*q. v.*], who with Yen K'o-chün [*q. v.*] and other scholars edited and printed them in Sun's *P'ing-ching kuan ts'ung-shu*. Among them is the 漢官儀 *Han kuan i*, 2 *chüan*, a 'lost' history of governmental organization in the Han dynasty, written about 197 A.D. by Ying Shao 應劭 (T. 仲遠[瑗]),

an official and scholar of the Later Han dynasty. The most important single contribution by Chang Tsung-yüan is the *隋書經籍志考證* *Sui-shu ching-chi chih k'ao-chêng*, in which he criticized the bibliographical section of the Sui Dynastic History. Only a part of the manuscript drafts of this voluminous work was preserved by Ho Yüan-hsi (see under Chang Hai-p'êng) and also by Ch'ien I-chi and Ch'ien T'ai-chi [qq. v.]. The part dealing with the section on historical works in the above-mentioned bibliography was printed in 1877 in 13 *chüan*, and this part seems to have some relation to the lost *Shih-chi k'ao* of Chang Hsüeh-ch'êng. It is reported by some that Ma Kuo-han [q. v.], in compiling his *Yü-han shan-fang chi-i shu*, made use of the manuscript drafts of Chang Tsung-yüan, but this seems to be an error.

[1/490/14b; 2/72/41b; 4/134/20a; 10/23/20b; Wang Chung-min 王重民, *清代兩個大輯佚書家評傳* in *輔仁學志* *Fu-jên hsüeh-chih*, vol. III, no. 1 (1932).]

HIROMU MOMOSE

CHANG Wei-p'ing 張維屏 (T. 子樹 H. 南山, 松心子, 珠海老漁), Oct. 27, 1780-1859, Oct. 13, official and poet, was a native of P'an-yü (Canton). For his early education he was indebted to his father, Chang Ping-wên 張炳文 (T. 虎臣 H. 綉山, 1753-1826), who was a teacher and a *chiu-jên* of 1801. Before he was thirty *sui* Chang Wei-p'ing achieved fame as a poet in South China, and when he went to Peking in 1807 he was regarded as a rival of the poets in the capital. In 1822 he received his *chin-shih* degree and was appointed, later in that year, acting magistrate of Huang-mei, Hupeh. He is remembered by the people of that district for the help he rendered, at great risk to his life, during a flood in 1823. In the latter year he was transferred temporarily to Sung-tzü, and in the following year became magistrate of Kuang-chi—both in Hupeh. He resigned in 1825, and was appointed acting sub-prefect of Hsiang-yang, Hupeh, but returned to his home in Canton, owing to his father's death. In 1829 he became a supervisor of the Academy known as Hsüeh-hai t'ang (see under Juan Yüan)—a position he again filled in 1838. In 1832 he resumed official life and held the following temporary posts in Kiangsi: sub-prefect of Yüan-chow, magistrate of T'ai-ho (1832), second class sub-prefect at Chi-an (1835), and prefect of Nan-k'ang (1835-36). In 1836 he requested

leave to retire, and after a visit to Lu-shan 廬山 returned to Canton. In 1837 he made a journey to Kuei-lin, Kwangsi, and upon his return, in the same year, he moved to a garden called Tung-yüan 東園 which he rented in the area known as Hua-ti 花地 across the river from Canton. In 1846 his second son, Chang Hsiang-t'ai (see below) bought and rebuilt for him a garden styled T'ing-sung lu 聽松廬 (in eastern Hua-ti) where he devoted himself to study and to writing. He died at his ancestral home in the inner city, Canton, and was buried at Yin-k'êng ling 銀坑嶺, east of the city.

Chang Wei-p'ing was, in his time, one of the Three Masters of Verse in Kwangtung 粵東三子, the other two being T'an Ching-chao 譚敬昭 (T. 子晉, 康侯 H. 選樓, 1773-1830), a *chin-shih* of 1817, and the author of the *聽雲樓詩鈔* *T'ing-yün lou shih-ch'ao*; and Huang P'ei-fang 黃培芳 (T. 子實 H. 香石, 粵嶽山人, 1779-1859), a native of Hsiang-shan, a senior licentiate of 1804, and the author of some thirty works, among which are: *嶺海樓詩鈔* *Ling-hai lou shih-ch'ao*, 12 *chüan*; *Ling-hai lou ching-i* (經義), 2 *chüan*; and *香石詩話* *Hsiang-shih shih-hua*, 4 *chüan* (1810). These three poets, and four others, organized a Poetry Club, known as Yün-ch'üan Shih-shé 雲泉詩社, which erected (1812) on White Cloud Mountain, northeast of Canton, a retreat called Yün-ch'üan Shan-kuan (山館).

As a writer Chang Wei-p'ing excelled both in verse and in prose. His poems were printed, and continuously supplemented, under various titles—the most complete collection being the *松心詩集* *Sung-hsin shih-chi*, 27 *chüan*, which includes his verse written during the years 1794 to 1858. His *t'zu* or poems in irregular meter (but disposed according to fixed patterns), entitled *海天霞唱* *Hai-t'ien hsia-ch'ang*, 3 *chüan*, were printed with a supplement entitled *玉香亭詞* *Yü-hsiang-t'ing tz'u*, 1 *chüan*, which contains a number of poems that he wrote to commemorate his fiancée who died before their marriage. Chang Wei-p'ing compiled the *國朝詩人徵略* *Kuo-ch'ao shih-jên chêng-lieh* in two series—the first (初編), 60 *chüan*, being printed in 1830; the second (二編), 57 *chüan*, in 1842. Though the last *chüan* is numbered 64, the actual number of *chüan* is 57. This work consists of biographical sketches of men of letters of the Ch'ing period with information and criticism drawn from various sources, as well as comments by the compiler. Another work of a similar nature is the *藝談錄* *I-t'an-lu*, 2 *chüan*—

the first *chüan* dealing with poets and scholars in general, the second including only poets who were natives of Kwangtung. The miscellaneous prose works of Chang Wei-p'ing were printed under the collective title *松心文鈔* *Sung-hsin wên-ch'ao*, 10 *chüan*. His rhythmical prose, entitled *聽松廬駢體文鈔* *T'ing-sung lu pien-t'i wên ch'ao*, 4 *chüan*, was published with a preface dated 1843. His other works in prose are: *花甲閒談* *Hua-chia hsien-t'an*, 16 *chüan* (preface dated 1839), consisting of 32 paintings by a student, Yeh Mêng-ts'ao 葉夢草 (T. 生香 H. 春塘), depicting important incidents in the life of Chang Wei-p'ing with poems and essays relating to the incidents, which Chang and his friend had composed; *桂遊日記* *Kuei-yu jih-chi*, 3 *chüan*, a diary which he wrote in 1837 about his trip to Kuei-lin; *經字異同* *Ching-tzu i-t'ung*, 48 *chüan*; *讀經求義* *Tu-ching ch'iu-i*, 2 *chüan*; and the *史鏡* *Shih-ching*. His works, entitled *T'ing-sung-lu shih-hua* (詩話), *Sung-hsin jih-lu* (日錄), *松軒隨筆* *Sung-hsüan sui-pi*, and *老漁閒話* *Lao-yü hsien-hua*, were included in the *Kuo-ch'ao shih-jên chêng-lüeh* and in the *I-t'an-lu*.

Chang Wei-p'ing was interested in painting and calligraphy and gained recognition in both fields. He was also an expert in medicine which he studied for forty years. He loved pines, and incorporated in his pseudonym, and in the titles of most of his works, the character *sung* 松, meaning pine. A perusal of his *Sung-hsüan sui-pi* discloses the fact that he was one of the few writers of his time who appreciated the works of Ts'ui Shu [q. v.] and the foresight of Ch'ên Li-ho (see under Ts'ui Shu) in printing and thus preserving Ts'ui's works.

Chang Wei-p'ing had four sons. The three who survived him were: Chang Hsiang-chin 張祥晉 (T. 賓隅, 1817-1858), a *chü-jên* of 1837; Chang Hsiang-t'ai 張祥泰, a *chü-jên* of 1849; and Chang Hsiang-chien 張祥鑑 (T. 韶臺), a *chü-jên* of 1839. A daughter, Chang Hsiu-tuan 張秀端 (T. 蘭士), was a poetess, and the author of the *碧梧樓詩鈔* *Pi-wu lou shih-ch'ao*. Two grandsons, Chang Chao-chia 張兆甲 (T. 蘭軒), and Chang Chao-ting 張兆鼎 (T. 延秋, 害子), were *chin-shih* of 1865 and 1877 respectively, and both became compilers in the Hanlin Academy.

[1/491/10b; 2/73/29b; 5/79/4b; 7/44/9a; 19/庚上/31b; 26/3/54b; 29/9/16; 21/9/10a; *P'an-yü hsien chih* (1871); *P'an-yü hsien hsiu-chih* (續志, 1931); *廣州府志* *Kuang-chou fu chih* (1879) 95/5a,

96/2a; 香山縣志 *Hsiang-shan hsien chih* (1879) 15/13b, *chüan* 21; Jung Chao-tsu 容肇祖, *學海堂考*, *Lingnan Journal*, vol. III, no. 4, pp. 1-147.]

LI MAN-KUEI

CHANG Wên-t'ao 張問陶 (T. 仲冶, 樂祖, H. 船山, 藥庵退守, 蜀山老猿, 老船), June 26, 1764-1814, poet and painter, was a great-great-grandson of Chang P'êng-ko [q. v.]. His ancestral home was in Sui-ning, Szechwan, but he was born in Kuan-t'ao, Shantung, where his father, Chang Ku-chien 張顧鑑 (T. 鏡千, a licentiate of 1741), served as magistrate in the years 1760-69. Chang Wên-t'ao became a *chü-jên* in 1788 and a *chin-shih* in 1790 and was selected a bachelor in the Hanlin Academy. In 1791 he asked leave to return to his native place, and late in the following year (1792) he and his second wife, Lin P'ei-huan 林佩環 (T. 韻徵 another *ming* 頤), journeyed back to the capital. Upon his arrival in Peking, early in 1793, he was made a corrector in the Hanlin Academy, a post he held for four years (1793-97). Once more he went back to Sui-ning (1797), but returned to Peking in the following year (1798) by way of Pao-chi, Shensi, where he wrote a poem of eighteen stanzas, entitled *宿賓雞題壁* *Su Pao-chi t'i-pi*. This poem, which treats of the sufferings of the common people in times of confusion, immediately won for him nation-wide fame and comparison with the great T'ang poet, Tu Mu 杜牧 (T. 牧之, 803-852), who wrote on the same theme. In 1800 he was made assistant examiner of the Shun-t'ien provincial examination and was appointed in 1801 professor in the Department of Study of the Hanlin Academy. In 1805 he was made a censor, and in this capacity became famous for his straightforward utterances. After serving as assistant examiner in the metropolitan examination in 1809, he was made in the same year director of the Department of Grants in the Board of Civil Office. In the following year (1810) he was appointed prefect of Lai-chou, Shantung, a post he held until 1812 when, having offended his superior by his outspoken manner, he resigned. He then went to Wu-hsien, Kiangsu, where he built a residence which he styled Lo-t'ien T'ien-sui lin-wu 樂天天隨鄰屋, "Having Po Chü-i 白居易 (T. 樂天 Lo-t'ien, 772-846?) and Lu Kuei-mêng 陸龜蒙 (T. 魯望 H. 天隨 T'ien-sui, d. ca. 881) as my neighbors". He died two years later.

As a poet Chang Wên-t'ao was highly praised by many contemporaries such as Hung Liang-

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chi and Yüan Mei [qq. v.]. Being a poet of wide reputation, he had a great many literary friends, among them Sun Hsing-yên, Shih Yün-yü, Wu Hsi-ch'i, Fa-shih-shan, Chao Huai-yü [qq. v.], Wang Ch'i-sun (see under Shih Yün-yü), I Ping-shou 伊秉綬 (T. 組似 H. 墨卿 1754-1815), Li Kêng-yün 李廣芸 (T. 生甫 H. 書田, 許齋 1754-1817), and Wang Hsüeh-hao 王學浩 (T. 孟養 H. 椒畦 1754-1832). Chang Wên-t'ao was also an intimate friend of two fellow-provincial poets—Li Ting-yüan (see under Li T'iao-yüan) and P'êng Hui-chi 彭蕙芝 (T. 樹百 H. 田橋 *chü-jên* of 1800)—whom he often mentions in his verse. In his introduction to a poem, entitled 贈高蘭墅同年 *Tsêng Kao Lan-shu t'ung-nien*, he states that the last 40 chapters of the famous novel *Hung-lou meng* (see under Ts'ao Chan) were added to the novel by Kao E 高鶚 (T. 蘭墅, *chü-jên* of 1788 and *chün-shih* of 1795)—thus giving information of real value concerning the authorship of that novel.

Chang Wên-t'ao was both a calligrapher and a painter—being ranked in the latter field with the Ming artist, Hsü Wei 徐渭 (T. 文長, 天池, H. 青藤道士, 白鶴山人), 1521-1593. He was one of twelve members of the Hanlin Academy who in 1800 were selected to write on a screen in the Yang Hsin Tien 養心殿, a hall in the Palace.

A collection of Chang Wên-t'ao's verse, entitled 船山詩草 *Ch'uan-shan shih-ts'ao*, 20 *chüan*, was printed in 1815. This selection, arranged by himself chronologically, consists of poems written during the years 1778-1813. Another selection of verse, arranged by Shih Yün-yü under the title *Ch'uan-shan shih-ts'ao hsüan* (選), 6 *chüan*, appeared in 1817 in the collectanea, *Shih-li-chü Huang-shih ts'ung-shu* (see under Huang P'ei-lieh). A supplement (補遺) in 6 *chüan* to the *Ch'uan-shan shih-ts'ao* was edited by Ku Han (see under Ku K'uei-kuang) and printed in 1849.

Chang Wên-t'ao's biographer, Chang Wei-p'ing [q. v.], writes that Chang's features resembled those of a monkey. Perhaps for this reason Chang styled himself, Shu-shan Lao-yüan, the "Old Gibbon of Szechwan". Chang Wên-t'ao's wife, Lin P'ei-huan, was a painter. His elder brother, Chang Wên-an 張間安 (T. 亥白, 季門 *chü-jên* of 1788), left a collection of verse, entitled 小瑯環詩集 *Hsiao-lang-huan shih-chi*. The latter's wife, Ch'ên Hui-chu 陳慧殊 (T. 絳芳 d. age 29 *sui*), was the author of a collection

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of verse, entitled 香遠齋詩稿 *Hsiang-yüan chai shih-kao*.

[1/490/7b; 2/72/50a; 3/244/46a, 補錄; 7/44/1a; 19/戊上/36b; 21/6/19b; 23/51/10a; 29/7/7a; *Suining hsien chih* (1929 *passim*, for characters see under Chang P'êng-ko); L.T.C.L.H.M., 271a lists 11 paintings attributed to Chang Wên-t'ao.]

J. C. YANG

CHANG Yin-huan 張蔭桓 (T. 樵野 H. 紅棉主人), Feb. 8, 1837-1900, Aug. 20, diplomat, was a native of the town of Fo-shan (Fatshan) in the district of Nan-hai (Canton). As a young man he was talented and adventurous. Failing to become a *hsiu-ts'ai* in his first district examination, he did not try again, but spent much of his time in the study of foreign relations. He purchased the title of a student of the Imperial Academy and later the rank of magistrate. About 1864 he was sent to Shantung as an expectant magistrate and while there was highly regarded by his superior, Ting Pao-chên [q. v.] who was then provincial judge of Shantung in charge of an army fighting the Nien banditti (see under Sêng-ko-lin-ch'in). Ting became financial commissioner (1865) and later governor (1867) of that province. As such he was trusted by the Court in Peking to suppress bandits and to look after dikes on the rivers. In matters of river conservancy he relied much on the knowledge and advice of Chang Yin-huan whom he entrusted also with the composition of his memorials and other documents. For a time Chang was likewise in charge of the training of a battalion of cavalry from Heilungkiang. By 1869 he was promoted to the rank of an expectant intendant. He was sent, however, to serve under the governor-general, Li Han-chang (see under Li Hung-chang), as chief of Li's military secretariat at Wuchang, Hupeh.

In 1874, owing to the Japanese invasion of Formosa (see under Shên Pao-chên), all the governors of coastal provinces were ordered to strengthen their defenses. Ting Pao-chên, as governor of Shantung, took the opportunity to ask the Court to transfer Chang Yin-huan back to Shantung. In a memorial, submitted late in 1874, he stated that Chang had not only a requisite knowledge of coast defense, but also of foreign affairs. In 1875 Chang went to Tientsin to consult Li Hung-chang on problems of fortification. Upon his return he supervised a survey of the coastline of Shantung, and in

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October 1875 reported to Ting that it was necessary to fortify the ports of Chefoo and Weihaiwei. His suggestion was approved and the fort at Chefoo was constructed (1876-78) under his supervision. For a time in 1876 he served as acting intendant at Chefoo in charge of foreign trade relations, and helped Li Hung-chang who was in Chefoo in September in connection with the Margary affair (see under Ts'ên Yü-ying).

In 1880 Ting Pao-chên, then governor-general of Szechwan, strongly recommended Chang Yin-huan as widely informed and unusually talented. Hence in 1881 Chang was appointed intendant at Wuhu, in charge of the customs at that port. During his administration revenue increased and efficiency was improved. This led to a strong recommendation in his favor by Li Hung-chang. In 1884, after I-hsin [*q. v.*] and several other members of the Tsung-li Yamen had been dismissed, owing to their unwillingness to resist by arms French encroachments in Annam, the Central Government was in need of experts on foreign affairs. Chang Yin-huan was called to Peking for an audience which took place on June 8, 1884. He so pleased Empress Hsiao-ch'ên [*q. v.*] that he was given the rank of a third grade official and was appointed a probationary member of the Tsung-li Yamen. Later he was given the concurrent post of a sub-director of the Court of Sacrificial Worship. These honors, however, offended numerous officials at Court who regarded Chang as an upstart who had entered officialdom by purchase and not by the usual competitive examinations. In those days, moreover, any official possessing knowledge of foreign affairs was suspected by ignorant and officious courtiers as a likely traitor. Informed as he was, Chang probably expressed himself freely on foreign affairs and so evoked the jealousy and distrust of his colleagues. Early in September nine members of the Tsung-li Yamen were reprimanded for having sent to the intendant at Shanghai, Shao Yu-lien (see under Ch'ung-hou), a telegram, the wording of which was considered incorrect or inappropriate. As the ones who probably framed the telegram, Chang and Ch'ên Lan-pin (see under Jung Hung) and several other members were discharged from the Yamen. But later in the same year Chang was sent to Chihli as intendant of the Ta-ming Circuit. After serving in that capacity for a year he was appointed Minister to the United States of America, Peru, and Spain (1885).

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Upon receiving his instructions Chang Yin-huan went first to Canton to consult Chang Chih-tung [*q. v.*] on problems concerning Chinese laborers in America, most of whom came from the Canton area. In March 1886 he left Canton for America, his retinue comprising, among others, the following men: Jui-yüan 瑞沅 (H. 仲蘭), son of Kung-t'ang (see under Ch'i-shan); Liang Ch'êng 梁誠 (T. 震東), who later became minister to the United States (1902-07); and Hsü Chüeh 許珏 (T. 靜山 H. 復庵, 1843-1916), who later became minister to Italy (1902-05). Chang reached Washington in April and continued the negotiations begun by his predecessor, Chêng Tsao-ju 鄭藻如 (T. 玉輯, d. 1894), concerning mob attacks on Chinese laborers living on the West Coast and elsewhere. These laborers were at first encouraged to come to California, as shown in the Burlingame Treaty of 1868. But as time went on labor agitators stirred up anti-Chinese sentiments which were utilized by politicians to their own advantage. The treaty of 1880 (see under Li Hung-tsao) recognized the right of the United States Government to "regulate, limit or suspend the coming of Chinese laborers to the United States, but not to prohibit it". Students and tourists were not affected by this treaty. Although in 1884 Congress enacted laws suspending for ten years the immigration of Chinese laborers, and regulated the coming and going of those already in the country, mob attacks went on unabated. Several riots occurred in 1885, the most serious taking place in September at Rock Springs, Wyoming, where at least twenty-nine Chinese miners lost their lives, and the property damages ran to U. S. \$147,748—this being the figure presented to the State Department by Chêng Tsao-ju, together with an account of the incident and a demand that the rioters be punished and the victims indemnified. The Secretary of State, Thomas F. Bayard (1828-1898), disclaimed any legal obligation for indemnity, but promised to persuade the President to recommend that Congress grant pecuniary relief to the sufferers out of "generosity and pity". In March 1887 Chang Yin-huan received full payment for damages and sent the money to the West Coast for distribution to the victims. Some of the claims were found to have been submitted twice, with the result that \$480.75 was left undistributed, and that sum Chang promptly returned to the State Department. Thereupon he went to Spain where he

carried out his duties from May to July, returning to America in August.

At this time Chang Yin-huan and Bayard negotiated a new treaty between the two countries, which was signed on March 12, 1888, stipulating that immigration of Chinese laborers should be absolutely prohibited for a period of twenty years; that those who had returned to China would be allowed to come back to America only if they could meet certain qualifications; and that a sum of \$276,619.75 would be paid to Chinese victims of various mob attacks other than the one at Rock Springs. The text of this treaty was then sent to Peking for ratification and Chang spent several months at Lima, Peru, to attend to his duties as minister plenipotentiary to that country. While he was away news came to Washington of China's desire to make some alterations or amendments to the treaty because the Chinese in America were dissatisfied with some of its provisions. Moreover, a rumor was circulated by irresponsible persons that China had rejected the treaty in its entirety. Thereupon Congress passed a bill absolutely forbidding Chinese laborers to land, including those who sought re-entry after a sojourn in China. When Chang returned to Washington he could do nothing to improve the situation. He had always favored some kind of regulation of emigration by China herself and foresaw that the alternative would be severer restrictions by the United States Government. The treaty he had laboriously negotiated came to naught—wrecked indirectly by his short-sighted fellow-Cantonese who composed almost the entire Chinese population then in America. Yet these same people blamed him for having failed to prevent the harsh regulations which were finally imposed by the United States Government. Though Li Hung-chang and other high officials tried to console him, on the ground that it was not his fault, his unpopularity among his fellow Cantonese persisted for many years. Up to this time it had become almost a tradition for a Cantonese to be sent as minister to Washington, the first three, Ch'ên Lan-pin, Chêng Tsao-ju, and Chang Yin-huan having come from that region. Hereafter the tradition was broken, for Chang's successor, Ts'ui Kuo-yin 崔國因 (T. 惠人 H. 篤生, *chin-shih* of 1871), was a native of T'ai-p'ing, Anhwei.

During more than three years in Washington Chang Yin-huan lived luxuriously at the legation at Dupont Circle. He made many friends in the city and held receptions which sometimes

comprised as many as a thousand guests. He enjoyed travel, and frequented the theatre and other forms of entertainment. It is not surprising, therefore, that Li Hung-chang wrote to the next minister, Ts'ui Kuo-yin, that Chang had lived extravagantly and beyond his means. The charge, however, was not wholly just, for Chang had thus learned much about American life and about foreign relations. He returned to China by way of Europe and reached Peking in March 1890. In that same year he presented to the Emperor a diary of his "Life on Three Continents", 三洲日記 *San-chou jih-chi*, 8 *chüan*, printed in 1896.

Upon his return to Peking Chang Yin-huan was again ordered to serve in the Tsung-li Yamen with the rank of director of the Court of the Imperial Stud. In 1892 he was made concurrently senior vice-president of the Board of Revenue in which capacity he became intimately acquainted with Wêng T'ung-ho [q. v.], president of that Board. In December 1894 the Court was ready to make peace with Japan, the armed forces of China having suffered defeat on land and sea. Chang and Shao Yu-lien (then governor of Taiwan) were appointed joint ambassadors to inquire concerning the terms of peace. They reached Kobe late in January 1895, but were rejected by Japan on the ground that they had not been given sufficient powers. As is well known, the responsibility for the negotiations then devolved on Li Hung-chang. Early in 1896, after Li had set out on his tour of Europe and America, Chang Yin-huan was appointed envoy plenipotentiary to negotiate with the Japanese minister at Peking a commercial treaty, which was signed on July 21, 1896.

In 1897 Chang represented China in London at the Diamond Jubilee of Queen Victoria, visiting at the same time several other European capitals. Before returning he resided for a time in London to look after the payment of the second installment of the indemnity to Japan resulting from the war of 1894-95. To pay the first installment China had arranged for a loan in Russia. By threats and coercion Great Britain obtained the privilege of making the second loan, and this loan Chang Yin-huan supervised in London. When he resumed his duties in Peking in 1897, or early in 1898, it was clear that China had to contract another loan to pay the third and final installment. Once more Russia and Great Britain struggled fiercely for the privileges which went with it. In order not to

offend either power, Chang and Wêng T'ung-ho, against the objections of Li Hung-chang, arranged in March 1898 to make this loan through the Hong Kong and Shanghai Banking Corporation, a commercial, and supposedly neutral, concern. In the meantime he and Li Hung-chang signed the lease to Russia of the Liaotung Peninsula. According to the *Memoirs* of the Russian Foreign Minister, Count Witte, Li and Chang signed the lease after they had received bribes from Witte amounting to 500,000 and 250,000 rubles respectively.

At this time Chang Yin-huan was very powerful, especially in the Board of Revenue. Though Prince Ch'ing (I-k'uang, see under Yung-lin) and Li Hung-chang were then in charge of the Tsung-li Yamen, Chang Yin-huan still exercised a powerful influence because of his experience in Western lands. Nevertheless, he gradually antagonized his superiors and colleagues and others in government circles. Moreover, he had the favor of Emperor Tê-tsung and for that reason was suspected by Empress Hsiao-ch'in. Late in May 1898 a censor, Wang P'êng-yün 王鵬運 (T. 幼霞 H. 半塘, 鴛翁, 1849-1904), accused Chang and Wêng T'ung-ho of having received enormous bribes when they negotiated the third loan earlier in that year. Early in June Wêng was dismissed, not on this charge, but because he "alienated the affections of the Emperor and the Empress Dowager". Chang, however, remained in office and so became an object of attack by censors. Late in June he was summoned to the presence of Empress Hsiao-ch'in and was severely reprimanded. He was not held for arrest, probably because Emperor Tê-tsung needed his assistance in carrying out the reform program (see under T'an Ssü-t'ung). On August 10 Chang and Wang Wên-shao (see under Chang P'ei-lun) were named directors of the Bureau for the Control of Railways and Mines. On September 5 an edict was issued endorsing Chang's suggestion of organizing a national army based on conscription and drilled in the Western way. Two days later Li Hung-chang was expelled from the Tsung-li Yamen, according to some because of Chang's intrigues. However that may be, on September 20 the conservatives under the Empress Dowager came back to power with the result that the reformers were scattered and some were executed. On September 24 Chang himself was arrested and would have been executed had it not been for the earnest efforts of the Japanese chargé d'affaires, Hayashi Gonsuke

林權助. Five days later he was sentenced to banishment to Sinkiang on the vague charge that "his actions were deceitful, mysterious and fickle, and he sought after the rich and the powerful". His property was confiscated and some of his enemies now did their best to augment his misery. His escort to Sinkiang, however, treated him well, and during his two years of exile in Urumchi he endured no great hardships. Another official who was also banished to Urumchi about this time for his share in the reform movement was the president of the Board of Ceremonies, Li Tuan-fên (see under Sun Chia-nai). The latter's sister married the celebrated young reformer, Liang Ch'i-ch'ao (see under T'an Ssü-t'ung). In the summer of 1900 when the anti-foreign conservatives and the Boxers were at the peak of their power an edict was suddenly sent to Urumchi to have Chang executed. He had been saved by foreign intervention in 1898 and now that foreigners were disparaged he perceived that his doom was near. It is said that two days before the edict ordering his execution arrived he hurriedly fulfilled promises he had made to complete certain paintings and writings on fans. In 1901, at the suggestion of the British and American Ministers, his former ranks were posthumously restored to him. Li Tuan-fên was later pardoned and died at his home in Kweiyang.

Although Chang Yin-huan spent a large part of his life in the study of Western civilization, and appreciated its achievements in art and science, he managed to gain recognition as a poet, writer and painter in the Chinese tradition. His poems were highly praised by his contemporaries, including Wêng T'ung-ho. A collection of his verse and short articles in prose is entitled 鐵畫樓詩文稿 *T'ieh-hua lou shih-wên kao*, 6 chüan. A supplement, *T'ieh-hua lou shih hsü-ch'ao* (詩續鈔), 2 chüan, containing more poems, was printed in 1902. As a collector and critic of paintings he especially admired those by Wang Hui [q. v.]. He designated his studio Pai-Shih Chai 百石齋, to show that it was a place where a hundred paintings by Wang Hui (T. Shih-ku 石谷) were kept. He was a noted player of *wei-ch'i* 圍棋 (Chinese chess), and for this accomplishment he is said to have gained the favor of Ting Pao-chên and other superiors early in his career.

[1/448/6b; 6/6/12b; 19/壬上/25b; 南海縣志 *Nan-hai hsien-chih* (1911) 16/18b; *U. S. Foreign Affairs 1885-1889*, 1901 Appendix; Li Hung-chang,

Li Wên-chung kung ch'ih-tu (1916), vols. 7, 9, 13-16; Ting Pao-chên, *Ting Wên-ch'êng kung tsou-kao*, *passim*; 清稗類鈔 *Ch'ing pai lei-ch'ao* 文學, p. 122; 清朝野史大觀 *Ch'ing-ch'ao yeh-shih ta-kuan* 8/86; Chin-liang, *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 289; 凌霄一士隨筆 *Ling-hsiao i-shih sui-pi* in 國聞週報 *Kuo-wên chou-pao*, vol. 2, no. 26 (1934), and vol. 13, nos. 40, 41, (1936); Mou Po-jung 牟伯融, 紅棉歎 *Hung-mien t'an* (a poem concerning Chang's life) in *Kuo-wên chou-pao*, vol. 12, no. 35 (1935); Yarmolinsky, A. (tr.), *The Memoirs of Count Witte* (1921), pp. 105-07; 晚晴簃詩匯 *Wan-ch'ing i shih-hui*, 179/1a.]

FANG CHAO-YING

CHANG Ying 張英 (T. 敦復 H. 樂圃), Jan. 30, 1638-1708, Oct. 30, official and writer, was a native of T'ung-ch'êng, Anhwei. A *chin-shih* of 1667, he became a bachelor in the Hanlin Academy (1672) and later a compiler. In 1673 he was ordered to serve as a diarist. As such he not only recorded the acts and sayings of the Emperor, but also assisted Hsiung Tz'ü-li [q. v.] to expound the classics to him. At this period in his reign the Emperor often went to the Imperial Hunting Park, Nan-yüan 南苑, south of Peking, or to the hills west, north and east of the city. On these journeys Chang Ying and his colleagues usually accompanied him. In 1677 Chang, then an expositor of the Hanlin Academy, was selected by the emperor to serve in the newly created office known as Nan shu-fang 南書房, or Imperial Study. Another scholar similarly honored was Kao Shih-ch'í [q. v.]. These two scholars executed most of the routine literary tasks of the emperor—composing ceremonial poems and edicts of certain kinds, and writing on scrolls and fans destined as gifts to officials. In the performance of these duties they often stayed with the emperor until late at night, and for their convenience they were each given a residence near the Palace. The Nan shu-fang existed till the close of the dynasty and many officials of note served in it at one time or another in their careers. Only very talented members of the Hanlin Academy were selected and the choice was often made by the emperor personally. Because of their easy access to the throne these scholars were naturally the recipients of many favors.

In 1686 Chang Ying was given the concurrent post of chancellor of the Hanlin Academy. Early in 1687 he was made junior vice-president of the Board of War and in the same year he be-

came senior vice-president of the Board of Ceremonies. Early in 1690 he was first promoted to the post of president of the Board of Works, and then was transferred to the Board of Ceremonies. But later in the same year the emperor found mistakes in the draft of an epitaph eulogizing T'ung Kuo-kang [q. v.] for giving his life in the war against Galdan [q. v.]. Although the epitaph was written by Chang's subordinate—a compiler in the Hanlin Academy—Chang himself was held responsible. He was deprived of his ranks, being permitted to retain only the chancellorship of the Hanlin Academy. In 1692 he was again made president of the Board of Ceremonies. Finally, in December 1699, he was made a Grand Secretary. Nevertheless, he longed for a life of tranquility and repeatedly requested leave to retire—a request that was granted in 1701. He devoted the remaining seven years of his life to the planting of trees, the writing of poetry, and the editing of his own collected works. He was canonized as Wên-tuan 文端. In 1722, when Emperor Shih-tsung ascended the throne, Chang was given the posthumous title of Grand Tutor to the Heir Apparent. Eight years later his name was entered in the Temple of Eminent Statesmen; and when Emperor Kao-tsung ascended the throne, in 1735, his title was raised to that of Grand Tutor. It seems clear, however, that these posthumous honors were conferred on him chiefly in recognition of the services of his son, Chang T'ing-yü [q. v.].

During his life as an official Chang Ying served as one of the director-generals for the compilation of several official works, among them the encyclopaedia, *Yüan-chien lei-han* (see under Wang Shih-chên). His collected works, entitled *Chang Wên-tuan kung chi* (公集), 46 *chüan*, were copied into the *Ssü-k'u ch'üan-shu* (see under Chi Yün). The printed edition of his collected works, entitled *Chang Wên-tuan kung ch'üan-shu* (全書), contains the following titles: 存誠堂應制詩 *Ts'un-ch'êng t'ang ying chih shih* (poems written in the style preferred at Court), 5 *chüan*; *Ts'un-ch'êng t'ang shih-chi* (詩集, poems), 25 *chüan*; 篋素堂詩集 *Tu-su t'ang shih-chi* (poems), 7 *chüan*; and *Tu-su t'ang wên-chi* (文集, short articles in prose), 16 *chüan*. The blocks for printing this collection were destroyed in the 1850's when the Taiping Rebellion ravaged Anhwei, but the entire collection was reprinted in 1897 by a descendant. About this time also were printed two works by Chang on the classics, entitled: 易經衷論 *I-ching chung-lun*, 2 *chüan*;

and *Shu-ching* (書經) *chung-lun*, 4 *chüan*. In the *Tu-su t'ang wên-chi* appears an account of Emperor Shêng-tsu's second tour to South China (1689) and a collection of miscellaneous notes.

Chang Ying's eldest son, Chang T'ing-tsan 張廷瓚 (T. 占臣 H. 隨齋, 1655-1702), became a *chin-shih* in 1679, entering the Hanlin Academy with the same rank that his father had achieved twelve years previously. His second son, Chang T'ing-yü, who became a *chin-shih* and Hanlin bachelor in 1700, was highly trusted by three emperors. Two other sons, Chang T'ing-lu 張廷璐 (T. 寶臣 H. 葯齋, 1675-1745), and Chang T'ing-chuan 張廷琰 (T. 桓臣 H. 思齋, 1681-1764), also entered the Academy. It is noteworthy that in addition to Chang Ying himself and his four above mentioned sons, four grandsons and one great-grandson received this distinction.

[1/273/4a; 3/9/29a; 74/1a, 6b; *Chang Wên-tuan kung chi* (1897) of which the section, entitled *Ts'un-ch'êng t'ang shih-chi* 4/14b, gives date of birth; *T'oung Pao* (1924), p. 365; 張氏宗譜 *Chang-shih tsung-p'u* (1890), 4/12b *passim*.]

FANG CHAO-YING

CHANG Yü-chao 張裕釗 (T. 廉卿 H. 濂亭), 1823-1894, man of letters, was born in a village near Wuchang, Hupeh. His father, Chang Shan-chun 張善準 (T. 樹程, 平泉 H. 愚公, 1796-1865), was a local scholar of some note. After studying under his father, he obtained in 1846 his *chü-jên* degree, and in 1850 went to Peking where he was made a secretary of the Grand Secretariat. Late in 1852, when the Taipings threatened Wuchang, he returned to his native place and shortly after became a member of the secretarial staff of Tsêng Kuo-fan [q. v.] with whom he had become acquainted during his stay in Peking. With Wu Ju-lun and Li Shu-ch'ang [qq. v.] he then studied diligently the *belles-lettres* of the T'ung-ch'êng School (see under Fang Pao). Unlike other followers of Tsêng Kuo-fan he was indifferent to political and military affairs, hence he did not obtain an official position. After the Taipings had been subdued and Tsêng Kuo-fan twice took office in Nanking as governor-general of Liang-Kiang, Chang was invited to the city to direct several academies, at the same time assisting Tsêng in cultural matters. In 1881 Chang was made chief compiler of a gazetteer of Kao-ch'un, Kiangsu, and corrected the drafts

compiled by local scholars. The gazetteer was printed in the same year in 28 *chüan* under the title 高淳縣志 *Kao-ch'un hsien-chih*. Late in the 1880's he served for a few years as director of the Lien-ch'ih (蓮池) Academy at Pao-ting, Chihli, and then went to Sian, Shensi, where he lived under the patronage of the Tartar General Jung-lu [q. v.].

Chang Yü-chao and Wu Ju-lun were perhaps the two best writers of the *ku-wên*, or archaic, style at the close of the Ch'ing period. Chang's prose works were edited and printed in 1882 by his pupil, Cha Yen-hsü (see below), under the title 濂亭文集 *Lien-t'ing wên-chi*, 8 *chüan*. Another collection of his prose, entitled *Lien-t'ing i-wên* (遺文), 5 *chüan*, and a collection of his verse, *Lien-t'ing i-shih* (詩), 2 *chüan*, were printed in 1895 by Li Shu-ch'ang. Chang's letters were collected by Liu Shêng-mu 劉聲木 (T. 述之 H. 十枝, original *ming* 體信) under the title 張濂卿尺牘 *Chang Lien-ch'ing ch'ih-tu*, and were printed in 1929 in Liu's 桐城文學叢書 *T'ung-ch'êng wên-hsüeh ts'ung-shu*. Chang Yü-chao was also a famous calligrapher.

Among the disciples of Chang Yü-chao, not including those who were taught by both Chang and Wu Ju-lun (for whom see under Wu), were the following brilliant writers: Chu Ming-p'an 朱銘盤 (T. 俶簡 H. 曼君, 1852-1893); Cha Yen-hsü 查燕緒 (T. 翼甫 H. 繼亭, 1843-1917); Sun Pao-t'ien 孫葆田 (T. 佩南, 1840-1911); and Chang Chien 張簪 (T. 季直 H. 喬庵, 喬翁, 1853-1926). All of them left works, among them the: 校經室文集 *Chiao-ching shih wên-chi*, 6 *chüan* (1916), a collection of prose by Sun Pao-t'ien; and the 張季子九錄 *Chang Chi-tzu chiu-lu* (1931), the collected works of Chang Chien, who was the *chuang-yüan* of 1894, and later became an industrialist and social reformer.

[1/491/19b; 6/51/10a; Liu Shêng-mu (see above), *T'ung-ch'êng wên-hsüeh yüan-yüan k'ao* (淵源考, 1909), *chüan* 10; *Lien-t'ing wên-chi* (see above), *passim*.]

HIROMU MOMOSE

CHANG Yü-shu 張玉書 (T. 素存 H. 潤甫), July 22, 1642-1711, July 2, official and scholar, was a native of Tan-t'u, Kiangsu, second son of Chang Chiu-chêng 張九徵 (T. 公選 H. 湘曉, 1618-1684, *chin-shih* of 1647 and director of education of Honan in 1664-67). Chang Yü-shu himself became a *chin-shih* in 1661, with appointment as bachelor in the Hanlin Academy. Three

years later he was made a compiler, remaining at that post for twelve years. In 1676 he was appointed a tutor in the Imperial Academy. His wife died in the same year and he never remarried. In 1679 he and Yeh Fang-ai [q. v.] were appointed director-generals of the Historiographical Board which compiled the History of the Ming Dynasty (*Ming-shih*) with the aid of scholars who had passed the *po-hsüeh hung-tz'ü* examination. In the following year he became a Hanlin expositor and in 1681 a sub-chancellor of the Grand Secretariat. Early in 1684 he was concurrently vice-president of the Board of Ceremonies and chancellor of the Hanlin Academy. He retired in 1684 to mourn the death of his father, but was recalled in 1687 to become president of the Board of Punishments. Early in 1689 he was transferred to the presidency of the Board of Ceremonies and was sent to inspect river conservancy in Kao-yu, Kiangsu. The next year he was made a Grand Secretary and concurrently president of the Board of Revenue. In the winter of 1691 he was again sent to inspect the work of river conservancy in Kiangsu. In 1696 he accompanied Emperor Shêng-tsu to Mongolia on the latter's expedition against Galdan [q. v.] and in the following year was appointed a director-general for the compilation of the official history of the campaigns against the Eleuths, entitled *平定朔漠方略* *P'ing-t'ing Shuo-mo fang-lüeh*, completed in 1708. The name of his studio, Sung-yin t'ang 松蔭堂, was conferred on him by the emperor to commemorate the death of his (Chang Yü-shu's) mother in 1698. He retired in that year to mourn for her but was asked in 1700 to resume his duties at the capital. Three years later he accompanied the emperor on the latter's fourth tour of the south. Later he served as director-general for the compilation of the two great dictionaries, the *P'ei-wên yün-fu* (see under Ts'ao Yin), and the *康熙字典* *K'ang-hsi tzü-tien*, commissioned in 1710 and completed in 1716. He accompanied the emperor to Jehol in 1711, but died on his arrival there, at the age of 70 (*sui*). He was canonized as *Wên-chên* 文貞.

In memory of his services the emperor two years later raised the rank of his son, Chang I-shao 張逸少 (T. 天門, *chin-shih* of 1694), from a compiler to a reader in the Academy. In the reign of the succeeding emperor Chang Yü-shu's name was entered in the Temple of Eminent Statesmen. His collected prose works, entitled *張文貞集* *Chang Wên-chên chi* (also called

力行齋集 *Li-hsing chai chi*), 12 *chüan*, was copied into the Imperial Manuscript Library (see under Chi Yün). It was printed in 1792 and contains among other items a number of biographies and epitaphs of prominent men of his day, including Manchus. His contemporaries characterized him as modest and cautious, and very sparing in the use of food. A volume of poems by Chang Yü-shu in his own handwriting was reproduced in 1935 by the Kuohsüeh Library, Nanking, under the title *京江相公詩稿真蹟* *Ching-chiang Hsiang-kung shih-kao chên-chi*. Appended to this work is a collection of Chang's poems copied from various anthologies, entitled *Chang Wên-chên kung shih-ch'ao* (公詩鈔).

[1/273/1a; 2/10/20b; 3/9/7a; 7/7/2b; Wang Shih-chên [q. v.], *Fên-kan yü hua* (1709) 2/3a; *Tan-t'u hsien chih* (1879) 26/26b; *ibid.* 26/22b; 3/206/19a for Chang Chiu-chêng; Ting Ch'uan-ching 丁傳靖 *Chang Wên-chên kung nien-p'u* (not consulted).]

FANG CHAO-YING

CHANG Yung 張勇 (T. 非熊), 1616-1684, general, was a native of Hsien-ning, Shensi. He served under the Ming dynasty as colonel, but surrendered in 1645 to the Manchu prince, Ajige [q. v.], at Kiukiang, Kiangsi. Given the lower rank of major, he served in the army under Mêng Ch'iao-fang, [q. v.], governor-general of Shensi. He showed his bravery in many battles, was commended by Mêng, and was given in 1653 the minor hereditary rank of *Ch'ing-ch'ê tu-yü* of the third class. In 1658 he served under Hung Ch'êng-ch'ou [q. v.] as a brigade-general in the conquest of Yunnan, and by 1661 was made provincial commander-in-chief of that province. Transferred to Kansu in 1663, he guarded the northwestern borders from being invaded by the Mongols, the Eleuths, and the aborigines of Kokonor, and commanded their respect. He refused to join Wu San-kuei [q. v.] in the rebellion of 1673-81, and fought against Wang Fu-ch'ên [q. v.] who joined Wu in 1674. For this act of loyalty he was highly honored by the Manchu Court at Peking. In 1675 he was made General Ching-ni (靖逆將軍), given the hereditary rank of Marquis Ching-ni, and invested with power to control the officials of the whole province of Kansu. In 1676 his rank was raised to marquis of the first class with the honorary title of Junior Tutor and Grand Preceptor of the Heir Apparent. After his death (1684)

he was given the posthumous rank of Junior Preceptor. He was canonized as Hsiang-chuang 襄壯.

Chang Yung was a powerful military leader in his day who won many battles in spite of the handicap of a disabled right foot. Several generals who later became powerful, such as Chao Liang-tung [q. v.], rose to eminence because of his help. The Khoshotes and aborigines of Kokonor feared him, and when they were pressed eastward by Galdan [q. v.] in 1678 they were kept away from the borders of Kansu by Chang Yung. Later emperors did honor to his memory: in 1732 Emperor Shih-tsung entered his name in the Temple of Eminent Statesmen and in 1767 the rights of perpetual inheritance were added to his hereditary rank.

[1/261/1a; 2/78/31a; 3/273/31a; *P'ing-ting San-ni fang-lieh* (see under Han T'an); *P'ing-ting Shuo-mo fang-lieh* (see under Chang Yü-shu).]

FANG CHAO-YING

CH'ANG-ling 長齡 (T. 修圃 H. 懋亭), Dec. 18, 1758-1838, Jan. 26, statesman, general, first Duke Wei-yung (威勇公), was a Mongol of the Sartuk clan (薩爾圖克氏). His ancestors came from the Korchin (科爾沁) tribe of Mongols and were incorporated in the Mongol Plain Blue Banner. But in 1747, owing to the exploits of his father, Nayentai (納延泰, 1694-1762), the family was raised to the more distinguished Plain White Banner. Nayentai served as president of the Court of Colonial Affairs for twenty-four years (1738-62)—longer than any other official in that post throughout the dynasty. This can perhaps be attributed to his knowledge of languages. It is significant that his two sons, like himself, entered officialdom by passing the examination for translators.

In 1773 Ch'ang-ling, the second son of Nayentai, became a student translator and two years later was appointed a clerk in the Board of Works. In 1777 he was transferred to the Court of Colonial Affairs where he served in various capacities until 1794. During this period he gained much experience by serving three times on the staff of the commanders of expeditionary forces—in 1784 to suppress the Mohammedan rebellion in Kansu (see under A-kuei), in 1787-88 against the insurgents in Taiwan (see under Ch'ai Ta-chi), and in 1791-93 against the Gurkas in Nepal (see under Fu-k'ang-an). In 1794 Ch'ang-ling became a sub-chancellor of the Grand Secretariat. Five

years later he was appointed lieutenant-general of the Gendarmerie in the West City, Peking. In the years 1800-02 he took part in the campaign against the rebels known as the White Lily Sect (see under Ê-lê-têng-pao) by first serving as commandant of a regiment of troops from northern Manchuria (1800-01) and then as provincial commander-in-chief of Hupeh (1801-02). He fought many battles in northwestern Hupeh and was rewarded in 1802 with the minor hereditary rank of *Yün-ch'i yü* for annihilating some of the rebels. Abandoning the front because of illness, he returned to Peking in 1803 and was made provincial commander-in-chief of Chihli with headquarters at Ku-pei-k'ou. Then he served as governor of Anhwei (1804-05) and of Shantung (1805-07). In 1807 he was made governor-general of Shensi and Kansu to suppress a rebellion of the natives of Kokonor, who were of Tibetan origin and known as Fan 番. At the head of 8,000 men he attacked rebellious natives and within forty days (September-October, 1807) forced their leaders to surrender. Thereafter regular troupes were stationed in that region.

While he was governor of Shantung Ch'ang-ling failed to discover misappropriations of public funds by a subordinate. When the facts became known in 1808, he was discharged (1809) for negligence and banished to Ili. Late in the same year (1809) he was given the rank of a junior Imperial Bodyguard and was appointed assistant military-governor of Ili with residence at Khobdo. Transferred to Uliasutai in 1810, he gradually regained the confidence of Emperor Jên-tsung. In 1811 he was made governor of Honan and two years later was again appointed governor-general of Shensi and Kansu. Early in 1814 he put an end to an uprising of lumbermen at Ch'i-shan, Shensi, and was rewarded with the minor hereditary rank of *Ch'i-tu-yü*. But for failure to report a rebellious plot of the T'ien-li Sect (see under Na-yen-ch'êng) while he was in Honan, he was again sentenced to banishment in Ili. As the sentence was announced before his victory in Shensi became known, he was merely degraded. Later in 1814 he was sent for the second time to Ili where he served first as a councilor (1814-16) and then as military-governor (1816-17).

In 1817, at the age of sixty (*sui*), Ch'ang-ling was for the third time made governor-general of Shensi and Kansu, and in 1821 was given by Emperor Hsüan-tsung the concurrent rank of an Assistant Grand Secretary. Early in 1822 he

returned to Peking for an audience but was sent back to Kansu when another rebellion of the natives of Kokonor broke out. From May to July he fought against the insurgents, finally annihilating them between Kokonor and the Yellow River. After the victory he was made a Grand Secretary, reaching Peking late in 1822. Early in 1823 he was made concurrently a Grand Councilor. But he was not to enjoy tranquillity in Peking long. Early in 1825 he went to Yunnan as governor-general of that province and of Kweichow, and late in that year was again made military-governor of Ili. He took over his post in Ili in March 1826, being then 69 *sui*.

At this time the borders of Chinese Turkestan were being disturbed by Jehangir (張格爾, d. 1828, age 39 *sui*), a descendant of the Hodjas who had ruled in Turkestan. Jehangir's grandfather, Burhan-al-Din (see under Chao-hui), was ejected from Kashgar in 1758 and was murdered, leaving a son, Sarim Sak 薩木薩克, who took refuge in Khokand. Jehangir, the second son of Sarim Sak, was dissatisfied with life in exile, and owing to his ancestry, was able to get support from fellow-Mohammedans in plotting the recovery of Kashgar. At the end of the Chia-ch'ing period the assistant military-governor of Kashgar was a Manchu of loose character who was hated by the people. Seizing an opportunity, Jehangir collected several hundred Buruts and crossed the border. He was soon driven out, but maintained his headquarters near by in order to harass the border patrol. Though the Manchu governor was removed and punished, dissention among the Mohammedans, who were incited by Jehangir, continued. In 1825 Emperor Hsüan-tsung attempted to effect reforms in that region and appointed Ch'ing-hsiang 慶祥 (d. 1826, posthumous name 壯直, the Duke I-lieh 義烈公, and a Mongol of the Tubet clan 圖伯特) as assistant military-governor at Kashgar, and Ch'ang-ling as military-governor at Ili. In July 1826, four months after Ch'ang-ling reached Ili, Jehangir led his men across the border and within a month took four cities in Chinese Turkestan—Kashgar, Yingeshar, Yarkand and Khotan. Ch'ing-hsiang committed suicide and many of the garrison were killed. But Ch'ang-ling sent reinforcements in time to Aksu and to Ush, thus halting the spread of Jehangir's influence. Aksu became the base for a large army, and Ch'ang-ling was made commander with the rank of General Yang-wei (揚威將軍). Taking with him about twenty thou-

sand men, Ch'ang-ling began to advance early in March 1827, his chief assistants being Ulungga 武隆阿 (d. 1831?), and Yang Yü-ch'un [q. v.]. After a number of victories he entered Kashgar on March 28. In a short time all the other cities were recovered. But the emperor, irritated at Jehangir's escape, was not satisfied and had Ch'ang-ling reprimanded. When an army sent in pursuit of Jehangir clashed with the Khokand army and was defeated, the emperor ordered the withdrawal of the main troops, leaving 8,000 men at Kashgar under the newly appointed assistant-commander, Yang Fang [q. v.]. When Ch'ang-ling advocated the appointment of one of the Hodjas as ruler of Kashgar, the emperor was greatly displeased and sent Na-yen-ch'êng [q. v.] to take his command. While the latter was on the journey to assume his post, Ch'ang-ling and Yang Fang captured Jehangir by the following ruse. They circulated false rumors to the effect that Kashgar was undefended and could easily be taken. Jehangir fell into the trap and crossed the border again. Though he withdrew when he saw danger it was too late, for Yang Fang had already observed him. After a pursuit lasting several days Jehangir was taken alive on February 14, 1828. When the news reached Peking Ch'ang-ling was rewarded with a dukedom of the second class, with the designation, Wei-yung 威勇公, and with rights of perpetual inheritance. He was ordered to return to Peking to celebrate the victory of which Emperor Hsüan-tsung was determined to make the most. In imitation of his grandfather, the emperor ordered that portraits of forty of the generals and high officials be hung in the Tz'ükuang ko (see under Chao-hui). When in June Jehangir was delivered to Peking, he was "presented"—before being quartered—to the Imperial Ancestral Temple at a ceremony known as *hsien-fu* 獻俘. Such a ceremony had taken place twice before: in 1724 after the capture of the rebel leaders of Kokonor (see under Nien Kêng-yao) and in 1776 with the leaders of the Chin-ch'uan rebels (see under A-kuei). A ceremony known as *shou-fu* 受俘, or "receiving captives" by the emperor, was also performed—earlier observances of it being at the reception of Galdan's son in 1697 (see under Galdan), of Lobdzan Dandzin in 1755 (see under Nien Kêng-yao), of Davatsi in 1756 (see under Amursana), of the Kokonor rebels, and of the Chin-ch'uan aborigines. After 1828 neither of these ceremonies was again observed, for thereafter the government suffered many defeats, and whatever

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victories it had were too inglorious to warrant a display of power. In fact it is questionable whether Emperor Hsüan-tsung was justified in reviving them in the case of Ch'ang-ling whose victory amounted only to the suppression of a minor rebellion. Incidentally, Ch'ang-ling was the last official of the dynasty to be raised to a dukedom.

As soon as Jehangir was captured Ch'ang-ling was ordered to return to Peking, leaving the settlement of affairs at Kashgar to Na-yench'êng. He reached Peking in July 1828 and continued to serve as Grand Secretary and as Grand Councilor, but was given concurrently several other high ranks. On his seventy-first birthday, late that year, he was showered with many unusual gifts. However, in 1830 the Khokandians, who were debarred from trade for giving protection to other members of Jehangir's family, attacked Kashgar and Yarkand. Ch'ang-ling was again sent as General Yang-wei to punish the invaders. Before he arrived at Aksu (early in 1831) the Khokandians had already retreated from the border. After investigating their complaints an agreement was reached with them by which trade was resumed and tax on merchandise was remitted in return for a doubtful promise of keeping the Hodjas in check. In later years the Hodjas caused two minor disturbances—in 1846 (see under I-shan) and in 1857—and a serious one lasting more than fourteen years in 1864-78 (see under Tso Tsung-t'ang).

While settling the Mohammedan affairs in 1831 Ch'ang-ling was given the high honorary title of Grand Tutor. He returned to Peking in 1832. Three years later he received a complete set of eight engravings depicting the memorable scenes of his campaign in Chinese Turkestan, entitled 平定回疆戰圖 *P'ing-t'ing Hui-chiang chan-t'u*. The official history of the campaign, entitled *P'ing-t'ing Hui-chiang chiao-ch'in ni-i fang-lüeh* (剿擒逆裔方略) 80 + 6 *chüan*, was completed in 1830 but was not printed until years later. In 1837, on his eightieth birthday, his dukedom was raised to the first class. He died on the following Chinese New Year's Day and was given many posthumous honors, including the name, Wên-hsiang 文襄 and commemoration in the Temple of Eminent Statesmen. He left an account of his life, entitled 長文襄公年譜 *Ch'ang Wên-hsiang kung nien-p'u*, 4 *chüan*, which was printed in 1841 by his son, Kuei-lun 桂輪. The family studio bore the name, Kuei-ts'ung t'ang 桂叢堂.

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Ch'ang-ling's only brother, Hui-ling 惠齡 (1743-1804, posthumous name, Ch'in-hsiang 勤襄), was governor-general of Szechwan where he took part in the campaign against the Gurkas (see under Fu-k'ang-an). Later he fought against the White Lily Sect in Hupeh. His last post was governor-general of Shensi and Kansu (1801-04), and after his death he was given the hereditary rank of a baron of the second class. Owing to the fact that his son and heir, Kuei-pin 桂斌, was killed in 1826 at Khotan when the insurgents under Jehangir took that city, the hereditary rank was raised to the first class.

[*Ch'ang Wên-hsiang kung nien-p'u*; 1/373/1a; 2/36/1a; 7/22/29a; 11/42/48b; 1/351/2b; *Tung-hua-lu*, Tao-kuang; 新疆圖志 *Hsin-chiang t'u-chih* (1923).]

FANG CHAO-YING

CH'ANG-ning 常寧, Dec. 8, 1657-1703, July 20, was the fifth son of Emperor Shih-tsu (see under Fu-lin) by a secondary consort, *née* Ch'en (陳). After 1820 his name was written Ch'ang-ying 常穎 to avoid the personal name of Emperor Hsüan-tsung (see under Min-ning). In 1661 his father died and his half-brother, Emperor Shêng-tsu, who was three years his senior, succeeded to the throne. Ten years later he was given, by Emperor Shêng-tsu, a principedom of the first degree with the designation, Kung (恭親王). His palace was situated on T'ieh-shih-tzü hu-t'ung 鐵獅子胡同 in Peking.

In 1690, when expeditionary forces were sent to Inner Mongolia to stem the southern advance of Galdan [*q. v.*], Ch'ang-ning and another elder half-brother, Fu-ch'üan [*q. v.*], were made commanders-in-chief. Ch'ang-ning was given the title, An-pei Ta-chiang-chün 安北大將軍, with orders to lead an army through the Pass, Hsi-fêng k'ou 喜峰口, but was soon directed to combine his force with that of Fu-ch'üan. Their joint forces defeated Galdan, but because they allowed the latter to escape unmolested, most of the officers in the force were either degraded or fined (see under Fu-ch'üan). Ch'ang-ning was deprived of his place in the council of princes and high officials, and was fined a sum equivalent to three years' salary. In 1696 he again took part in the expedition to the Kerulun River in Mongolia to fight Galdan (see under Fiyanggü).

After Ch'ang-ning died, he was not given full posthumous honors, considering his status as a

prince, or compared with the honors granted Fu-ch'üan who died nineteen days later. His title ceased with his death, and his descendants inherited diminishing ranks in accordance with the written law of the dynasty. These descendants belonged to the Plain Blue Banner. One of them, Sung-sên 松森 (T. 吟濤, *ch'in-shih* of 1865), served as president of the Court of Colonial Affairs from 1889 to 1893.

[清皇室四譜 *Ch'ing Huang-shih ssü-p'u*; 1/225/8b; see bibliography under Fu-ch'üan.]

FANG CHAO-YING

CHAO Chih-ch'ien 趙之謙 (T. 益甫, 搗叔 H. 悲盦, 梅庵, 无悶, 慈寮, 冷君, 思悲翁), 1829-1884, Nov.-Dec., scholar and bibliophile who was also skilled in calligraphy, painting and seal-carving, was a native of K'uai-chi, Chekiang. His family had for generations been merchants, but he had a fondness for scholarship, and in 1859 became a *chü-jên*. Though he competed five times in the metropolitan examinations, he failed to qualify as a *ch'in-shih*. In addition to frequent journeys to and from Peking to participate in the examinations he travelled much in his native province and in 1861 spent a short time in Fukien. Though he lacked the *ch'in-shih* degree, he received a government position as a copyist and finally was appointed to Kiangsi (1872) as an expectant magistrate. There he was successively acting magistrate of Po-yang (1878-79), Fêng-hsin, and Nan-ch'êng and died at the latter place in 1884. While he was acting magistrate of Po-yang he served as chief editor of the revised General Gazetteer of Kiangsi, 江西通志 *Chiang-hsi t'ung-chih*, which was printed in 1880-81.

From youth on Chao Chih-ch'ien was interested in inscriptions on stone and bronze. About the years 1843-45 he began making a supplement to Sun Hsing-yen's [q. v.] *Huan-yü fang-pei lu*. This continuation, entitled *Pu* (補) *Huan-yü fang-pei lu*, 5 *chüan*, and containing 1,823 supplementary items, was published in 1863-64. In 1886-87 it was reprinted in the third series of the *Huai-lu ts'ung-shu* (see under Fêng Têng-fu) with 1 *chüan* of corrigenda by Lo Chên-yü 羅振玉 (1866-1940). Among his friends he was recognized as a scholar of encyclopaedic information in many fields. When he was questioned one day in Peking, in 1864, about the introduction of snuff 鼻烟 to China he made a study of the subject

and embodied the results in a brief monograph, entitled 勇盧閒詰 *Yung-lu hsien-chieh*. There he attempts an account of its use in China, of its properties, and of the ornate bottles that were made to contain it. He concludes that snuff was introduced to China from Europe in 1725 when a sample of it was among the articles of "tribute" sent to Peking by the Pope. Other sources, it may be stated in passing, have given dates a few decades earlier. Having made a collection of many short literary items not commonly known, Chao Chih-ch'ien published 37 of them in a collectanea, entitled 仰視千七百二十九鶴齋叢書 *Yang-shih ch'ien ch'i-pai êr-shih chiu ho chai ts'ung-shu* printed in 1880 in 5 series. The above-mentioned *Yung-lu hsien-chieh* appears in the first series, and his chronological biography of Chang Huang-yen [q. v.], entitled 張忠烈公年譜 *Chang Chung-lich kung nien-p'u* appears in the fourth series. It is stated that he also produced a series of biographical sketches of scholars associated with the School of Han Learning (see under Ku Yen-wu)—in fact a supplement to the *Kuo-ch'ao Han-hsüeh shih-ch'êng chi* by Chiang Fan [q. v.]—and therefore entitled *Kuo-ch'ao Han-hsüeh shih-ch'êng hsiu* (續) *chi*.

Chao Chih-ch'ien ranked high as a carver of seals. Two collections of seals carved by him were printed by the Hsi-lêng yin-shê (西冷印社) in 1908 under the title 二金蜨堂印譜 *Êr-chin-tieh t'ang yin-p'u*. In 1914 a supplementary collection was printed under the title, 悲盦印譜 *Pei-an yin-shêng*. As a painter he specialized in plant life. His calligraphy possesses a special charm, perhaps because he took as his models the inscriptions on the monuments of the Six Dynasties (386-618 A.D.). He was also a good player of *wei-ch'i* 圍棋, a form of chess. His literary collection, 悲盦居士集 *Pei-an chü-shih chi*, printed in 1890, contains his poems, entitled 詩牘 *Shih-shêng*, his short articles in prose, entitled 文存 *Wên-ts'un*, and his writings in the style of the examination hall, entitled 四書文 *Ssü-shu wên*. A collection of his letters, entitled *Êr-chin-tieh t'ang ch'ih-tu* (尺牘), was printed in 1905.

[6/25/5a; 19/辛下/20a; 26/4/27b; Chang Ming-k'o 張鳴珂, 寒松閣談藝錄 *Han-sung ko t'an-i so-lu*, 4/3a; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chü-shih shih* 7/2b; L.T.C.L.H.M., p. 378b.]

TU LIEN-CHÊ

CHAO Chih-hsin 趙執信 (T. 伸符 H. 秋谷, 飴山), Dec. 1, 1662–1744, Dec. 27, poet and calligrapher, was a native of I-tu, Shantung. He became a *hsiu-ts'ai* at the age of fourteen [sui] and took his *chin-shih* degree in 1679 at the early age of eighteen [sui]. Selected a bachelor of the Hanlin Academy, he soon gained the friendship of such older contemporaries as Chu I-tsun and Mao Ch'i-ling [q. v.] who were then serving in the same institution in Peking. He was made a compiler of the Hanlin Academy in 1682, and later served as an editor of the *Ming-shih* (see under Chang T'ing-yü) and of the first edition of the *Ta-Ch'ing hui-tien* (see under Wang An-kuo), and is reported to have written for the latter work the chapter on the Office of Colonial Affairs. In 1684 he was provincial examiner for Shansi, and later was promoted to an assistant secretaryship in the Supervisorate of Imperial Instruction. He was one of a group of some fifty officials and literary men who in the autumn of 1689 attended a special performance of the recently completed drama, *長生殿* *Ch'ang-shêng tien* (for details see under Hung Shêng). Unfortunately the play was enacted during the period when no merry making was allowed because of mourning for a female member of the Imperial household. A censor reported the names of all those who were present at the play. As a result Hung Shêng, author of the drama in whose honor the performance was held, was dismissed from the Imperial Academy and debarred from further examinations. Cha Shên-hsing [q. v.], a spectator, was likewise debarred, but by changing his name managed to proceed in his examination career. It is said that the censor who memorialized on the episode aimed mainly at Chao Chih-hsin who had previously aroused his resentment by refusing to read his poorly composed verses. Chao, then twenty-eight sui, was dismissed from his post and was never called to public office again.

During his years of retirement he taught both in his native town and in different parts of South China which he visited five times. Although he travelled as far south as Canton, he sojourned mostly in Kiangsu, remaining in Soochow from 1720 to 1724. In the latter year he returned home and built a garden named Yin Yüan 因園 in which he spent his last years. Believing in geomancy, he annotated several works on that subject. He is said to have been a humorist and a connoisseur of wine. About 1733 he lost his eyesight. In the following year there was created, in accordance with his suggestion, the

new district of Po-shan which included his own home. In 1739, sixty years after his attainment of the *chin-shih* degree, he and Wang Ts'ai-jên 王材任 (T. 西潤, b. 1653?) were the only graduates still living. Chao died five years later, revered both for his age and as a poet.

Spoiled by his youthful success in the examinations, his pride brought about the early collapse of his official career. This, in turn, made him bitter toward life and toward those more successful than himself. Although a relative of Wang Shih-chên [q. v.], he severely criticised the latter's poetry and theories of poetic criticism. His animosity began about 1700, owing, it is said, to Wang's delay in writing a promised preface to a collection of Chao's poems. Chao disagreed in particular with him on the *shên-yün* 神韻 theory of poetry which Wang had adopted from the thirteenth century critic, Yen Yü 嚴羽 (T. 儀卿 H. 丹丘, 滄浪), and had utilized as a standard of criticism. Chao took every occasion to press his views, even to writing in 1706 a laudatory preface to the *鈍吟集* *Tun-yin chi*, the collected works of Fêng Pan 馮班 (T. 定遠, 1614–1671), who, like himself, was an opponent of the theory. The small volume of criticisms, entitled *談龍錄* *T'an-lung lu*, which Chao Chih-hsin wrote in 1709, was also directed rather pointedly at Wang and his views. Chao's notes on the rules for even (平 *p'ing*) and deflected (仄 *tsê*) tones in T'ang poetry were brought together under the title, *聲調譜* *Shêng-tiao p'u*. This pioneer study of the musical effects of words in poetry was widely read. In 1709 he wrote a work on ceremonial usage, entitled *禮俗權衡* *Li-su ch'üan-hêng*. His collected poems, entitled *飴山詩集* *I-shan shih-chi*, in 20 *chüan*, were printed in 1752, although parts of them were printed earlier. His prose writings, *I-shan wên* (文) *chi*, in 13 *chüan*, were printed in 1774.

[1/489/28a; 2/71/14b; 3/117/25a; 4/45/1a; 29/2/29b; 博山縣志 *Po-shan hsien chih* (1753) 7下/4a.]

FANG CHAO-YING

CHAO Huai-yü 趙懷玉 (T. 億孫 H. 味辛, 收庵, 涪泉曠人), Apr. 14, 1747–1823, Apr. 1, man of letters, a native of Wu-chin, Kiangsu, was a descendant in the fourth generation of Chao Shên-ch'iao [q. v.]. He was a great-grandson of Chao Hsiung-chao and a grandson of Chao T'ung-hsüeh (for both see under Chao Shên-ch'iao). From youth on he was known

for his literary ability and rivalled such contemporaries as Sun Hsing-yen, Hung Liang-chi (a distant relative), and Huang Ching-jên [qq. v.]. In 1765, when Emperor Kao-tsung made his fourth tour of South China, Chao Huai-yü presented a long poem written in honor of the emperor. Fifteen years later (1780) when the emperor again made a tour of the South, a special examination was given in which Chao Huai-yü successfully participated, becoming a *chü-jên* and an expectant secretary in the Grand Secretariat. While he was in Peking he served about three years (1782-84) on the editorial staff of the *Ssü-k'u ch'üan-shu* (see under Chi Yün). As this work progressed he made a copy of the *Ssü-k'u ch'üan-shu chien-ming mu-lu* (see under Chi Yün), which he took with him on his return to the South. This was printed at Hangchow in 1784 with the help of Pao Shih-kung (see under Pao T'ing-po) and Chin Tê-yü 金德輿 (T. 少權, 鶴年, 1750-1800), and was the first printing of the so-called *Chien-ming mu-lu*.

In 1794 Chao Huai-yü was made a secretary of the Grand Secretariat. Four times (1784, 1793, 1795, 1796) he competed in the metropolitan examinations, but did not succeed in qualifying as a *chin-shih*. In 1800 he received appointment as sub-prefect of Ch'ing-chou, Shantung. In 1802 he served as acting prefect of Têng-chou and later of Yen-chou (both in Shantung). When his father, Chao Shêng-nan 趙繩男 (T. 來武 H. 臧齋, 1723-1803), died he resigned from office to observe the customary mourning and never thereafter resumed official life. In 1805 he was invited to Shanghai by Li T'ing-ching 李廷敬 (T. 景叔 H. 寧圃, 味莊, *chin-shih* of 1775), intendant of the Su-Sung-T'ai Circuit, to assist in compiling a work to be entitled 宋遼史詳節 *Sung Liao shih hsiang-chieh*. In the following year (1806) he went to Yang-chou to participate in the compilation of the *Yang-chou t'u-ching* (see under Chiao Hsün). From 1807 to 1812 he was head of the Academy known as Wên-chêng Shu-yüan 文正書院 in Shih-chiang-chên, T'ung-chou, Kiangsu. Accepting an invitation to direct the Kuan-chung Shu-yüan (關中書院) in Sian, Shensi, he arrived at Sian early in the summer of 1812. A month later he was stricken with paralysis of the left side of his body and never wholly recovered from its effects. He returned home early in 1815 and later lectured for a time in the Ai-shan Shu-yüan 愛山書院 in Hu-chou, Chekiang.

The collected literary works of Chao Huai-yü were printed under the title, 亦有生齋集 *I-yu-shêng chai chi*, which comprises 39 *chüan* of verse (2 of *yüeh-fu* 樂府, 5 of *tz'ü* 詞, and 32 of *shih* 詩), and 20 *chüan* of prose. His own preface is dated 1819, and the collection was probably printed about that time. The 2 *chüan* of *yüeh-fu* are poems about notable persons and events in his native prefecture from ancient times to the end of the Ming period. It was reprinted in 1886-87 under the title *Yün-hsi* (雲溪) *yüeh-fu*, 2 *chüan*, in the 粟香室叢書 *Su-hsiang shih ts'ung-shu*, compiled by Chin Wu-hsiang 金武祥 (T. 澹生), of Chiang-yin Kiangsu. Chao Huai-yü painted in his younger days and achieved some fame as a calligrapher.

[2/72/54a; 3/257/24a; 20/4/xx(portrait); 26/2/54a; Mo Yu-chih [q. v.], *Lü-t'ing chih-chien ch'üan-pên shu-mu* 6/11a; T'oung Pao 1924, p. 212; 趙收庵年譜 *Chao Shou-an nien-p'u* (not consulted).]

TU LIEN-CHÉ

CHAO-hui 兆惠 (和甫) 1708-1764, Dec. 10, general and Grand Secretary, was a member of the Manchu Plain Yellow Banner. As a grand-nephew of Empress Hsiao-kung [q. v.], he was a second cousin of Emperor Kao-tsung. He entered official life as a clerk (筆帖式), and in 1731 began to work in the Grand Secretariat as a secretary. Later he was appointed to a sub-chancellorship in the same office and, after serving two years (1742-44) in Mukden as vice-president of the Board of War, was recalled to Peking. There he was made junior vice-president of the Board of Punishments, a post he held until 1750, serving concurrently as deputy lieutenant-general of his banner (1745) and captain-general of the Bordered Red Banner in the Guards (1746). In 1748 he was sent to Szechwan as quartermaster in the army which was then fighting the Chin-ch'uan aborigines (see under Fu-hêng), and returned to Peking with the victorious army in the following year. In 1750 he served concurrently as captain-general of his own banner in the Guards and later in the year was promoted to the senior vice-presidency of the Board of Revenue. In 1753 he was sent to Tibet to inspect the defenses against a possible invasion by the Eleuths. There he found the small Chinese garrison well prepared, the native troops trained, and the lamas loyal. When the Eleuth general, Amursana [q. v.], surrendered in 1754 he persuaded Emperor Kao-tsung to take advantage of unrest among the Eleuths to

conquer them. Preparations for the expedition were at once undertaken and Chao-hui was sent as quartermaster-general to Uliasutai, headquarters of the Northern Route Army. The expedition, commanded by Bandi [q. v.], with Amursana as his assistant, advanced in 1755 and in a few months pacified the Eleuths. But after the armies had withdrawn Amursana rebelled and turned most of the Eleuths against the invaders. The expeditionary forces were sent back, and under the command of Duke Tsereng 策楞 (d. 1757), great-grandson of Ebilun [q. v.], again stabilized the Eleuths, causing Amursana to flee.

By this time Chao-hui had been transferred from Uliasutai to Barkul, the base of the expeditionary forces. Volunteering to go to the front, he was appointed a councilor, and early in 1756 was sent with a small detachment to Ili where he was appointed assistant commander of the expeditionary forces (定邊右副將軍). Meanwhile the rebellion of the Inner Mongolians (see under A-kuei), and the inefficiency of the commanders of the expedition, caused renewed resistance on the part of the Eleuths. Amursana returned to Ili to direct the insurgents who almost annihilated the expeditionary forces. Chao-hui alone succeeded in retreating with 500 soldiers, bravely fighting against an overwhelming number of enemies. On February 22, 1757, five days after the Chinese New Year, he entered the fort of Urumchi which was surrounded by the Eleuths for twelve days. On retreating farther east he was forced to encamp when an enemy detachment was found to have cut across his path. However, he finally joined the troops sent to his rescue and returned safely to headquarters at Barkul (April 11). On hearing the report of his predicament the emperor made him Earl Wu-i 武毅伯 of the first class with right of "perpetual inheritance" (世世罔替); and, in addition to other favors, promoted him to the presidency of the Board of Revenue. Late in April he and the commander-in-chief, Cenggun Jabu (see under Tsereng), each led an army to stabilize the rebels in Ili and soon routed them completely. Amursana fled to Russian Siberia, and the Eleuths who had followed him in the rebellion were ruthlessly slaughtered. Some of the survivors were removed to Heilungkiang, leaving a few scattered tribes in the rich valley of the Irtysh. This region, called Ili, was patrolled by garrison troops and became a colony where emigrants and exiles were sent. After the Eleuths were sub-

dued, the Kazaks and the Buruts to the west of Ili recognized the suzerainty of China and began to pay tribute until the T'ung-chih period (see under Tsêng Chi-tsê).

While Chao-hui was pursuing Amursana a representative and his escort, who were dispatched to the Mohammedans in Eastern Turkestan, were murdered by Khozi Khan 霍集占, the so-called Little Hodja 小和卓木 whose capital was at Yarkand. Khozi Khan and his elder brother, Burhan-al-Din 布拉克敦, known as the Big (大) Hodja, whose capital was at Kashgar, had both been captives of the Eleuths and were released only in 1755 when Bandi's army entered Ili. Hence the rebellion of the Mohammedans was much resented and Chao-hui was instructed to suppress it. But for a time in 1758 Chao-hui was kept busy annihilating the remnants of the hostile Eleuths, while the impatient emperor put another general in command of the forces against the Mohammedans. Soon this general was found incompetent and Chao-hui was called upon to take over the command. Late in October he reached the city of Aksu which surrendered. With three thousand men he marched across the deserts, reaching Yarkand in November. Finding the city well defended he sought to take the enemies' supplies on a nearby mountain. But before long the Mohammedans outflanked him and surrounded his barracks. The siege, lasting three months, is said to have so reduced Chao-hui's supplies that his men were driven to cannibalism. When the emperor heard of this brave defense he raised Chao-hui to duke of the first class with the designation Wu-i mou-yung 武毅謀勇, and conferred on him other honors. At last Fu-tê [q. v.] and A-kuei came to his rescue and the siege was raised in February 1759. Chao-hui returned to Aksu and in July succeeded in taking the cities of Yarkand and Kashgar. The Hodjas fled to Badakshan, west of Kashgar, but were executed by the sultan of that place who sent their heads to Fu-tê to be forwarded to Peking. This completed the conquest of the whole region of Chinese Turkestan which came to be known as Sinkiang, or "New Dominion". Large garrisons were left there and, from 1762 onward, administration of the territory was entrusted to a military-governor at Ili and a military lieutenant-governor at Urumchi, until the area was incorporated into a province in 1882-84.

On his return to Peking at the head of the victorious army Chao-hui was greeted by the

emperor personally outside of Peking, made an adjutant-general of the emperor's Bodyguard, and was honored with several banquets before the throne. His portrait was painted for the Hall of Military Merits, known as Tzū-kuang ko (see below). It is difficult to affirm categorically that Chao-hui was gifted in military matters, but he may with justice be designated a *fu-chiang* 福將, or "lucky general", in view of the fact that he successfully escaped from two sieges, once from an overwhelming force of hostile nomads, and later from enraged Mohammedans.

After his return to Peking Chao-hui served as president of the Board of Revenue, and in 1761 was made an assistant Grand Secretary. Thereafter he was several times sent with Liu T'ung-hsün [q. v.] and others to inspect and report on river conservancy. When he died, late in 1764, the emperor went personally to his house to offer sacrifices, and since Chao-hui's son, Jalantai 札蘭泰 (d. 1788), was still young, two officials were appointed to settle the family estate. The son was promised the hand of a princess, and the father was given the posthumous name, Wên-hsiang 文襄. Jalantai succeeded in 1765 to the hereditary rank, and seven years later married the emperor's ninth daughter, Princess Ho-k'o 和恪公主 (1758-1780). In 1796 the names of Chao-hui, Fu-hêng, Ho-lin, and Fu-k'ang-an [qq. v.] were placed in the Imperial Ancestral Hall.

There is a story, connected with Chao-hui's conquest of Yarkand, about a concubine of Khozi Khan who was captured and taken post-haste with other spoils to Peking. This Mohammedan beauty came to be known as Hsiang-fei 香妃, the "Perfumed Consort", because she is said to have had a natural gift of emanating perfume. According to current legends, she never yielded to the emperor's advances, although he was so anxious to win her favor that he built a Mohammedan quarter southwest of the Winter Palace (南海 Nan-hai) and a tower inside the palace grounds from which the disconsolate Hsiang-fei could view her passing co-religionists in the nearby mosque and bazaars. It is also said that the emperor built for her a Turkish bath which came to be known as Yü-tê t'ang 浴德堂. Legend has it that she always carried with her a sharp weapon with which to resist the imperial approaches. Finally, the emperor's mother, fearing we are told for the safety of her son, called Hsiang-fei into her presence while the emperor was away on ceremonial duties; Hsiang-fei was ordered to commit

suicide and died by self-strangulation before the emperor returned. The Palace Museum in Peking has two portraits of a lady in military garb, which are said to be likenesses of Hsiang-fei, painted by P. Joseph Castiglione 郎世寧 (T. 若瑟, 1688-1766). While there is little doubt that such a person actually lived, many of the stories about her are probably legendary.

It is well to mention, in connection with the conquest of Ili and Chinese Turkestan, the hall commemorating military exploits, known as Tzū-kuang ko 紫光閣. It is situated on the west shore of the Central Lake (中海, Chung-hai), Peking, in an old structure rebuilt in 1760 to accommodate the portraits of one hundred generals and statesmen who took part in the campaign. At the head of these celebrities were: Fu-hêng who helped the emperor to direct the campaign, and Chao-hui the commander-in-chief. On the walls of the hall were painted sixteen scenes depicting important battles and memorable events of the war. These paintings, known as 平定伊犁 (or 準部) 回部戰圖 *P'ing-t'ing I-li* (or *Chun-pu Hui-pu chan-t'u*), were completed in 1766. Four Catholic priests, then in Peking, were selected to make reproductions of the scenes for engraving—the priests being Castiglione, Ignace Sichelbart 艾啟豪 (T. 醒菴, 1708-1780), Jean-Denis Attiret 王致誠 (or 巴德尼, 1702-1768) and Jean-Damascène Salusti 安德義, (d. 1781). The engravings, done in Paris, were completed in 1774. A set comprises 34 sheets with 16 paintings, 16 poems, a preface and a postscript. One hundred sets were sent to China of which only a few are extant. A complete one is preserved in the Library of Congress.

[皇輿西域圖志 *Huang-yü Hsi-yü t'u-chih*; Ishida Mikinosuke 石田幹之助, ペリ開雕 乾隆年間準回兩部平定得勝圖に就て in 東洋學報 vol. IX, no. 3 (Sept. 1919), pp. 396-448; Pelliot, Paul, *Les Conquêtes de l'Empereur de la Chine*, in *T'oung Pao*, 1921, pp. 183-274; Cordier, Henri, *Les Conquêtes de l'Empereur de la Chine*, in *Mémoires concernant l'Asie Orientale*, vol. I, 1913, pp. 1-18; Haenisch, E., *Der chinesische Feldzug in Ili im Jahre 1755*, in *Ostasiat. Zeitschrift*, Apr.-Sept., 1918, pp. 57-86; 1/319/1a; 3/24/1a; 7/13/12; Fu-hêng [q. v.], *P'ing-t'ing Chun-ko-êr fang-üeh*; Ch'i Yün-shih [q. v.], *Huang-ch'ao fan-pu yao-lüeh*, *chüan* 12, 13, 15, 16; 清稗類鈔 *Ch'ing pai lei-ch'ao*, 異稟/34, 宮苑/14; Hedin, Sven, *Jehol, City of Emperors* (1933) pp. 215-35; Howorth, H. H., *History of the Mongols*

(1876) pt. I, pp. 650-64; Yano Niichi 矢野仁一, 近代支那史 *Kindai Shina-shi* pp. 88-91, 105-07.]

FANG CHAO-YING

CHAO I 趙翼 (T. 雲崧, 耘松, H. 甌北), Dec. 4, 1727-1814, June 5, historian and poet, was a native of Yang-hu, Kiangsu. His father, Chao Wei-k'uan 趙惟寬 (子容 d. 1741), taught in private schools for a living. After the age of six (*sui*) Chao I studied with his father and accompanied him to various teaching positions. In 1741 his father died while teaching in the home of a family named Hang 杭. This left the son destitute, with younger brothers and a sister to support. The Hang family took pity on him and asked him to take over his father's duties. Chao I was then only fifteen (*sui*) and his pupils were all his former schoolmates. For eight years, until 1749, he was thus engaged, like his father, as a teacher in various localities. In 1749 he went to Peking, and before long his literary abilities became known and appreciated in the capital. Liu T'ung-hsün [q. v.], who was then Grand Secretary, asked him to his residence to assist in the compilation of the 宮史 *Kung shih*, or "History of the Palace", which was completed in 1770 in 36 *chüan*. In the following year (1750) Chao I became a *chü-jên*. Upon passing a special examination (1754) he was made a secretary of the Grand Secretariat and two years later (1756) was appointed a secretary in the Grand Council. During this time the conquest of Turkestan was in progress (see under Chao-hui), and most of the numerous official communications that were issued from the Council of State (in Chinese), for transmission to the northwest, were drafted by Chao I. In 1761 he became a *chin-shih* which he originally passed with the rank of *optimus*, or *chuang-yüan* 狀元. But when Emperor Kao-tsung observed the list of candidates and discovered that the third ranking graduate, Wang Chieh (see under Chiang Fan), was from the province of Shensi, (which had never before produced an *optimus*), he ordered the names to be interchanged, with the result that Chao I was ranked third.

Chao I was assistant examiner of the Shun-t'ien provincial examination in 1762, chief examiner of the military examination of the same area in 1765, and associate examiner of the metropolitan examination in 1763 and in 1766. Late in 1766 he was appointed prefect of Chên-an in Kwangsi province. Chên-an was a prefecture in southwest Kwangsi, bordering Annam on the

south, and Yunnan on the west. It comprised an area of about 800 square *li*. After assuming office Chao I visited all parts of his prefecture, and initiated various reforms designed to improve the lot of the people. But in 1768 he incurred the displeasure of his superior for disagreeing with a decision in a criminal case. He was about to be denounced when an imperial edict arrived ordering him to work temporarily with the military staff in Yunnan which was then operating against Burma (see under Fu-hêng). In the summer of 1769 he resumed his post in Chên-an, and in the following year was transferred to the prefecture of Kuang-chow (Canton). In 1771 he was made *tao-t'ai* or intendant of the Circuit of Kuei-hsi, Kweichow. Two years later (1773) he was allowed to retire in order to look after his aged mother.

During these years at home he completed and published a collection of miscellaneous notes in 43 *chüan*, entitled 陔餘叢考 *Kai-yü ts'ung-k'ao*, and other works of a similar nature. His mother died in 1777. At the conclusion of the period of mourning (1780) he proceeded to the capital to report for duty, but on the way was stricken by paralysis and returned home. From 1784 to 1786 he was head of the An-ting Academy 安定書院 in Yangchow, Kiangsu. When in 1787 a rebellion broke out in Formosa under the leadership of Lin Shuang-wên (see under Ch'ai Ta-chi), Li Shih-yao [q. v.], governor-general of Fukien and Chekiang, who was then in charge of military supplies, requested Chao to assist him. When Chao returned from Fukien in 1788, he was again in charge of the An-ting Academy—a post he held until 1792. In 1809, at the age of 83 (*sui*), he gave himself the nickname, San-pan Lao-jên 三半老人 "The Old Man with Three Halves", that is to say, with eyes that could only half see, with ears that could only half hear, and with a voice that could only be half heard. He died in 1814 at the age of 88 (*sui*).

Chao I's well-known critical work on the *Twenty-two Dynastic Histories*, entitled 廿二史劄記 *Nien-er shih cha-chi* in 36 *chüan*, was completed in 1796 and was first printed in 1799. The 1877 reprint of his complete works, entitled 甌北全集 *Ou-pei ch'üan-chi* consists of seven titles. In addition to the afore-mentioned *Kai-yü ts'ung k'ao* and *Nien-er shih cha-chi*, it contains 53 *chüan* of poems, (甌北集 *Ou-pei chi*); 10 *chüan* of discourses on poetry (甌北詩話 *Ou-pei shih-hua*), including a chronological biography of the Sung poet, Lu Yu 陸游 (務觀, 放翁, 1125-1210) entitled 放翁年譜

Fung-wêng nien-p'u; a collection of miscellaneous notes, entitled *簪曝雜記* *Yen-p'u tsa-chi*; a selection of his poems, entitled *甌北詩鈔* *Ou-pei shih-ch'ao*; and the *皇朝武功紀盛* *Huang-ch'ao wu-kung chi-sheng* in 4 *chüan*, a record of the military achievements (seven campaigns) of the Ch'ing Dynasty. Chao I's accounts of the campaigns against Burma and Formosa are particularly noteworthy in view of the fact that he himself took part in them. As a poet he was one of the foremost of his time, being classed with Yüan Mei and Chiang Shih-ch'üan [qq. v.].

[1/490/11a; 3/212/9a; *甌北先生年譜* *Ou-pei hsien-sheng nien-p'u* in *Ou-pei ch'üan-chi*; *武進陽湖合志* *Wu-chin Yang-hu ho-chih* (1886) 26/43a.]

TU LIEN-CHÉ

CHAO I-ch'ing 趙一清 (T. 誠夫 H. 勿藥, 小林, 東潛), 1710?-1764?, scholar, was a native of Hangchow, Chekiang. His father, Chao Yü 趙昱 (T. 功千 H. 谷林, 1689-1747), and his uncle, Chao Hsin 趙信 (T. 辰垣 H. 意林, b. 1701), were outstanding poets, scholars, and bibliophiles of their time. Chao Yü's mother (*née* Chu 朱) was a granddaughter of Ch'í Piao-chia [q. v.] whose famous library, Tan-shêng t'ang, was dispersed in the early years of the Ch'ing period. Part of this library went to enrich the collection of the Chao family. The latter collection was housed in the studio, Hsiao-shan t'ang 小山堂, one of the meeting places of the scholars of Hangchow. Chao Yü and Chao Hsin were two of the seven authors of a collection of poems about the Southern Sung period (1127-1279), entitled *南宋雜事詩* *Nan-Sung tsa-shih shih*, 7 *chüan*. Both brothers took part in the second special examination, *po-hsüeh hung-tz'ü*, held in 1736, but failed. Each left a collection of verse. Chao Yü was known for his hospitality to other scholars—among them Ch'üan Tsu-wang [q. v.] who invariably visited the Chao family when he passed through Hangchow. Ch'üan wrote an account of the Chao library, the Hsiao-shan t'ang.

The hospitality of the Chao brothers must have made heavy drains on the wealth of the family, for in 1749 or 1750, shortly after the death of his father, Chao I-ch'ing left Hangchow to seek employment among officials or merchants. In 1750 he was in Tientsin, probably in the employ of Kao Hêng (see under Kao Pin), the salt censor. In 1751 he went to Taiyuan,

Shansi. During these years of travel he became interested in geography and began to annotate the sixth century work on waterways, the *水經注* *Shui-ching chu*, which contains the comments of Li Tao-yian 酈道元 (T. 善長, d. 527) on the yet earlier *Shui-ching* or *Classic of Waterways*. The friend of the family, Ch'üan Tsu-wang, was likewise interested in its collation, and was the first to render it readable by differentiating Li's comments from the original text—the two having for centuries been confused by scribes and printers. In 1754 when Chao was again in Hangchow he and Ch'üan compared and made free use of each other's notes. At the same time Ch'üan wrote a preface to Chao's studies of this ancient work, thus demonstrating their cordial co-operation which lasted until Ch'üan's death in 1755. Chao, like Ch'üan, made use of some thirty earlier editions, and his collations and explanatory notes are entitled *Shui-ching chu shi* (釋), 40 + 2 *chüan*. He also collated the text of one of the best editions of the Ming period—that by Chu Mou-wei 朱謀偉 (T. 鬱儀), entitled *Shui-ching chu chien* (箋). Chao's collation notes on this edition were edited under the title *Shui-ching chu chien k'an-wu* (刊誤), 12 *chüan*. He had no means to print either of these works, but several copies circulated in manuscript.

In the meantime Chao I-ch'ing lived for a number of years in North China, for we find him in Taiyuan in 1756; in Ting-chow, Chihli, in 1759; and in Shun-té, Chihli, in 1762. Presumably he was then in the employ of the governor-general, Fang Kuan-ch'êng [q. v.], who appreciated his scholarship, especially in the field of geography, and invited him to compile a work on the waterways of Chihli. It seems that Chao left Chihli sometime between 1762 and 1764. At any rate, in 1764 he passed by T'ai-shan, Shantung, and was suffering from an illness. He certainly did not live long after 1764 and possibly he died in that year. His unfinished manuscript on the waterways of Chihli was for a time, in 1768, in the hands of the great scholar, Tai Chên [q. v.]. According to the latter's disciple and biographer, Tuan Yü-ts'ai [q. v.], Tai made contributions to it for which he did not receive due credit. At any rate the work was published under the name of Wang Li-t'ai 王履泰 who, after re-editing it, gave it the title *畿輔安瀾志* *Chi-fu an-lan chih*, 56 *chüan*, and submitted it to the throne in 1809. For not mentioning Tai's part in the work Wang was charged with plagiarism by Tuan Yü-ts'ai who

strenuously defended his master's interests. Chao's part in it, however, was ignored by Tuan.

In 1773 Tai Chên was called to Peking as one of the editors of the Imperial Library, *Ssü-k'u ch'üan-shu* (see under Chi Yün), and in the following year he submitted to the throne his edition of the *Shui-ching chu*, claiming that he had made use of a hitherto unknown edition buried in the encyclopaedia, *Yung-lo ta-tien* (see under Chu Yün). His work received much attention and was published by imperial command. In the meantime Chao's work, the *Shui-ching chu shih*, was also submitted to the throne and was transcribed into the Imperial Library. About the year 1786 a son of Chao, named Chao Tsai-yüan 趙載元, a protégé of Pi Yüan [q. v.] then governor of Honan, induced Pi to finance the printing of the *Shui-ching chu-shih*. The work appeared in 1794 with the already-mentioned *Shui-ching chu chien k'an-wu* appended to it. It is reported that the scholar who helped the sons of Chao I-ch'ing to prepare it for the press was Liang Yü-shêng [q. v.]. In 1809 Tuan Yü-ts'ai, believing that his master's rights had been infringed, wrote a letter to Liang accusing him of having helped the sons of Chao to appropriate Tai's material on the *Shui-ching chu* with a view to perfecting the *Shui-ching chu-shih*. This letter induced others to look into the matter, with the result that the *Shui-ching chu-shih* is recognized as Chao's own work and one which Tai utilized.

Wei Yüan [q. v.] was the first scholar of the eighteenth century openly to accuse Tai Chên of having used Chao's then unpublished manuscript of the *Shui-ching chu-shih* without giving Chao due credit. Wei's views were supported about the same time by Chang Mu [q. v.], and more recently by Yang Shou-ching (see under Li Shu-ch'ang), by Wang Kuo-wei (see under Wên T'ing-shih), and by Mêng Sên 孟森 (T. 心史). The last-mentioned scholar maintains that there is no evidence in Tai's work to show that he utilized the *Yung-lo ta-tien*. On the contrary, he believes that Tai drew almost entirely on the labors of Chao, but failed to give him due credit. In Mêng's opinion Tuan's contentions were based chiefly on hearsay and cannot be substantiated.

In the year that Chao I-ch'ing's *Shui-ching chu shih* was printed (1794) there also appeared a collection of his short articles in prose, under the title 東潛文稿 *Tung-ch'ien wên-kao*, in 2 chüan. He compiled a catalogue of the family library, with the title *Hsiao-shan t'ang ts'ang*

shu-mu (藏書目), 2 chüan. He is credited with a supplementary commentary on the official history of the Three Kingdoms, entitled 三國志注補 *San-kuo chih chu pu*, 65 chüan, the manuscript of which is in the Kuo-hsüeh Library, Nanking. It was recently reproduced in facsimile (see under Hang Shih-chün).

[1/490/6a; 2/71/60a; 3/434/11a; 杭州府志 *Hang-chou fu chih* (1922) 145/35b; Chêng Tê-k'un 鄭德坤, *Shui-ching chu yin-tê* (引得, 1934); *idem*, 水經注趙戴公案之判決 in *Yenching Journal of Chinese Studies*, no. 19 (June, 1936); Mêng Sên, 楊守敬所舉趙氏水經注釋轉襲戴氏嫌疑辨 in *Bulletin of the National Library of Peiping*, vol. 10, no. 5 (1936); various editions of *Shui-ching chu*; *Tung-ch'ien wên-kao*; Ch'üan Tsu-wang [q. v.], *Kung-chü chêng shih lu*; *idem*, *Chi-ch'i t'ing chi, wai-pien*; 國學季刊 *Kuo-hsüeh chi-k'an*, vol. 5 no. 4 (1935).]

K. T. Wu

FANG CHAO-YING

CHAO Liang-tung 趙良棟 (T. 擎之 H. 西華), Nov.-Dec., 1621-1697, Mar. 26, general, was a native of Sui-tê, Shensi. In 1645 when the Manchu forces conquered Shensi he joined them, was enlisted under Mêng Ch'iao-fang [q. v.] and before long was made a captain with headquarters at Ninghsia (then in Kansu). From this time he made his home at Ninghsia and came to be considered a native of that district. After several promotions he became, in 1656, a colonel and adjutant to Hung Ch'êng-ch'ou [q. v.], then commander of the armies fighting the remnant Ming forces in southwest China. In 1662 he was made brigade-general stationed at Kuang-lo, Yunnan, and was transferred to P'ing-yüan, Kweichow, in 1665; to Ta-t'ung, Shansi, in 1669; and to Tientsin in 1672. Soon the rebellion of Wu San-kuei [q. v.] and other generals brought turmoil to South China and to Shensi (see under Wang Fu-ch'ên). In 1676 Chao was recommended by Chang Yung [q. v.] as competent for the post of commander-in-chief of the forces at Ninghsia, and his appointment was approved. He stabilized Ninghsia and northern Kansu, and in the course of three years trained an army of five thousand men. In 1679 he volunteered to lead these men in the recovery of Szechwan and Yunnan, and was granted his plea. Under the general command of Tuhai [q. v.], he led one of the four armies that went southward, the other three being commanded by Tuhai himself, Sun Ssi-k'o [q. v.], and Wang Chin-pao 王進寶 (T.

顯吾, posthumous name 忠勇, 1626-1685). In this campaign Chao proved his bravery and soon took several cities in southwestern Shensi. For this achievement he was given the rank and title of General Yung-lüeh (勇略將軍). In 1680 he and Wang advanced still farther and soon stabilized the province of Szechwan. Chao was rewarded with the post of governor-general of Yunnan and Kweichow, and his eldest son, Chao Hung-ts'an 趙宏燦 (T. 天英, d. 1717, posthumous name 敏恪), was made brigade-general of Ninghsia in the hope that Chao Liang-tung would continue to exercise virtual control. The latter, however, became the victim of jealous generals. When two Manchu generals under him in southern Szechwan were forced to retreat they and Wang Chin-pao blamed Chao for not sending sufficient recruits. Whereas Wang became a viscount, Chao received no reward, but was ordered instead to help in the recovery of Yunnan. In 1681 Chao advanced to the last stronghold of Wu San-kuei's remnant forces on the outskirts of Yunnanfu, the capital of Yunnan. The city had been besieged for several months by Ch'ing troops but fell immediately to the assault of Chao's men. After the city was taken the spoils were divided among all the generals except Chao who remained outside the city.

In 1682 Chao Liang-tung was recalled to Peking for trial in connection with the loss of several cities in the above-mentioned operations in southern Szechwan in 1680. In consequence of the trial one of the two Manchu generals who had retreated before the enemy was sentenced to enslavement and the other was discharged. Chao was degraded, and appointed Commissioner of the Imperial Equipage Department. In 1683 he memorialized the throne, reminding it of his exploits in the recovery of Yunnan, and maintaining that he was misjudged and inadequately rewarded. The State Council of princes and high officials considered his case and declared that his faults neutralized his merits. Chao was then permitted to retire to Ninghsia. In 1686 Emperor Shêng-tsu applauded him for his conduct at the fall of the capital of Yunnan, and restored his rank of general and governor-general. Two years later Chao went to Peking, again claimed a more suitable reward and was given (1690) the minor hereditary rank of *Ch'i tu-yü*.

When the border defenses were strengthened in 1691 to guard against a possible invasion by the Eleuths, Chao was made advisor to the local authorities at Ninghsia and in 1693 was for a time

in charge of the local garrison. In the following year he again went to Peking and complained that Tuhai and Mingju [q. v.] had been unfair to him in their reports about his military exploits. Though reproved by the emperor for these recriminations he was given (1695) the hereditary rank of viscount of the first class. He spent his last years at his home in Ninghsia, and after he died in 1697 he was canonized as Hsiang-chung 襄忠. He was further honored by later rulers: Emperor Shih-tsung placed his name in the Temple of Eminent Statesmen, and in 1767 Emperor Kao-tsung changed the family hereditary rank to one including rights of perpetual inheritance. In 1782 this rank was advanced to an earl of the first class.

Chao Liang-tung had five sons of whom the two eldest were famous. Chao Hung-ts'an, after serving at several military posts, was made governor-general of Kwangtung and Kwangsi (1706) and was appointed president of the Board of War (1716) but died at Wuchang in 1717 on his way north. He was canonized as Min-k'o 敏恪. The second son, Chao Hung-hsieh 趙宏燮 (T. 亮工 H. 理庵 1656-1722), heir to the hereditary rank, was governor of Chihli from 1705 to 1722. His posthumous name was Su-min 肅敏. The two brothers and Chao Hung-ts'an's son, Chao Chih-yüan 趙之垣, financed the printing of the illustrated records of the celebrations of the sixtieth birthday of Emperor Shêng-tsu, entitled *Wan-shou shêng-tien* (see under Wang Yüan-ch'i).

[1/261/3a; 3/276/33a; 4/14/19a; 3/59/46a; 4/68/20a; *P'ing-ting San-ni fang-lüeh* (see under Han T'an) *passim*; 1/261/6a; 王忠勇公事實 *Wang Chung-yung kung shih-shih* in 史料叢刊初集 *Shih-liao ts'ung-k'an ch'u-chi*; Chang Yü-shu [q. v.], *Chang Wên-chên kung chi*, 5/42a.]

FANG CHAO-YING

CHAO-lien 昭捷 (H. 汲修主人), 1780-1833, eighth inheritor of Daišan's [q. v.] principedom (Prince Li 禮親王), was a competent scholar and a descendant of Daišan in the sixth generation. His father, Yung-ên 永恩 (posthumous name 恭, 1727-1805), was the second son of Ch'ung-an, the third Prince K'ang (see under Giyešu), who died in 1733. Although Yung-ên was the rightful heir to the family hereditary rank, he was passed over by Emperor Shih-tsung who in 1734 selected his uncle, Bartu (see under Giyešu), as the fourth Prince K'ang and sixth inheritor of Daišan's principedom. Yung-ên was given the rank of a prince of the third degree.

In 1753, after Bartu died, Emperor Kao-tsung did not permit the rank to remain in Bartu's family but restored it to Ch'ung-an's descendants. Thus Yung-ên became the seventh inheritor of Daišan's first degree principedom, and the fifth Prince K'ang. In 1778, in memory of the exploits of Daišan, Emperor Kao-tsung changed the designation of the family hereditary principedom from K'ang (which was first given to Giyešu) to Li (which was Daišan's original title). Yung-ên, being by nature conscientious, executed his duties well but remained inconspicuous throughout his fifty-two years as a prince. He was a writer and an artist and the author of a work on the principles of music, entitled 律呂元音 *Lü-lü yüan-yin*, 4 *chüan*.

Chao-lien as Yung-ên's son, was in 1802 (at twenty-two) given the rank of a prince of the eighth degree and in 1805 succeeded to the family hereditary rank as Prince Li. Two years later (1807), his palace caught fire and was entirely destroyed, and with it many treasures of the family, including the family seal. Emperor Jên-tsung was moved by Chao-lien's misfortune and contributed 10,000 taels toward the rebuilding of the residence, at the same time making presents of garments and silk.

Late in December 1815 Chao-lien was accused of three misdemeanors: exacting obedience from a high Manchu official, berating another official of high rank, and torturing the manager of one of his farms. Instances like the first two offenses were frowned upon after the beginning of the Yung-chêng period (1723-36) when it was decreed that high officials owed allegiance to the throne alone. No doubt Chao-lien was quick-tempered and when provoked could cite, from a wide knowledge of Manchu history, evidence to support his display of princely power. But times had changed, and undue assertion of power on the part of princes could not be tolerated by the Emperor.

The third charge involved a certain Ch'êng Chien-i 程建義, who as manager, or *chuang-t'ou* 莊頭, of one of Chao-lien's estates, refused to comply with his wishes. In retaliation Chao-lien had the manager and his brother subjected to torture—the flesh of their backs being cut with broken pieces of porcelain. In addition, agents were sent to destroy their home and rob them of their annual harvest. After the loss of his palace by fire Chao-lien was doubtless financially hard-pressed. His household was large and involved the support not only of his immediate family but distant relatives, secretaries, servants, and a

troupe of actors of whom he was very fond. Yet, irrespective of the provocations he was under, Chao-lien had obviously gone too far. An immediate investigation was ordered, and on December 26, 1815, the truth of the accusations was verified. The Emperor divested Chao-lien of his principedom and ordered that he be confined in the Imperial Clan Court awaiting trial. Two days later he was fined 200 taels which were paid to the victim as part compensation. The farm of 960 *mou* of which Ch'êng had been manager was taken from Chao-lien and given to another prince who employed Ch'êng as manager. On January 5, 1816 Chao-lien was sentenced to three years' confinement, and five days later his rank as Prince Li was given to his cousin (son of his uncle), Lin-chih 麟趾 (posthumous name 安, d. 1821).

On August 13, 1816, when Emperor Jên-tsung was perusing the "veritable records", or *Shih-lu*, of Emperor Shêng-tsu (see under Chiang T'ing-hsi), he came across a case similar to that of Chao-lien. The offender, a great-grandson of Yoto [*q. v.*], had in 1687 killed an innocent man and had chopped off the hands and feet of two others. The perpetrator of the deed was in this case merely deprived of his principedom. The emperor, feeling that, in comparison, he had perhaps dealt too severely with Chao-lien, ordered his release from confinement.

Chao-lien is now chiefly celebrated for his collection of miscellaneous notes on the history of the Ch'ing dynasty, entitled 嘯亭雜錄 *Hsiao-t'ing tsa-lu*, 10 (8) *chüan*, with a supplement (*hsü-lu* 續錄) in 3 (2) *chüan*. The main work was completed about 1814 or 1815 and the supplement was written during the years 1817-26. The former, having evidently undergone editing by the author, is better organized than the latter. Whether either was printed before 1880 is not clear. About 1875 the first Prince Ch'un [I-huan, *q. v.*], bought a copy of both items and had them re-edited by his secretaries before printing. This edition, bearing a preface dated 1880 and the name of I-huan's studio, Chiu-ssü-t'ang 九思堂, has the main work in 8 *chüan* and the supplement in 2 *chüan*. About the same time the newspaper, *Shun Pao* 申報 of Shanghai published another edition with the main work in 10 *chüan* and the supplement in 3 *chüan*. The two editions differ occasionally in wording, and a number of articles at the close of I-huan's edition do not appear in the *Shun Pao* edition. These two collections of miscellaneous notes constitute a valuable source

for the history of the Ch'ing dynasty, particularly in the Ch'ien-lung and Chia-ch'ing periods (1736-1821). Chao-lien must have begun these notes long before 1815, for thereafter he devoted the rest of his life to making additions and corrections. His information he obtained by active research, by personal inquiry, and from the traditions handed down in his family. His purpose in writing was not merely to amuse himself, but to leave something worthwhile to posterity—and this aim he may be said to have achieved.

Chao-lien's career after 1816 is very obscure. Apparently the last recorded date in his notes is 1825—an entry concerning I-li-pu [q. v.] as governor of Yunnan (1825-35). Lin-chih, the tenth successor to the rank of Prince Li, died in 1821. The rank was handed down to Lin-chih's grandson, Ch'üan-ling 全齡 (posthumous name 慎, d. 1850), and then to his great-grandson, Shih-to 世鐸 (d. 1914), who served as a Grand Councilor from 1884 to 1901.

[1/222/9b; *Tung-hua-lu*, Chia-ch'ing; *Hsiao-t'ing tsa-lu*; Yao Nai [q. v.], *Hsi-pao-hsüan wên*, hou (後) chi 5/2a; Yang Chung-hsi (see under Shêng-yü), *Hsüeh-ch'iao shih-hua*, 8/6a.]

FANG CHAO-YING

CHAO Shên-ch'iao 趙申喬 (T. 慎旂 H. 松伍), July 21, 1644-1720, Nov. 21, official, was a native of Wu-chin, Kiangsu, and a descendant of the Sung imperial family. His father, Chao Ch'ing 趙繼鼎 (T. 取新 H. 止安, 1607-1673), was a *chin-shih* of 1640, who after a short career as an official, retired in 1642 to spend his later life in teaching, one of his pupils being a son of Chin Pao [q. v.]. During Chao Shên-ch'iao's youth his family was poor but he succeeded in taking his *chin-shih* in 1670 and after a lapse of eleven years received appointment as magistrate of Shang-ch'iu, Honan. In 1688 he was promoted to a second-class assistant secretary in the Board of Punishments. After another promotion he asked for leave in 1694 on grounds of illness. Granted an audience with the emperor in 1701, he was appointed financial commissioner of Chekiang, on the recommendation of Li Kuang-ti [q. v.], governor of Chihli. Before taking office he swore that he would be incorruptible and lived up to his word. In 1702 he was rewarded with the governorship of Chekiang, and that same year he was ordered to proceed to Hunan to investigate a rebellion of the Miao 苗 tribes which occurred early in 1700, but had not been properly reported to the throne by local

officials. The investigation, conducted by Chao and two others, resulted in the removal of several officials of that region, including Kuo Hsiu [q. v.], governor-general of Hukuang.

Early in 1703, Chao Shên-ch'iao was transferred to the governorship of Hunan (a post then called *p'ien-yüan hsün-fu* 偏沅巡撫 but known after 1723 as Hunan *hsün-fu*). Hilda 席爾達 (d. 1706) was given command of troops to suppress, with the assistance of Chao and others, those Miao who still held out. Their forts in the mountainous region of Ch'ien-chou and Fêng-huang were soon taken and the rebellion was bloodily suppressed in 1704. The Miao submitted temporarily to Chinese jurisdiction and to taxation, but the unrest, induced by their miserable economic condition, continued throughout the Ch'ing dynasty. Chao remained at his post until early in 1711 when he was promoted to the presidency of the Censorate. Soon after taking this office he accused Tai Ming-shih [q. v.] of writings prejudicial to the ruling dynasty—and for this Tai was executed.

In 1713 Chao Shên-ch'iao was sent to Kwangtung to supervise famine relief, and later in the year was made president of the Board of Revenue. Though he himself was incorruptible, his second son, Chao Fêng-chao 趙鳳詔, proved not to be so. The latter, when prefect of Taiyuan-fu, was accused in 1715 of taking bribes amounting to more than 300,000 taels silver, and for this offense was executed in 1718. Chao Shên-ch'iao begged repeatedly to be retired, but was ordered to remain at his post until his death which occurred in 1720. He was given the posthumous name, Kung-i 恭毅. As an official Chao Shên-ch'iao was unpopular, but was upheld by Emperor Shêng-tsu because he was strict with himself. In 1730 his name was ordered to be celebrated in the Temple of Eminent Statesmen.

His collected works, entitled 趙恭毅公賸稿 *Chao Kung-i kung shêng-kao*, in 8 *chüan*, were printed in 1737 by a grandson, Chao T'ung-hsüeh 趙侗敷 (T. 景羅). The eldest son of Chao Shên-ch'iao, named Chao Hsiung-chao 趙熊詔 (T. 侯赤 H. 裘蓼), was the *chuang-yüan* or highest *chin-shih* of 1709. The latter's collected prose and verse, in 4 *chüan*, entitled 趙裘蓼公賸稿 *Chao Ch'iu-o kung shêng-kao*, were printed in 1737.

[1/269/7b; 3/54/1a; 18/9/6a; 武進陽湖合志 *Wu-chin Yang-hu ho-chih* (1886) 22/30b, 24/93a; 湖南通志 *Hunan t'ung-chih* (1885) 84/5b-12b.]

FANG CHAO-YING

CHAO Shih-lin 趙士麟 (T. 麟伯 H. 玉峯) Apr. 30, 1629–1699, June 5, official, was a native of Ho-yang, Yunnan. He became a *chin-shih* in 1664 and thereupon was made police magistrate of P'ing-yüan, Kweichow. Four years later he became magistrate of Jung-ch'eng, Chihli, the birth-place of the philosopher, Sun Ch'i-fêng [q. v.]. There he remained for six years and established the Academy known as Chêng-hsüeh shu-yüan 正學書院. After occupying various posts in the capital he became in 1683 senior vice-president of the Censorate, during which period he sent up a memorial recommending that Formosa be organized under one prefecture and two districts—a plan that was adopted. In the spring of the following year he was made governor of Chekiang. During the twelve years of his administration that province made many improvements—schools were established, the taxation system was reformed, and water routes to facilitate transportation were opened.

It was once the practice for banner troops stationed in Chekiang to loan money to the local inhabitants at exorbitant rates of interest, causing social unrest and misery to the people. Chao Shih-lin refunded all the outstanding obligations from his own purse and then put a stop to the practice. At that time the population about Hangchow was dense, and the custom of the inhabitants of building walls and fences made of bamboo, gave rise to frequent fires. Chao Shih-lin created a permanent fire squad of 200 men to remedy this situation. When he was transferred in 1686 to the governorship of Kiangsu the people of Chekiang had six pictures painted in commemoration of his good administration, and Mao Chi-k'o 毛際可 (T. 會侯 H. 鶴舫, 1633–1708), a prominent literary man of the province, wrote an essay in honor of the occasion. After three years in Kiangsu Chao Shih-lin was summoned to Peking to assist in the Board of War, and in 1691 was transferred to the senior vice-presidency of the Board of Civil Office. His collected literary works, in 46 *chüan*, were entitled 讀書堂集 *Tu-shu-t'ang chi*. This title received notice in the *Imperial Catalogue* (see under Chi Yün).

[1/281/2a; 3/52/28a; 4/19/1a; 續修雲南通志 (Hsü-hsiu) Yunnan t'ung-chih (1894) 170/9b.]

TU LIEN-CH'Ê

CHAO-tsu Yüan Huang-ti, temple and posthumous names of Mönge Temür. See under Nurhaci.

CHÊ Huang-ti, posthumous name of Chu Yu-chiao [q. v.].

CHÊN Huang-ti, posthumous name of Chu Ch'ang-lo [q. v.].

CH'ÊN Chao-lun 陳兆崙 (T. 星齋 H. 旬山, original *ming* 兆麟), Jan. 14, 1701–1771, Mar. 12, man of letters and calligrapher, was a native of Ch'ien-t'ang, Chekiang. While still a young man he obtained recognition for his literary and calligraphic ability, and such eminent contemporaries of Chekiang province as Hang Shih-chün and Liang Shih-chêng [qq. v.] were his friends. In 1722 a group of eighteen of these friends formed a literary society (文社) which held meetings on the shores of West Lake (西湖). A selection of essays written by this group was published in the same year, under the title 質草集 *Chih wei chi*. In 1724 Ch'ên Chao-lun became a *chü-jên* and six years later (1730) a *chin-shih*, whereupon he was sent to Fukien as a probationary magistrate. While living in Fukien the governor-general of the province, Hao Yü-lin (see under Hao Shuo), placed him in charge of the Academy known as Ao-fêng Shu-yüan 鰲峰書院, and made him chief editor of the *General Gazetteer of Fukien* (福建通志 *Fu-chien t'ung-chih*) which was completed in 1734. On the recommendation of the governor of Fukien, Chao Kuo-lin (see under Wu Ching-tzû), he was asked to participate in the special *po-hsüeh hung-tz'ü* 博學宏詞 examination to be held November 1, 1736. Going to Peking in the autumn of 1734, he obtained by examination a post (1735) as secretary to the Grand Secretariat and later in the same year was appointed to serve in the Council of State. Of some 180 scholars who competed in the *po-hsüeh hung-tz'ü* examination (1736), Ch'ên Chao-lun was one of the fifteen successful candidates. With this honor came appointment as Hanlin corrector. In 1741 he officiated as chief examiner of the Hupeh provincial examination, and twice (1737 and 1742) as associate examiner of the metropolitan examinations. In 1743 his father, Ch'ên P'ei-chün 陳培駿 (T. 皋亭, 1675–1743), died. While Ch'ên Chao-lun was at home observing the customary period of mourning he was invited to direct the Chi-shan Shu-yüan 莪山書院 at Hangchow. Resuming his work at the capital, he was there only a short time when his mother died (1748). Three years later (1751) he was made a diarist and a tutor to the bachelors of the Hanlin Academy. In 1752 he was chief examiner of the Shun-t'ien provincial military examination. From 1754 to 1756 he was prefect of the metropolitan prefecture of

Shun-t'ien (Peking). During his tenure in Peking there was a flood in that area and his duties increased, being complicated also by movements of troops to Sungaria (see under Chao-hui). In 1756 he became director of the Court of Sacrificial Worship, and in 1758 was appointed a tutor in the School for Princes (see under Yin-chên). In the winter of 1763 Yung-hsüan [q. v.], eighth son of Emperor Kao-tsung, then in ill health, was sent to convalesce in the Hsi yüan 西園, or Western Garden, southwest of the Old Summer Palace, and Ch'ên Chao-lun accompanied him as a tutor. The Library of Congress possesses in manuscript a collection of the prince's poems, entitled *Ku-hsün t'ang shih* (see under Yung-hsüan), in which the prince frequently makes mention of his tutor. Granted leave in 1769, Ch'ên Chao-lun spent more than a year in his native place. He resumed his work at court in the summer of 1770 but died early in the following year.

At various times (1737, 1740, 1751, and 1753) Ch'ên Chao-lun took part in such official compilations as the *Shih-lu* of Emperor Shih-tsung (see under Yin-chên) which was completed in 1740; the *Ta-Ch'ing hui-tien* (see under Wang An-kuo), whose third edition was published in 1761; and the *Hsü Wên-hsien t'ung-k'ao* (see under Ch'î Shao-nan) which was printed in 1772. Several times he accompanied Emperor Kao-tsung on imperial hunting expeditions. Many of his poems were written to and in praise of the Emperor or the princes, or to commemorate state occasions. His collected literary works, entitled *紫竹山房集 Tzû-chu shan-fang chi*, comprising 20 *chüan* of prose and 12 *chüan* of verse, were printed by his family. In calligraphy he followed the style of Wang Hsi-chih 王羲之 (T. 逸少, 321-379) and was highly praised by such contemporary masters of that art as Liang T'ung-shu [q. v.].

Ch'ên Chao-lun had two younger brothers, Ch'ên Chao-mei 陳兆帽 (T. 閻風 H. 眉山 original *ming* 兆崑, 1702-1766, a *chü-jên* of 1729), and Ch'ên Chao-ch'î 陳兆岐 (T. 支山, 1704-1748). His two older sons, Ch'ên Yü-wan 陳玉萬 (original *ming* 玉藻 b. 1723), and Ch'ên Yü-tun 陳玉敦 (b. 1726), were both *chü-jên* of 1750. Ch'ên Kuei-shêng 陳桂生 (T. 堅木 d. 1840), a son of Ch'ên Yü-wan, rose in his official career to the governorship of Kiangsu province (1817). The latter's son, Ch'ên Hsien-tsêng 陳憲曾 (T. 吉甫 H. 鐵橋), was a *chin-shih* of 1822. Ch'ên Yü-tun had two learned daughters. The elder, Ch'ên Tuan-shêng 陳端

生, led a dejected life owing to the exile of her husband, surnamed Fan (范). As a result of her unhappy experience she wrote an epic, entitled *再生緣 Tsai-shêng yüan*. Although it was unfinished at her death, it was completed by Hsü Tsung-yen [q. v.] and his wife, Liang Tê-shêng (see under Hsü Tsung-yen). In addition to the epic, Ch'ên Tuan-shêng left a collection of poems, entitled *繪影閣集 Hui-ying ko chi*. The younger daughter, Ch'ên Ch'ang-shêng 陳長生 (T. 婦笙 and 秋穀), married Yeh Shao-k'uei 葉紹楨 (T. 琴柯 H. 振湘 d. 1821), a *chin-shih* of 1793 and governor of Kwangsi (1817). She, too, left a collection of poems, entitled *繪聲閣詩稿 Hui-shêng ko shih-kao*.

[1/311/6b; 3/82/1a; 20/2/00 (portrait); 29/4/5a; 31/1/9b; *Nien-p'u* by his nephew Ch'ên Yü-shêng 陳玉繩; Chiang Jui-tsao 蔣瑞藻, *小說考證續編 Hsiao-shuo k'ao-chêng hsü-pien* (1924) 1/28b; Hummel, A. W., *Annual Report of the Librarian of Congress*, 1935, p. 187; Ch'ên Yüan-lu 陳元祿 (son of Ch'ên Hsien-tsêng), *十五福堂筆記 Shih-wu-fu t'ang pi-chi in Chüan-ching-lou ts'ung-k'o* (see under Kung Tzû-chên).]

TU LIEN-CHÊ

CH'ÊN Chên-hui 陳貞慧 (T. 定生), Jan. 27, 1605-1656, June 11, descendant of the Sung scholar, Ch'ên Fu-liang 陳傅良 (T. 君舉 H. 止齋, 1137-1203), came of a prominent family which migrated from Yung-chia, Chekiang, to I-hsing, Kiangsu. He was the fourth and youngest son of Ch'ên Yü-t'ing 陳于廷 (T. 孟諤, 1565-1635, *chin-shih* of 1595), who was a member of the Tung-lin party and a censor noted for his outspoken criticism of government and for his straightforward memorials. When the conflict of the members of the Tung-lin party and those under Wei Chung-hsien [q. v.] became irreconcilable, Ch'ên Yü-t'ing and several members of the party, including Yang Lien [q. v.] and Tso Kuang-tou (see under Yang Lien) were dismissed (1624) from their posts. At the beginning of the Ch'ung-chên reign-period (1628) Ch'ên Yü-t'ing was reinstated, but was again dismissed in 1632 for his opposition to the punishment of two censors. He returned to his native place where he died three years later.

In his youth Ch'ên Chên-hui studied with his life-long friend, Wu Ying-chi (see under Chang P'u), at Po-ts'un 毫村, a village about 25 *li* from I-hsing. He took his licentiate in 1621 but failed in the provincial examination. Although he lacked a high degree he rose to great influence

in the Fu-shê party (see under Chang P'u) which he joined in early life. He and three other members of the party, Mao Hsiang, Fang I-chih, and Hou Fang-yü [qq. v.], were known as the "Four Esquires" (四公子). In 1638, at Ch'ên's native place, the famous manifesto, entitled *Liu-tu fang-luan kung-chieh* (see under Chang P'u), was drafted by Wu Ying-chi but was chiefly sponsored by Ch'ên and Ku Kao 顧杲 (T. 子方). It was a harsh attack on Juan Ta-ch'êng [q. v.] and was made public in 1639 when the latter was at Nanking. Juan, after his dismissal in 1628, had founded at his native place (Huai-ning, Anhui) a party called Chung-chiang shê 中江社 to compete with the Fu-shê, but it failed to prosper owing to a local disturbance. Thereupon Juan made his residence at Nanking where he offered his service to, and attempted to gain favor with, the members of the Fu-shê. But his efforts at reconciliation met with rebuff owing to his unsavory reputation and to his close association with notorious courtiers. He then organized at Nanking another party called Ch'ün (群)-shê in which Ma Shih-ying [q. v.] became an important member. But this faction, too, was short-lived, for Juan could not remain at Nanking after the promulgation of the manifesto. For a time the victory seemed to belong to the members of the Fu-shê, but they were again opposed when Juan and Ma Shih-ying came to power under the new court of the Prince of Fu (see under Chu Yu-sung) who was proclaimed emperor at Nanking after the fall of Peking (April 25, 1644). A wholesale arrest of the Fu-shê members was carried out according to a list of proscribed names known as *Huang-nan lu* (see under Chang P'u). Ch'ên Chên-hui was imprisoned (October 14, 1644), but was soon freed through the intervention of Lien Kuo-shih 練國事 (T. 君豫 chin-shih of 1616), then senior vice-president of the Board of War. Ch'ên returned to his native place shortly before the fall of Nanking (June 8, 1645). Thereafter he lived in seclusion at Po-ts'un and it is said that he seldom left home to visit the chief city of his native district.

Ch'ên Chên-hui left among others the following works: 皇明語林 *Huang-Ming yü-lin*, 12 chüan; 雪岑集 *Hsüeh-ts'ên chi*; 毘陵樓逸志 *P'i-ling ch'i-i chih*, 1 chüan; 山陽錄 *Shan-yang lu*, 1 chüan, consisting of short biographical sketches of his friends; 秋園雜佩 *Ch'iu-yüan tsa-p'ei*, 1 chüan, a work in eight folios on a variety of subjects including tea, orchids, hazel nuts, mushrooms, ink-slabs, etc.; and 書事七則

Shu-shih ch'i-tsê, 1 chüan, a narrative of seven events that took place in his lifetime. The last three of the above-mentioned works were reprinted in the 昭代叢書 *Chao-tai ts'ung-shu*.

Ch'ên Chên-hui had three brothers. One, named Ch'ên Chên-ta 陳貞達 (T. 則兼 or 則廉), was a minor official of Shun-t'ien prefecture who was killed when Peking fell in 1644.

The most famous of the sons of Ch'ên Chên-hui was Ch'ên Wei-sung [q. v.]. Another son, Ch'ên Wei-mei 陳維媚 (T. 半雪), married a daughter of Chou Piao 周鑣 (T. 仲馭 H. 鹿溪 chin-shih of 1628). A third son, Ch'ên Wei-yüeh 陳維岳 (T. 緯雲), achieved, like his brothers, some fame as a man of letters. A fourth, Ch'ên Tsung-shih 陳宗石 (T. 子萬 H. 寓國 b. 1643), married the second daughter of Hou Fang-yü and lived with his wife's family at Shang-ch'iu, Honan. He served as magistrate of An-p'ing, Chihli, from 1683 to 1693, and afterwards became a second-class secretary of the Board of Revenue.

[M.39/16/12a, 16a; 1/506/5b; 3/141/52a; 3/463/15a; Ch'ên Wei-sung [q. v.], *Hu-hai lou wên-chi* 文集 5/1a; 宜興荆溪縣合志 *I-hsing Ching-ch'i hsien ho-chih*, 91/16a; Hsieh Kuo-chên (see bibl. under Chang P'u), *Ming-Ch'ing chih-chi tang-shê yün-tung k'ao* (1934) pp. 145-86.]

J. C. YANG

TOMOO NUMATA

CH'ÊN Chi-ju 陳繼儒 (T. 仲醇 H. 眉公, 麋道人), Dec. 16, 1558-1639, Oct. 19, writer and artist, was a native of Hua-t'ing, Kiangsu. Never passing beyond the licentiate in his examination career, he built a home in the hills of his native district known as Shê-shan 佘山, and earned his living by private teaching, by composing books of a popular character, and by writing epitaphs and birthday congratulations. Nor did he join any party or literary society of his day. His popularity was due partly to his native ability as a writer and partly to his friendship with Tung Ch'í-ch'ang [q. v.], who praised him to high officials. He was always welcome in such influential homes as those of Wang Shih-chên 王世貞 (T. 元美 H. 鳳洲, 弇州山人 1526-1590) and Wang Hsi-chüeh (see under Wang Shih-min). Many books printed in his day bore his name as writer of a preface or as compiler—perhaps to increase their sale. His name was even used to advertise certain brands of silk and cloth.

To him is usually attributed the editorship of

the famous *ts'ung-shu*, 寶顏堂秘笈 *Pao-yen-t'ang pi-chi*, which was named after his studio and printed in five instalments by Shên Tê-hsien 沈德先 (T. 天生) of Chia-hsing, Chekiang. The first instalment, consisting of 20 monographs, was printed in 1606 under the title, 尚白齋秘笈 *Shang-po chai pi-chi*, after the name of Shên's studio. In four subsequent instalments, differentiated by the characters *hsü* 續, *kuang* 廣, *p'u* 普, and *hui* 彙, Ch'ên's name was more emphasized in the prefaces; and most of the 206 titles printed in the four instalments are said to have been drawn from Ch'ên's library, including four works from his own hand. It is worthy of note that the third instalment, *Kuang pi-chi*, printed in 1615 contains the essay *On Friendship*, 友論 *Yu-lun* (elsewhere written *Chiao* 交 *yu-lun*), written in 1595 by the Jesuit Father Matteo Ricci (see under Hsü Kuang-ch'i). The title, *Pao-yen-t'ang pi-chi*, was first applied only to a collection of sixteen works, mostly miscellaneous notes, written by Ch'ên himself and printed by Shên Tê-hsien in 1616. Before long, however, the entire *ts'ung-shu* was known by that name as though Ch'ên were the sole editor and printer.

About the year 1630 Ch'ên served as editor of the gazetteer, 松江府志 *Sung-chiang-fu chih* which was completed in 1631. Meanwhile he was several times recommended by local officials as worthy of being given an appointment, but he refused the offers. The Kuo-hsüeh Library of Nanking has two collections of his works in prose and verse, both entitled 陳眉公集 *Ch'ên Mei-kung chi*. One, in 17 *chüan*, was printed in 1615; the other, in 60 *chüan*, was printed in 1641. A few years before Ch'ên Chi-ju died ten of his works were printed under the collective title *Ch'ên Mei-kung shih chung ts'ang-shu* (十種藏書). This included seven titles of miscellaneous notes which had previously appeared in the *Pao-yen-t'ang pi-chi*, and three collections of prose and verse entitled: 白石樵真稿 *Po-shih ch'iao chên-kao*, in 28 *chüan*, 晚香堂真本 *Wan-hsiang-t'ang chên-pên*, in 10 *chüan*, and 眉公詩鈔 *Mei-kung shih-ch'ao*, in 8 *chüan*. All three were banned in the Ch'ien-lung period because of the anti-Manchu flavor of several short articles—in particular a history of the Manchus, entitled 建州考 *Chien-chou k'ao*. Several of his other works were likewise banned. The *Ssu-k'u Catalogue* (see under Chi Yün), nevertheless, lists 32 titles by him, or attributed to him, most of which were printed in collected works. One, printed separately, entitled 養生膚語 *Yang-shêng fu-yü*, a work

on longevity after the Taoist manner, can be found in the *Hsüeh-hui lei-pien* (see under Ts'ao Jung). About the end of the Wan-li period (between 1606 and 1615) Ch'ên Chi-ju wrote a preface and commentaries to the historical novel, 春秋列國志傳 *Ch'un-ch'iu Lieh-kuo chih chuan*, 12 *chüan*, which was written by Yü Shao-yü 余邵魚 (T. 畏齋). The novel was about the warring states of the Later Chou and Pre-Ch'in periods (eighth to third centuries, B. C.). Later this novel was rewritten and expanded by Fêng Méng-lung 馮夢龍 (T. 猶龍, 耳猶, 1574?-1645?), dramatist and the editor of several very popular collections of stories. It was printed under the title, *Hsin* (新) *Lieh-kuo chih*, in 108 chapters; it is also known as *Tung-Chou* (東周) *Lieh-kuo chih*.

Most of the writings of Ch'ên Chi-ju exemplify the philosophy of the late Ming period which was dominated by the desire to enjoy life. It was said that he employed a number of poor scholars to compile books of this nature to be published under his name. Sometimes publishers attached his name to works of doubtful origin or simply reprinted his writings under different titles. This perhaps accounts for the multiplicity of the titles that appear under his name, as well as for their inconsistency and superficiality. His short essays, letters and poems had a charm of their own, though they are often vague and rambling. He also painted, but exhibited more skill in calligraphy. Living the life of the literary man who has ostensibly retreated from public life, he utilized that situation to advance his own fame and fortune. Li Yü [q. v.], a younger contemporary, and Yüan Mei [q. v.], who lived in the eighteenth century, were representative of the same type.

[M.1/298/8a; M/2/396/28a; M.64/庚 7下/1a; M.84/丁下/58a; M.86/20/1a; Lu Hsin-yüan [q. v.], *Jung-li kuan ching-yen-lu* 27/14; Ko Chin-lang 葛金烜, 愛日吟廬書畫續錄 *Ai-jih-yin lu shu-hua hsü-lu* (1913) 2/16b; Tu Jui-lien 杜瑞聯, 古芬閣書畫記 *Ku-fên-ko shu-hua chi* (1881) 7/42a, 16/47a; T'oung Pao (1922) p. 337, (1930) p. 400; Wylie, *Notes*, p. 172; Chou K'ö 周愨, 館藏清代禁書述略, p. 12, in *Kuo-hsüeh Library Bulletin*, 4th year; Sun K'ai-ti 孫楷第, 中國通俗小說書目 *Chung-kuo t'ung-su hsiao-shuo shu-mu*; Jung Chao-tsu 容肇祖, 明馮夢龍的生平及其著述 *Ming Fêng Méng-lung ti shêng-p'ing chi ch'i chu-shu* in *Lingnan Journal*, vol. 2, no. 2 (1931).]

FANG CHAO-YING

CH'ÊN Ch'i-yü 陳奇瑜 (T. 玉鉉, 正學), d. 1648, Ming official, was a native of Pao-tê-chou, Shansi. A *chin-shih* of 1616, he was appointed magistrate of Loyang, Honan. He was promoted to a censor and memorialized against the eunuch, Wei Chung-hsien [q. v.]. In 1626 he was appointed to a post in Shensi and six years later was raised to acting governor of the northern part of that province where famine had caused the people to flock to the rebel-bandit standard of Li Tzū-ch'êng [q. v.]. By 1634 his vigorous campaigning had effectively reduced the bandits in Shensi but the evil had spread to neighboring provinces. To unify control he was given full powers for bandit suppression in Shensi, Shansi, Honan, Hukuang, and Szechwan. Organizing his command, he trapped Li Tzū-ch'êng and Chang Hsien-chung [q. v.] with 36,000 troops in a valley near Hsing-an-fu 興安府, southeastern Shensi. Accepting their proffered surrender, he sent them under guard to return to their farms. En route they mutinied, killed their guards, and the countryside was again thrown into uproar. Ch'ên Ch'i-yü tried to shift the responsibility but was removed from office (1634) and sentenced to exile. Later he was allowed to return to his home. While serving in Honan Ch'ên Ch'i-yü had used his influence to secure the succession of the title of Prince of T'ang to Chu Yü-chien [q. v.]. When the latter set up court in Fukien he named Ch'ên a Grand Secretary. The elderly official, however, never received the appointment and was executed at his home for refusing to comply with the Manchu order to cut his hair. Ch'ên Ch'i-yü's grandson, Ch'ên Ta-mo 陳大謨 (T. 聖祥, *chū-jên* of 1648), was magistrate of Ch'ing-fu, Szechwan, in the sixteen-sixties.

[M.1/260/5a; 小腆紀傳 *Hsiao-t'ien chi-chuan* 56/15b; *Pao-tê-chou chih* (1785) 7/4b; (1932) 7/3b; writings, *ibid.* 10/2b, 11/16a, 11/16b, 11/35a; 明紀北略 *Ming-chi pei-lüeh* 9/4a; 10/2a, 3a; *Pao-tê chou chih* (1932), 7/3b, 6b, 18a.]

EARL SWISHER

CH'ÊN Ch'i-yüan 陳啟源 (T. 長發 H. 見桃居士), d. 1689, scholar, was a native of Wu-chiang, Kiangsu, and a close friend of Chu Hsiling 朱鶴齡 (T. 長孺 H. 愚菴 1606-1683) of the same locality. A licentiate, he collaborated with the latter in the compilation of a comprehensive study of the *Odes*, entitled 毛詩通義 *Mao-shih t'ung-i*, in 12 *chüan*, which is regarded as inferior to his own critical study of the *Odes*

based on the exposition of pre-T'ang scholars. This latter, 毛詩稽古編 *Mao-shih chi-ku pien*, 30 *chüan*, was completed in 1687 after 14 years of labor and was first published in 1813 with a preface by Juan Yüan [q. v.]. It was copied into the *Imperial Library* (see under Chi Yün) and is included in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan). In it Ch'ên Ch'i-yüan analyzes and corrects the works on the *Odes* by Chu Hsi (see under Hu Wei), Ou-yang Hsiu (see under Shao Chin-han), Lü Tsu-ch'ien 呂祖謙 (1137-1181), and Yen Ts'an 嚴粲 (13th century), and attacks those of Liu Chin 劉瑾 (Yüan dynasty), and Fu Kuang 輔廣 (Sung dynasty). It is one of the best examples of the beginnings of scientific study of the classics in the early Ch'ing period. A Buddhist believer, he has been charged with religious leanings in some of his interpretations and even with having been influenced indirectly by the Jesuits.

[1/486/16a; 2/68/6b; 3/413/24a; 7/32/15a; 16/12/4a; 17/3/46a; 23/3/25a; 小腆紀傳 *Hsiao-t'ien chi-chuan* 53/19b; *Ssü-k'u* (see under Chi Yün), 16/6a; Legge, *Chinese Classics*, IV, I, p. 177, but mistaken in date of publication; year of death in one of the prefaces to *Mao-shih chi-ku pien*]

EARL SWISHER

CH'ÊN Chuan 陳撰 (T. 楞山 H. 玉几), poet and artist, was a native of Hangchow who lived late in the seventeenth and early in the eighteenth centuries, or approximately from 1670 to 1740. His family came originally from Ningpo, and he himself studied under the eminent scholar, Mao Ch'i-ling [q. v.]. Though he achieved fame as a poet and a painter, he lived most of the time in seclusion and had few friends. In the second and third decades of the eighteenth century he lived in Yangchow as the guest of a rich merchant.

The collected poems of Ch'ên Chuan, entitled 玉几山房吟卷 *Yü-chi shan-fang yin-chüan*, 3 *chüan*, were printed about the years 1716-21. In 1735 he was recommended to take the second special *po-hsüeh hung-tz'ü* examination of 1736, but politely declined. Friends of his who did take the examination were Li Ê and Hang Shih-chün [qq. v.], the latter having left an account of Ch'ên's life. Three of Ch'ên's paintings are listed in the 甌鉢羅室書畫過目考 *Ou-po-lo-shih shu-hua kuo-mu k'ao* (1894) by Li Yü-fên (see under Wang Shih-min); and a volume of miscellaneous notes by him concerning famous men

of Hangchow was printed in the second series of the *Ku-hsüeh hui-k'an* (see under Li Ch'ing).

[1/490/2b; 3/433/15a; 26/1/35a; 29/4/20a; 31/4/24a; *Yü-chi shan-fang yin-chüan*, reprinted in *四明叢書* *Ssü-ming ts'ung-shu*, fourth series (1934).]

FANG CHAO-YING

CH'ÊN Fang-chi 陳芳績 (T. 亮工), geographer, was a native of Ch'ang-shu, Kiangsu. His grandfather, Ch'ên Mei 陳梅 (T. 鼎和 H. 明懷, 1579-1649), became a friend of Ku Yen-wu [q. v.] when the latter lived in Ch'ang-shu in 1644. Ku Yen-wu also wrote poems to Ch'ên Fang-chi, addressing him as pupil. Most likely Ch'ên Fang-chi was some ten years or more Ku's junior. At the fall of the Ming dynasty in 1644 he abandoned preparations for the examinations, devoting himself to study and writing. As the family was poor he taught children for a living. In 1668 he completed the topographical work, *歷代地理沿革表* *Li-tai ti-li yen-ko piao*, in 47 *chüan*, consisting of tables showing changes in place names from ancient times to the end of the Ming dynasty. It remained unprinted until 1833. Later it was included in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung). According to Liu Hsien-t'ing [q. v.] he also made a map of the post roads of the empire, entitled *天下驛路圖* *T'ien-hsia i-lu t'u*.

[*蘇州府志* *Su-chou fu chih* (1883), 100/17b; Ku Yen-wu, *亭林餘集* *T'ing-lin yü-chi* in *Ssü-pu ts'ung-k'an* (1923); Liu Hsien-t'ing, *Kuang-yang tsa-chi*, *chüan* 3, in *Chi-fu ts'ung-shu*; Wylie, *Notes*, p. 63.]

TU LIEN-CHÊ

CH'ÊN Hung-mou 陳宏謀 (T. 汝咨 H. 榕門), Oct. 10, 1696-1771, July 14, official and educator, was a native of Lin-kuei, Kwangsi, where his family migrated from Ch'ên-chou, Hunan, at the end of the Ming period. He became a *hsü-ts'ai* at twenty *sui*, and five years later enrolled in the Hua-chang Academy 華堂書院. He was interested in Sung philosophy, and as a student of public affairs was an ardent reader of the Peking Gazette 京報. In 1723 he passed first in the provincial examination. The same year he became a *chin-shih*, and a bachelor in the Hanlin Academy with appointment as corrector in 1724. In 1726 he became a department director in the Board of Civil Office. Three years

later, having been given the concurrent position of a censor, he was appointed prefect of Yangchow, and thus started a long career of service in the provinces. When, in 1731, his father died, such was his usefulness that he was ordered to remain in office during the period of mourning. The same year he was promoted to the rank of intendant of couriers and of salt in Kiangsu and Anhwei. When his mother died, in 1732, he was again ordered to remain in office. Finally he succeeded in obtaining leave to return to his home in Kwangsi to bury his parents. In 1733 he was made financial commissioner of Yunnan, a post he held for four years. In a memorial of 1737 he begged that the taxes on newly cultivated land in his native province be abolished. This met with disfavor and he was lowered three grades in official rank. In 1738, however, he was appointed river intendant of Tientsin and Hsien prefectures. During two years he widened river-ways, built roads, and engaged in philanthropic enterprises. In 1740 he was promoted to the position of provincial judge of Kiangsu. Thereafter, until 1758, he served as governor of the following provinces: Kiangsi 1741-43; Shensi 1743-46; Hupeh 1746-48; Shensi 1748-51; Honan 1751-52; Fukien 1752-54; Shensi 1754-55; Hunan 1755-56; Shensi 1756-57; Kiangsu 1757-58. Early in 1758 he was made governor-general of Kwangtung and Kwangsi, an extraordinary appointment because, as a native of Kwangsi, he was not, according to the law of the time, eligible to a position in his native province above the rank of director of schools. After a few months in Kwangtung he was again made governor of Kiangsu. In 1762 he was transferred to Hunan. The following year he returned to the capital as president of the Board of Civil Office. In 1764 he became an assistant Grand Secretary; in 1767 a Grand Secretary. In 1769 he was attacked by illness. Two years later he retired, was granted the honorary title of Grand Tutor of the Heir Apparent, and was presented with a hat and robe by the emperor. The same year, while travelling south on the Grand Canal, he died at Han-chuang, Shantung. By imperial decree his name was celebrated in the Temple of Eminent Statesmen, and he was canonized as Wên-kung 文恭.

He distinguished himself as a local official, and later he and Yin-chi-shan [q. v.] were regarded as the ablest governors of their day. Ch'ên's work in public education is noteworthy. He established more than six hundred and fifty free schools while in Yunnan, and paid particular

attention to the education of the Miao tribes in that province. The Miao were also a problem in his native province. He contributed funds for the printing of elementary text-books and distributed them among these schools. Because of his efforts in behalf of the Miao and of barbarian peoples on the borders, many individuals of these groups became able to read and even to take literary degrees.

Ch'ên compiled five treatises on moral and educational subjects, under the collective title **五種遺規** *Wu-chung i-kuei*. They are: the *Hsün-su* (訓俗) *i-kuei*, 4 *chüan*, about community life; the *Yang-chêng* (養正) *i-kuei*, 3 *chüan*, about the education of youth; the *Chiao-nü* (教女) *i-kuei*, 3 *chüan*, about rules for the education of women; and the *Ts'ung-chêng* (從政) *i-kuei*, 2 *chüan*; and **在官法戒錄** *Tsai-kuan fa-chieh lu*, 4 *chüan*, about morals in official life. The dates of the prefaces range from 1739 to 1743. The works themselves are collections of abstracts or quotations from different works by scholars and sages of former days. The comments of Ch'ên Hung-mou about some of these passages are translated by Evan Morgan (see bibliography). While in Hunan Ch'ên sponsored the compilation of the *Hunan t'ung-chih*, 174 *chüan*, published in 1757. His collected works, in 61 *chüan*, were printed under the title **培遠堂偶存稿** *P'ei-yüan t'ang ou-ts'un kao*. In Wylie's *Notes on Chinese Literature* (p. 223), reference is made to an edition by Ch'ên of a collection of legends of Taoist and a few Buddhist saints.

A great-great-grandson of Ch'ên Hung-mou, named Ch'ên Chi-ch'ang 陳繼昌 (T. 哲臣 H. 蓮史), attained the highest examination honors known as *san-yüan* in 1820 (see under Ch'ien Ch'í).

[1/313/8b; 2/18/37b; 3/20/1a; Morgan, Evan, *A Guide to Wenli Styles and Chinese Ideals* pp. 150, 164, 168, 194 ff.; Ch'ên Chung-k'o, 陳鐘珂, **先文恭公年譜** *Hsien Wên-kung kung nien-p'u*; **廣西通志** *Kwangsi t'ung-chih* 260/14b; *Lín-kuei hsien-chih* 29/10a.]

RUFUS O. SUTER

CH'ÊN Hung-shou 陳洪綬 (T. 章侯 H. 老蓮, monastic name after 1645 悔遲 H. 老遲), 1599-1652, Ming artist and poet, was a native of Chu-chi, Chekiang. His grandfather, Ch'ên Hsing-hsüeh 陳性學, *chin-shih* of 1577 and financial commissioner for Kwangtung in the years 1601-06, left the family a moderate fortune.

But Ch'ên Hung-shou's father died when he was eight years old and the family inheritance was appropriated by his eldest brother. His childhood drawings surprised artists of high repute and he later made his living by painting. As early as 1616, when he was eighteen *sui*, he produced a series of twelve illustrations depicting legendary figures in poetry of the fourth century B. C. known as the *Elegies of Ch'u* (楚辭, *Ch'u-tz'ü*). One of these drawings is a portrait of Ch'ü Yüan 屈原 (ca. 343-ca. 277 B.C.). The other eleven represent fairies mentioned in that portion of the *Ch'u-tz'ü* known as the *Nine Songs* (九歌 *Chiu-ko*). These pictures, with a preface dated 1638 written in his own beautiful hand, were reproduced in 1930 in the third installment of the **喜詠軒叢書** *Hsi-yung hsüan ts'ung-shu*, under the title **離騷圖像** *Li-sao t'u-hsiang*. Printed in the same collectanea is a set of 69 illustrations to the *Elegies of Ch'u*, entitled *Li-sao t'u-ching* (經), made by Hsiao Yün-ts'ung 蕭雲從 (T. 尺木, 1596-1673). Hsiao's illustrations were rearranged and supplemented in 1782 by order of Emperor Kao-tsung, and were then copied into the *Ssü-k'u ch'üan-shu* (see under Chi Yün) under the title, *Li-sao ch'üan-t'u*, 2 *chüan*, with 91 illustrations.

Other works which bore illustrations by Ch'ên Hung-shou are the drama, *Hsi-hsiang-chi*, and the novel, *Shui-hu chuan* (for both see under Chin Jen-jui). His fame as a painter, calligrapher, and poet soon became widespread, as did also his reputation for freedom with wine and women. He was regarded as the most noted figure painter of his day in south China, as his contemporary, Ts'ui Tz'ü-chung [q. v.], was of north China—hence the phrase "*Nan Ch'ên pei Ts'ui*" (南陳北崔). About 1640 he went to Peking, and two years later he enrolled as a student in the Imperial Academy (國子監). During this period he served for several months as court painter. He returned to his home in 1643 and when Nanking fell to the Manchus (1645) he entered the Buddhist priesthood, fleeing to the mountains in 1646, possibly in consequence of some anti-Manchu activities. Six years later he returned to his home where he died. Although chiefly known for his portrayal of human figures, he did well as a painter of landscape (山水 *shan-shui*) and flowers (花卉 *hua-hui*). In his later life he devoted himself chiefly to drawings of Buddhist divinities, particularly Kuan-yin 觀音 and Lo-han 羅漢. More than 100 of his drawings are listed by different collectors, 21 of these being cited in the *Shih-ch'ü*

pao-chi (see under Chang Chao), the catalogue of paintings in the imperial collections, of which the first instalment was completed in 1745.

The essays and poems of Ch'ên Hung-shou, entitled *寶綸堂集 Pao-kuan t'ang chi*, in 10 *chüan*, were collected about thirty-nine years after his death by his fourth son, Ch'ên Tzû 陳字 (T. 無名 original name 儒楨), who was also known for his calligraphy and drawings. This collection was re-edited with supplements, biographies, and a portrait of Ch'ên Hung-shou, in 1888, by Tung Chin-chien 董金鑑. A manuscript copy of a work by Ch'ên Hung-shou on the *Classic of Changes*, entitled *蓍儀象解 Shih-i hsiang chieh*, believed to be in his own handwriting, is preserved in the Provincial Library of Chekiang.

[1/509/2a; 2/70/18b; 3/461/12a; 26/1/8b; 29/1/8a; 紹興府志 *Shao-hsing-fu chih* (1719) 57/32a; Waley, *Index of Chinese Artists*, p. 13; *T'oung Pao* (1904) pp. 320-1; L.T.C.L.H.M. p. 298; Lu Hsin-yüan [q. v.], *I-ku t'ang t'i-pa* (1890) 16/1a; *Kwangtung t'ung-chih* (1822, see under Chiang Fan), 19/16b; *Journal of Chekiang Provincial Library*, II, 5 (Sept.-Oct. 1933) p. 151.]

FANG CHAO-YING

CH'ÊN Kung-yin 陳恭尹 (T. 元孝 H. 半峯, 獨漉山人, 羅浮布衣), Oct. 20, 1631-1700, May 30, poet and calligrapher, was a native of Shun-tê, Kwangtung. His father, Ch'ên Pang-yen 陳邦彥 (T. 會份 (斌) H. 巖野, 1603-1647), served under the Ming Prince of Kuei (see under Chu Yu-lang), and co-operated with Ch'ên Tzû-chuang [q. v.] in fighting the invading Manchu forces under Li Ch'êng-tung [q. v.], who had captured Canton early in 1647. While attacking Canton in October 1647 Ch'ên Pang-yen was captured by Li and was executed by the "lingering death" process known as *ling-ch'ih* 凌遲. However, in 1648 Li Ch'êng-tung himself went over to the Ming side, and most of Kwangtung then returned to the rule of the Prince of Kuei. Ch'ên Pang-yen was posthumously rewarded with a high rank and with other honors.

Three of Ch'ên Pang-yen's four sons met death in 1647, Ch'ên Kung-yin being the only one who escaped capture and certain death, by going into hiding in the home of Chan Ts'ui 蔣粹, a friend of his father. In recognition of his father's services Ch'ên Kung-yin was given, by the Prince of Kuei, the title of a secretary of the Imperial Bodyguard (then known as *Chin-i wei*

錦衣衛). After Kwangtung was again subdued by the Manchus (1650), Ch'ên went into hiding, and in 1651 went to Nanking through Fukien and Chekiang, hoping, perhaps, to help the Ming cause secretly. About 1654 he returned to Kwangtung and married the daughter of his benefactor, Chan Ts'ui. In 1658 he left his home to join the court of the Prince of Kuei in Yunnan, but finding the road through Hunan closed by Manchu troops, he was forced to go northward to Wuchang, Wuhu, and then to Honan. Recognizing the hopelessness of the Ming cause, he finally returned to Kwangtung. There he tried to live in complete retirement, but his fame as a writer became widespread. He was known as one of the "five scholars of Pei-t'ien" (北田五子); the other four, all natives of Shun-tê who would not serve the Manchu regime, were: T'ao Yü 陶淵 (original *ming* 璜, T. 握山, 齋子, 苦子 H. 甄夫, 1637-1689), Liang Lien 梁樸 (T. 器甫 H. 寒塘居士), Ho Hêng 何衡 (T. 左王 H. 羅峯), and Ho Chiang 何絳 (T. 不偕 H. 孟門). Suspected in 1678 of having communications with the rebels of the *San-fan* war (see under Wu San-kuei) and of writing against the Manchu regime, he was imprisoned for several months. Finding, after his release, that he could no longer live in seclusion, he went to Canton, and began to associate with the officials of the Ch'ing regime. For this step the Ming loyalists blamed him, but many others sympathized with him. He was never regarded, however, as a subject of the Ch'ing dynasty, but as an *i-min* 遺民, one of the "left over persons" of the Ming period.

The poems of Ch'ên Kung-yin were highly praised by such contemporaries as Wang Shih-chên and Chao Chih-hsin [qq. v.] and by later men of letters such as Hung Liang-chi and Hang Shih-chün [qq. v.]. When Wang Chun (see under Liang P'ei-lan) compiled the *嶺南三大詩選 Ling-nan san-ta-chia shih-hsüan*, an anthology of three Kwangtung poets of the early Ch'ing period, the works of Ch'ên Kung-yin were included. Thereafter Ch'ên became known as one of the "three great masters of Lingnan".

The collected works of Ch'ên Kung-yin, entitled *獨漉堂稿 Tu-lu t'ang kao*, 6 + 1 *chüan*, were edited by himself in 1674 and were printed about the same time. After his death his works were edited by his son, Ch'ên Kan 陳贛, and printed in 1718 under the title, *Tu-lu t'ang chi* (集). This edition comprises Ch'ên's prose writings (文集 *wên-chi*), in 15 *chüan*, and his poems (*shih* 詩-*chi*), also in 15 *chüan*. In the

Ch'ien-lung period the works of Ch'ên Kung-yin were banned, owing to the anti-Manchu sentiments in his poems. Nevertheless the *Tu-lu t'ang chi* was reprinted in 1825 with a supplement in 1 *chüan* containing his miscellaneous writings. In 1919 another supplement, a chronological biography of Ch'ên, entitled *Ch'ên Tu-lu hsien-shêng nien-p'u* (先生年譜), was added to the collection.

Another son of Ch'ên Kung-yin, named Ch'ên Li 陳勵 (T. 士皆), was a *chü-jên* of 1699.

[1/489/10b; 3/423/42a; 6/35/18a; 29/1/35a; M.1/278; *Shun-tê hsien chih* (1853) 24/56a, 25/3a; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung*, pp. 113, 115, 117; Ch'ên Po-t'ao 陳伯陶, 勝朝粵東遺民傳 *Shêng-ch'ao Yüeh-lung i-min chuan*, 2/1a, 1/37b, 附錄; Hsü Shih-ch'ang 徐世昌, 晚晴簃詩匯 *Wan-ch'ing i shih-hui* 18/8a; Ch'ü Ta-chün [q. v.], *Wêng-shan wên-wai*, 2/41b.]

TU LIEN-CHÊ

CH'ÊN Kuo-jui 陳國瑞 (T. 慶雲), 1837-1883, Feb. 7, general, was a native of Ying-ch'êng, Hupeh. He was about eight *sui* when his father died. During the years 1852-54 the Taiping forces, then in Ying-ch'êng, detained him but he managed to escape, either by his own efforts or by the help of government troops. Before long he became a soldier in the camp of General Huang K'ai-pang 黃開榜 (T. 殿臣, posthumous name 剛愍, d. 1884) who was then a minor officer under Shêng-pao (see under Lin Fêng-hsiang) and later under Tsêng Kuo-fan [q. v.]. Huang liked him and adopted him as his son. In a few years he became a second captain and was raised to first captain in 1859 when he shared in the recovery of Fêng-yang, Anhwei. For special bravery in a battle south of Fêng-yang in 1860, he was given the title, *Chi-yung baturu* 技勇巴圖魯. In the same year he was raised to major. From 1860 to 1862 he fought mostly in northern Kiangsu to stem the southward advance of the Nien bandits (see under Sêng-ko-lin-ch'in). He won a number of battles and was made first a colonel and then a brigade-general. Late in 1862, on the recommendation of Wu T'ang (see under Li Hung-chang), who was then director-general of grain transport, he was detached from Huang K'ai-pang's camp and was put under Wu's command. A few months later he was transferred to Shantung where he won several spectacular victories. In 1863 he was rewarded with a yellow jacket and with the

decorations of a first grade general. At the same time he was permitted to resume his own surname, Ch'ên, in place of Huang, by which he had been known up to this time. His bravery and his military talents were highly appreciated by the prince, Sêng-ko-lin-ch'in [q. v.].

In the autumn of 1863 he was sent to retake Mêng-ch'êng, Anhwei, from the rebel, Miao P'ei-lin (see under Sêng-ko-lin-ch'in). He was made commander of an army composed of his own men, numbering 4,000, and also of troops from another command. Late in 1863 Mêng-ch'êng was recovered and Miao was killed. In 1864 Ch'ên was appointed a brigade-general in Chekiang, but was detained in Honan to fight the rebels. For his failure to obey Sêng-ko-lin-ch'in's order to advance on Hupeh, he was degraded and was deprived of his command. When reported as plotting to rebel, he proved his loyalty by going to Sêng-ko-lin-ch'in in person to offer his services. He was given a small detachment with which he won a battle late in 1864, and so regained his former ranks. After retiring for a few months, owing to illness, he was specially recommended by Chang Chih-wan [q. v.] and was recalled to service. In 1865 he pursued the Nien bandits from Honan to Shantung, then to northern Kiangsu, and then back to Shantung where Sêng-ko-lin-ch'in was killed in battle. Ch'ên was severely wounded, but he managed to lead a remnant of his men for the recovery of the prince's body. In consequence he was not punished for the defeat.

About the middle of 1865 Ch'ên Kuo-jui was placed under the command of Tsêng Kuo-fan and was sent to Honan to fight bandits. Becoming envious, we are told, of Liu Ming-ch'uan's [q. v.] troops because they were supplied with new rifles, he secretly led five hundred men to attack Liu's camp in order to seize the rifles, but in the affray all his men were killed. Unwilling to acknowledge his error, he continued to argue with Tsêng Kuo-fan. The latter finally reported Ch'ên's faults in a memorial, with the result that Ch'ên was deprived of his titles and decorations. While living in retirement at Huai-an, Kiangsu, he became so unruly that he threatened to execute his adopted son. When his former benefactor, Wu T'ang, gave refuge to that son Ch'ên was so angered that he led his servants to attack Wu's office. For these offenses he was reduced to a commoner.

In 1867, again on the recommendation of Chang Chih-wan, Ch'ên Kuo-jui was recalled to service. Early in 1868 he was made an

Imperial Bodyguard and was sent to join Tso Tsung-t'ang's [q. v.] camp in Shensi. Before he left Peking he was ordered to hurry to Paoting which was threatened by the northern advance of the Nien bandits. At Paoting he commanded seven battalions and was also placed in command of the Peking Field Force (see under I-hsin). After winning several battles he again became arrogant. Charged with insubordination, he was severely reprimanded. Yet he was relied on to fight the Nien bandits on the border districts of Chihli, Shansi, Honan, and Shantung. After Li Hung-chang [q. v.] reported that the Nien bandits had been annihilated, Ch'ên Kuo-jui, for his part in the campaign, was rewarded with the decorations of the yellow jacket and the peacock feather, and was given back his original rank of a brigade-general with the title of provincial commander-in-chief. In addition he was granted the minor hereditary rank of a *Yün-ch'i yü* 雲騎尉.

As he had several times been wounded, Ch'ên Kuo-jui was granted leave to recuperate, and lived for some time at Yangchow. In 1870 he was passing through Tientsin on his way to Peking when the mob attacked the Catholic missionaries (see under Ch'ung-hou). The French minister accused Ch'ên, the prefect, and the magistrate of Tientsin as being responsible for the attack, and demanded that they be executed. However, Prince Ch'un (see under I-huan, q. v.), then in command of the Peking Field Force, spoke up for Ch'ên and saved him the disgrace of being tried at Tientsin. According to Ch'ên's own account, he had nothing to do with the attack by the mob and only went to Ch'ung-hou's *yamen* when he heard a rumor that Ch'ung-hou had been killed by the French consul. In view of his past conduct, however, it is difficult to believe that he was entirely innocent. After the Tientsin case was settled Ch'ên made his home in Yangchow. In 1871 he had an encounter with another general which resulted in his capture and imprisonment in a boat on the Yangtze. Only an urgent order from Tsêng Kuo-fan, then governor-general at Nanking, saved his life. For the sake of discipline, however, Tsêng saw to it that Ch'ên's rank was reduced and that Ch'ên's captor was stripped of all ranks. Ch'ên was ordered to go back to Hupeh, but disobeyed and continued to live at Yangchow. In 1875, when one of his relatives was murdered by a retired general, Ch'ên was falsely accused by that general as responsible for the death. Although he was cleared of any com-

plicity in the case, punishment was meted out to him for his refusal to return to Hupeh. He was banished to Heilungkiang where he died in exile early in 1883. A few months later, on the plea of a censor, his ranks were posthumously restored, and a sketch of his life was permitted to be included in the dynastic history. Early in 1884 his hereditary rank was given to his son, and special temples to his honor were erected in Shantung, Chekiang, and Kiangsu. In 1893, 1894, and 1895 many more temples were erected to his memory. He was a brave general, but lacked self-control. He doubtless often repented of his rashness, but lacked the will to avoid repetition.

[1/434/6b; 2/56/38a; 5/51/23a; 清朝野史大觀 *Ch'ing-ch'ao yeh-shih ta-kuan*, 7/102; Shên Pao-chên [q. v.], *Shên Wên-su kung tsou-i* (奏議) 6/25a; *Ch'ou-pan I-wu shih-mo* (see under I-hsin), *chüan* 73, 74]

FANG CHAO-YING

CH'ÊN Li 陳澧 (T. 蘭甫 [浦] H. 東塾, 江南倦客), Mar. 23, 1810-1882, Mar. 11, scholar, was a native of Canton where his grandfather had moved from Nanking. His father was a merchant who late in life purchased the rank of a district-magistrate. After studying at several academies in Canton Ch'ên Li graduated as *chü-jên* in 1832 and was chosen a fellow of the Hsüeh-hai T'ang Academy (see under Juan Yüan) in 1834. In 1837 he lived as a tutor at the home of Chang Wei-p'ing [q. v.] and during the ensuing two years taught a number of pupils. Then he was made (1840) a superintendent of the Hsüeh-hai T'ang Academy, a position he held for about twenty years. Appointed sub-director of schools at Ho-yüan, Kwangtung, in 1849, he resigned early in 1851 on the ground of illness, though in reality he was disgusted with the inability of the magistrate to subdue local bandits. In 1852 he competed unsuccessfully for the seventh and last time in the metropolitan examination. Though he was unable to obtain a *chin-shih* degree, his frequent visits to Peking for the examination brought him into close contact with such scholars of note as Ch'êng En-tsê and Mo Yu-chih [qq. v.].

In 1854 Ch'ên Li lived for about a month as a tutor in the official residence at Canton of the acting magistrate of Nan-hai, Hu Hsiang 胡湘 (T. 子瀟 H. 筠帆, 1806-1854); and in the following year, at the request of Magistrate Li Fu-t'ai 李福泰 (T. 星衢, 1807-1871), became

an assistant compiler of a gazetteer of his native district, 番禺縣志 *P'an-yü hsien-chih*, the compilation of which was supervised by Shih Ch'êng 史澄 (T. 穆堂, original *ming* 淳, *chin-shih* of 1840) and Ho Jo-yao 何若瑤 (T. 石卿, died ca. 1866, age 70 *sui*). Early in 1858 the allied forces of Great Britain and France attacked Canton (see under Yeh Ming-ch'ên), destroying the Hsüeh-hai T'ang Academy and the bureau for the compilation of the *P'an-yü hsien-chih*. Ch'ên was thus forced to take refuge in a village in the outskirts of Canton where he remained about two years. Though the compilation of the *P'an-yü hsien-chih* was interrupted temporarily, it was resumed a few years later—the work being completed and printed in 1871 in 54 *chüan*. Upon his return to Canton in 1859 Ch'ên served (1860) as director in the Lung-hsi (龍溪) Academy at Tung-kuan, Kwangtung; and in 1864 as chief corrector in the reprinting of the *Kwangtung t'ung-chih* (see under Chiang Fan). In 1864 he, Tsou Po-ch'i (see under Li Shan-lan), and Chao Ch'i-ying 趙齊嬰 (T. 子韶, 1826–1865) were made map-editors of the 廣東圖說 *Kwangtung t'u-shuo*, a topographical work on Kwangtung with 106 maps whose description and exposition was entrusted to Kuei Wên-ts'an 桂文燦 (T. 子白, 吳庭, 1823–1884). The gazetteer was completed and printed in 1866–67 in 92 *chüan*.

In the autumn of 1867 an academy named Chü-p'o Ching-shê 菊坡精舍 was established at Canton by Fang Chün-i 方濬頤 (T. 子箴 H. 夢園, 1815–1889), then salt controller of Kwangtung, and Ch'ên Li was made its first director—a position which he held until his death. With financial support from the local authorities and with the editorial assistance of his pupils and friends, he reprinted the Wu-ying tien edition of the *Shih-san ching chu-shu* (see under Juan Yüan) in 120 *ts'ê* in 1871–72; and of the *T'ung-chih t'ang ching-chieh* (see under Singde) in 1872–73. He edited and printed in 1872–74 two collectanea of rare items: 古經解彙函 *Ku ching-chieh hui-han* and *Hsiao-hsüeh* (小學) *hui-han*. The former consists of 3 classics and 13 commentaries on classics written prior to the Sung period but not included in the *Shih-san ching chu-shu*. The latter contains 7 ancient lexicons and 7 philological works produced prior to the T'ang period. The printing blocks of these four collectanea were preserved in the Chü-p'o Ching-shê. During his term in office he also served as map-editor of the 廣州府志 *Kuang-chow fu-chih*, a gazetteer of his

native prefecture printed in 1879 in 163 *chüan*. He was chief compiler of the 香山縣志 *Hsiang-shan hsien-chih*, printed in 22 *chüan* in 1880, a district gazetteer of Hsiang-shan (present Chung-shan), southeast of Canton. The compilation of the *Kuang-chow fu-chih* was supervised by Shih Ch'êng and Li Kuang-t'ing 李光廷 (T. 著道 H. 恢垣, 1812–1880), the latter being known as the editor and publisher of the 守約齋叢書 *Shou-yüeh p'ien ts'ung-shu* (or 榕園叢書 *Jung-yüan ts'ung-shu*), a collectanea of 63 rare items printed about the years 1872–78.

Late in life Ch'ên Li compiled the fourth series of the *Hsüeh-hai t'ang-chi* (see under Juan Yüan) and the *Chü-p'o ching-shê chi* (集)—the latter a collection of writings by those who were connected with the Chü-p'o Ching-shê Academy. The former was completed by Chin Hsi-ling (see under Lin Po-t'ung) and was printed in 1886 in 28 *chüan*; and the latter was completed by Liao T'ing-hsiang 廖廷相 (T. 澤群, 子亮, 1844–1898) and was printed in 1897 in 20 *chüan*. In 1881 Ch'ên Li and his fellow-townsmen, Chu Tz'ü-ch'i 朱次琦 (T. 稚圭, 子襄, 1807–1882), were honored, because of their scholarly contributions, with the title of fifth-rank officials, but within a year they both died. Chu Tz'ü-ch'i was a *chin-shih* of 1847 who served as magistrate of Hsiang-ling, Shansi (1852–53). During the latter half of his life Chu taught at his Canton residence which he named Li-shan ts'ao-t'ang 禮山草堂. It is reported that he burnt, late in life, many of his own works. But fragments of them were gathered and edited by his pupil, Chien Ch'ao-liang 簡朝亮 (T. 季紀 H. 竹居, 1851–1933), and were published about 1897 in 10 *chüan*, together with a *nien-p'u* of Chu compiled by Chien, under the title 朱九江先生集 *Chu Chiu-chiang hsien-shêng chi*.

Ch'ên Li may be regarded as the most brilliant among a group of Cantonese scholars who developed eclectic theories midway between Sung neo-Confucianism and the School of Han Learning (see under Ku Yen-wu and Hui Tung). He strongly opposed the narrow partisanship of contemporary scholarship and advocated a liberal, undogmatic point of view. With extensive knowledge and untiring energy he produced about 60 works—not including those already mentioned—of which about 25 have been printed. In the field of classical study he produced the 漢儒通義 *Han-ju t'ung-i*, 7 *chüan*, printed in 1858, a collection of fragments of writings on philosophical topics by scholars of the Han period. By this work he attempted to

prove, contrary to the viewpoint of the School of Han Learning, that the scholars of the Han period did not ignore philosophical study. He left a few works written from the standpoint of Sung neo-Confucianism, among them the **朱子語類日鈔** *Chu-tzu yü-lei jih-ch'ao*, 5 *chüan*, printed 1850. Despite this interest in neo-Confucianism he accepted and mastered the scientific technique of the School of Han Learning and thus produced many sound works in various fields. A notable work, entitled **東塾讀書記** *Tung-shu tu-shu chi*, comprising his critical notes on the classics, represents in detail his critical method in classical study. He edited the work late in life and printed (1880-82) 15 *chüan* before his death. It was reprinted with one additional *chüan* in 1898, but the remaining manuscript drafts were lost.

As a geographer Ch'ên Li worked, as stated above, on official compilations of maps. When Wei Yüan [q. v.] came to Canton in 1849 Ch'ên outlined to Wei his detailed criticisms of the *Hai-kuo t'u-chih*—the famous world geography compiled by the latter. It is reported that Ch'ên's suggestions had much to do with Wei Yüan's revision of the work. In the field of historical geography Ch'ên Li wrote the following works: **水經注西南諸水考** *Shui-ching chu hsi-nan chu-shui k'ao*, 3 *chüan*, printed with a preface dated 1847; and **漢書地理志水道圖說** *Han-shu ti-li-chih shui-tao t'u-shuo*, 7 *chüan*, printed in 1863. The former is a study of the watercourses of southwest China appearing in the ancient geographical work known as *Shui-ching chu* (see under Ch'üan Tsu-wang); and the latter is on the watercourses mentioned in the geographical section of the *Dynastic History of the Earlier Han*. A supplement (補正) in 2 *chüan* by Wu Ch'êng-chih 吳承志 was published in 1921. Ch'ên Li was also interested in philological study and published in this field several works, among them the **切韻考** *Ch'ieh-yün k'ao*, 6 + 5 *chüan*, printed in 1868-70 and in 1880. This is a detailed study of the system of spelling or expressing a sound by means of two other characters. A small work, entitled **摹印述** *Mo-yin shu*, printed with a preface dated 1847, is a study of the *mo-yin*, one of the eight forms of characters said to have been used for seals in the Ch'in period. Ch'ên left two mathematical works: the **弧三角平視法** *Hu san-chiao p'ing-shih fa*, 1 *chüan*, a work on spherical trigonometry; and **三統術詳說** *San-t'ung shu hsiang-shuo*, 4 *chüan*, a detailed treatise on the ancient method of constructing the calendar

known as the *San-t'ung li* (曆). Ch'ên's history of Chinese music, entitled **聲律通考** *Sheng-lü t'ung-k'ao*, 10 *chüan*, printed in 1850, is a basic work still regarded as necessary to students of Chinese music. Of the works mentioned above four were reprinted under the collective title **東塾叢書** *Tung-shu ts'ung-shu* and most of the others were printed and reprinted by the Kuang-ya shu-chü (see under Chang Chih-tung) after Ch'ên's death.

A collection of Ch'ên Li's prose works was published during the years 1849-59 under the title *Tung-shu lei-kao* (類稿)—a title he changed in 1859 to **鐘山集** *Chung-shan chi*. After his death there appeared two collections of his prose writings, each entitled *Tung-shu chi* (集): one compiled in 8 *chüan* by Liang Ting-fên 梁鼎芬 (T. 心[星]海 H. 節庵, 1859-1919) and printed in 1886; the other compiled in 6 *chüan* by Liao T'ing-hsiang and printed in 1892. Two small collections of his verse were printed by Wang Chao-yung 汪兆鏞 (T. 伯序 H. 惺吾, 微尚居士, b. 1861) in the latter's **微尚齋叢刻** *Wei-shang chai ts'ung-k'o* (1908-14). The printing blocks of Ch'ên Li's works, as well as a part of his manuscript drafts which had been preserved by his descendants, were destroyed late in 1927 when the first Chinese Soviet in Canton was crushed by an army of Chiang Chung-chêng 蔣中正 (b. 1887, better known by his T. as Chiang Kai-shek 介石). But several of Ch'ên's manuscripts which failed to be printed are preserved in the National Library at Peiping, at Lingnan University in Canton, and in several private libraries, among them one owned by Wang Tsung-yen 汪宗衍 who wrote a chronological biography of Ch'ên, published in the *Lingnan Journal* (vol. IV, no. 1, 1935) under the title **陳東塾先生年譜** *Ch'ên Tung-shu hsien-shêng nien-p'u* with Ch'ên's portrait and other relics. A portion of the manuscripts preserved at Lingnan University were printed in the *Lingnan Journal* (vol. II and V, 1933 and 1937).

The eldest son of Ch'ên Li, Ch'ên Tsung-i 陳宗誼 (T. 孝通, 1839-1859) drew the maps for his father's supplement to the *Yü-kung t'u* by Hu Wei [q. v.]. The work was published in 1863 under the title *Hu-shih Yü-kung t'u k'ao-chêng* (see under Hu Wei).

[1/488/27b; 2/69/54b; 5/74/16a; *Nien-p'u* (see above); Ch'ien Mu 錢穆, **中國近三百年學術史** *Chung-kuo chin san-pai nien hsüeh-shu shih* (1937), chapter XIII.]

HIROMU MOMOSE

CH'ÊN Mêng-lei 陳夢雷 (T. 則震 H. 省齋, 天一道人), b. 1651, scholar, was a native of Hou-kuan (Foochow). In 1670, at twenty *sui*, he became a *chin-shih* and was selected a bachelor of the Hanlin Academy. Li Kuang-ti [q. v.], also a native of Fukien, entered the Academy in the same year and the two became intimate friends. They were made compilers in 1672, and soon afterward both asked for leave. Ch'ên, who left Peking a few months later than Li, arrived at Foochow early in 1674. The San-fan Rebellion had just broken out (see under Wu San-kuei) and Kêng Ching-chung [q. v.] staged a revolt in Fukien, forcing many local men of note to join him. Li Kuang-ti went to Foochow, but after a few days he left for his home in An-hsi and therefore was not drafted into Kêng's service. Ch'ên Mêng-lei, having his residence in Foochow, Kêng's capital, was unable to depart and so was compelled to accept a post with the rebels. Ch'ên claimed later that he feigned illness and did not serve in Kêng's court. However that may be, he made an agreement of mutual help with Li when the latter was in Foochow, and persuaded him not to join the rebels. With Li on the Manchu side Ch'ên was in a position to send valuable secret information which Li could relay to the Manchus. It may be surmised that the agreement was really for mutual protection—should Kêng be victorious Ch'ên would help Li, and should the Manchus win Li would use his influence to save Ch'ên. In 1675 Li sent a secret memorial to Emperor Shêng-tsu after which his position as a loyal subject became secure. After the collapse of Kêng's rebellion in 1676 Ch'ên begged Li to save him by informing the emperor that the two had collaborated in framing the secret memorial. According to Ch'ên's account Li agreed to do this, but refrained from mentioning Ch'ên's name in the memorial for fear that if the document were intercepted Ch'ên, then in rebel hands, would be endangered. When the two were about to leave for Peking Li's father died and he returned home. Ch'ên proceeded to Peking alone (1678) and there discovered that he was accused by former rebels of having joined Kêng's court. He returned to Fukien and tried in various ways to clear himself, but failed. In 1680 he was arrested as a traitor and, though he pleaded innocent, he was sentenced to death along with Kêng Ching-chung and others. Nevertheless, early in 1682 his sentence and that of three others were commuted to enslavement and banishment. About

the same time twenty-five insurgents were executed. Li maintained that he had privately begged the emperor to pardon Ch'ên, and thus was instrumental in saving Ch'ên's life. But Ch'ên was infuriated at Li's failure to report to the emperor that both had a part in drafting the above-mentioned memorial. Soon after his arrival in Mukden where he was exiled, Ch'ên wrote Li accusing him of faithlessness. Their friendship from then on was severed, and Ch'ên repeatedly denounced Li as a traitor.

Ch'ên's life in exile was at first very onerous. The property of his family in Foochow was confiscated and his wife was sent to join him in exile. Then his father, Ch'ên Hui-chieh 陳會捷 (T. 斌侯 H. 賓廷, 1611-1684, Feb.), died. Ch'ên, being now a slave, was compelled to serve certain masters in Manchuria to whom he had been allotted. In the course of time, however, he came to be esteemed as a learned man by the gentry in his place of exile. He became a teacher and learned both to speak and to write Manchu. In 1698 Emperor Shêng-tsu celebrated his victory over Galdan [q. v.] by visiting the tombs of his ancestors near Mukden. Ch'ên managed to be received by the emperor, and owing to his scholarly attainments was pardoned and was brought back to Peking late in that year. There he served the emperor's third son, Yin-chih [q. v.], as teacher and secretary. By 1705 he felt so secure at Court that he determined to reopen his case against Li Kuang-ti, but his memorial was not transmitted by the officials.

While serving in the household of Yin-chih Ch'ên Mêng-lei began to compile a classified encyclopedia consisting of extracts copied from various works. In 1701 he persuaded Yin-chih to finance the project further so that the encyclopedia would include as many excerpts as possible. These Ch'ên selected and classified with the help of a number of copyists. For source-material he drew on his own library and that of Yin-chih—the two collections amounting to some fifteen thousand *chüan*. This work began in November 1701 and the first draft was completed in May or June 1706—according to a letter which Ch'ên wrote to Yin-chih on the last-named date. In this letter Ch'ên reported on his scheme of classification and on the work that had up to that time been accomplished. He called the encyclopedia *Hui-pien* 彙編. Along with his letter he submitted a table-of-contents and a statement of the general purpose of the work, for presentation to Emperor Shêng-tsu. He hoped thus to gain the emperor's approval for

the undertaking, and permission to use the imperial library for further reference. In the same letter he requested seven or eight months' leave on the ground that he had not been to his home in Foochow for twenty-seven years. He added that he was experiencing the first signs of old age and hoped to visit the tomb of his parents who had died in his absence. The leave was probably granted, for Ch'ên was by this time so highly regarded that he was several times favored with the emperor's personal poems and handwriting.

Little is known about Ch'ên Mêng-lei and his encyclopedia during the years 1706 to 1722. Probably Emperor Shêng-tsu became interested in the work, for he gave it the title, 古今圖書集成 *Ku-chin t'u-shu chi-ch'êng*, "Synthesis of Books and Illustrations of Ancient and Modern Times". The work seems to have become a state enterprise, for officials were appointed to help Ch'ên in the compilation. One of these assistants was Yang Kuan 楊綰 (T. 自崑 H. 栗齋), who was in charge of the sections on music (樂律) and the "study of characters" (字學). Yang's service on the project began in 1716 and lasted eight or nine years. The enormous enterprise, including as it did many maps and illustrations, was completed before the death of Emperor Shêng-tsu (December 20, 1722). The printing was done from "engraved [movable] copper type" (刻銅字), and perhaps by 1722 had been some time under way. But all the evidence relating to this phase of the project was sedulously destroyed by Yin-chên [q. v.] when the latter succeeded his father to the throne. Having fought a long and bitter struggle against his brothers for the throne, the new emperor relentlessly took revenge on his opponents and their supporters. He had many grievances against Yin-chih and, it may be assumed, also against Ch'ên Mêng-lei for assisting Yin-chih in this literary undertaking. Perhaps Ch'ên had in some way offended him. At any rate, Ch'ên was one of the first victims of the emperor's wrath. On January 18, 1723 Yin-chên issued a decree condemning him as arrogant and accusing him of lawlessness (see translation of the edict in Introduction to Giles' *Index*). Though Ch'ên was to be tried the edict clearly indicates that banishment was the least that should be meted out to him and his two sons. When the officials of the Board of Punishments, one of them Chang T'ing-shu [q. v.], sentenced him to exile but released his sons, they were severely reprimanded and degraded. In view of Yin-chên's

antagonism to Ch'ên it is likely that he did not survive his second exile. It is said that his remains were interred at his native place but that his descendants lived on in Manchuria.

In the edict ordering Ch'ên's arrest the new emperor demanded that the manuscripts of the *Ku-chin t'u-shu chi-ch'êng*, till then deposited in Ch'ên's home, be appropriated. A commission headed by Chiang T'ing-hsi [q. v.] was appointed to "revise" it. In order to obliterate all signs of Ch'ên's connection with the work Yin-chên cleverly gave all the credit to Emperor Shêng-tsu, and no one dared to dissent from that verdict for fear of being accused of slandering the throne. The "revision" was completed in 1726, and the first edition of the encyclopedia comprising 10,000 *chüan*, plus a table-of-contents in 40 *chüan*, was printed in 1728. Sixty-four sets were officially printed, and perhaps several others which the printers may have sold on their own account. In its final form the encyclopedia seems to have differed but little from Ch'ên's draft. Yin-chên claimed that the "revision" involved several hundred thousand characters, which even if true would constitute less than one per cent of the total number which is estimated to be about one hundred million. A second edition of 1,500 sets was printed from movable leaden type by Major Brothers in Shanghai in the years 1884-88. This smaller and less expensive edition is, however, marred by errors. In 1890 the Tsung-li Yamen obtained permission to reproduce the original edition lithographically. One hundred sets of this third edition were prepared in 1895-98 by the T'ung-wên Shu-chü 同文書局 of Shanghai at a cost of 3,500 taels each. Before preparing this third edition, the original was collated by a group of scholars, and these collation notes (校勘記 *Chiao-k'an chi*), in 24 *chüan*, were appended to the new edition. The Library of Congress has one set of it presented by the Chinese Government in 1908 in recognition of the remission by the United States of a portion of the Boxer Indemnity. An English index to the encyclopedia, with a valuable introduction, was compiled by Lionel Giles, under the title *An Alphabetical Index to the Chinese Encyclopedia, Ch'ên-t'ing* (欽定) *Ku-chin t'u-shu chi-ch'êng*. It was published in London in 1911.

Ch'ên Mêng-lei left a work on the *Classic of Changes*, entitled 周易淺述 *Chou-i ch'ien-shu*, 8 *chüan*. It was written in 1694 and is mentioned in the *Ssü-k'u Catalogue* (see under Chi Yün). Several collections of Ch'ên's literary

works are referred to by bibliographers, namely: 天一道人集 *T'ien-i tao-jên chi*, 100 *chüan*; 日省堂詩文集 *Jih-shêng t'ang shih-wên chi*, 1 *chüan*; 閑止書屋 (堂) 集鈔 *Hsien-chih shu-wu (t'ang) chi-ch'ao*, 2 *chüan*, (printed in 1693?); and 松鶴山房集 *Sung-ho shan-fang chi*, comprising his prose in 20 *chüan* and his verse in 9 *chüan*. Two incomplete copies of the *Sung-ho shan-fang chi* are listed in recent catalogues—one in the Peking National Library (2 *chüan* missing) and another in the Kuo-hsüeh Library at Nanking.

Ch'ên Mêng-lei had two younger brothers, Ch'ên Mêng-hsiung 陳夢熊 and Ch'ên Mêng-p'êng 陳夢鵬, the latter a *hsü-ts'ai* of 1683. One source asserts, perhaps erroneously, that he had a brother named Ch'ên Mêng-ch'iu 陳夢球 (T. 二受 H. 遊龍, a *chin-shih* of 1694), who was a member of the Chinese Plain White Banner. According to the *Jung-ts'un yü-lu*, *hsü-chi* (see under Li Kuang-ti), the last-mentioned belonged to a family which had been forced to become bannermen because of co-operation with Chêng Ch'êng-kung [q. v.].

[3/116/42a; 4/44/15b; 17/1/63a; 34/104/9a; Ch'ên Shou-ch'i [q. v.], *Tso-hai wên-chi* 3/40a; 國朝文匯 *Kuo-ch'ao wên-hui* 甲集, 25/1a; *Fukien t'ung chih* (1922) 列傳文苑清 1/9a, 藝文 64/13b; Tai Tzū 戴梓, 耕煙草堂詩鈔 *Kêng-yen ts'ao-t'ang shih-ch'ao* (in 遼海叢書四集) 1/6b, 2/1b, 4/13a; *Jung-ts'un p'u-lu ho-k'ao* (see under Li Kuang-ti) 上/37a; *Tung-hua lu*, K'ang-hsi 21:1, 61:12; 詞林輯略 *Tz'ü-lin chi-lüeh* 2/18a; *Jung-ts'un yü-lu*, *hsü-chi*, *passim*; 故宮殿本書庫現存目 *Ku-kung tien-pên-shu-k'u hsien-ts'un-mu* 類書, 1a; 史料旬刊 *Shih-liao hsün-k'an*, no. 14, p. 天 515; Giles, 桐鄉縣志 *T'ung-hsiang hsien-chih* (1882) 15/官績 40b; 圖書館學季刊 *T'u-shu-kuan hsüeh chi-k'an*, vol. 2, no. 2 (1928), pp. 235-45; 晚晴簃詩匯 *Wan-ch'ing i shih-hui* 36/28a.]

FANG CHAO-YING

CH'ÊN Ming-hsia 陳名夏 (T. 百史) d. 1654, age 50 (*sui*), Ming-Ch'ing official, was a native of Li-yang, Kiangsu, and a member of the political group known as Fu-shê (see under Chang P'u). In 1643 he passed first in the last metropolitan examination held under the Ming regime. Taking third place in the palace examination, he was appointed a Hanlin compiler, but soon was given the rank of compiler of the first class, with the additional duties of a senior metropolitan censor. When Li Tzū-

ch'êng [q. v.] captured Peking in 1644 Ch'ên was reported to have submitted to this usurper for a time. Hence when he returned to his native district he was listed by the court of the Prince of Fu (see under Chu Yu-sung), then opposed to the Tung-lin and Fu-shê factions, as a disloyal official. He escaped to the north in 1645 and submitted to the Manchus who at once gave him the same rank that he had in the defunct dynasty. Later in the same year he was made a vice-president of the Board of Civil Office and three years later president of the same Board. In 1651 he was promoted to the post of a Grand Secretary.

Although he was accused of bribery and usurpation of power, and was dismissed for a time, he was again made a Grand Secretary in 1653 with the additional rank of president of the Board of Civil Office. Quoted as favoring a return to Ming fashions and customs, and in particular of disapproving the tonsorial regulations imposed on the Chinese by their conquerors, he was accused of treason by Ning Wan-wo [q. v.], another Grand Secretary. Ning also accused him of forming a clique in the government to usurp power, of allowing his son to live lawlessly in Nanking, and of revising imperial decrees without authority. In consequence of Ning's memorial, Ch'ên was tried and sentenced to death by strangulation. His collected works in prose, entitled 石雲居文集 *Shih-yün chü wên-chi*, 15 *chüan*, were printed about 1646. According to the gazetteer of his native place, there is a collection of his works, entitled *Shih-yün chü chi*, 30 *chüan*.

[1/251/3b; 2/79/57a; *Li-yang-hsien chih* (1813) 11/30a; Cha Shên-hsing [q. v.], *Jên-hai-chi*, 上/5a.]

FANG CHAO-YING

CH'ÊN P'êng-nien 陳鵬年 (T. 北溟 and 滄洲) Jan. 10, 1664-1723, Feb. 9, official, was a native of Hsiang-t'an, Hunan. In his youth his family retired to the mountains to avoid disturbances following the revolt of Wu San-kuei [q. v.]. There he engaged in the study of the classics. When the family returned to Hsiang-t'an he took the examinations, finally receiving his *chin-shih* degree in Peking in 1691. Five years later he was appointed magistrate of Hsi-an, Chekiang, and then of Shan-yang, Kiangsu. He achieved a reputation as a model official with the appellation "Ch'ên Ch'ing-t'ien" 陳青天 (Ch'ên of the Clear Sky) because of his

honesty, frugality, and good sense. When he was prefect of Nanking (1703-05) his superior, Ašan (阿山 d. 1714) governor-general of Kiangsu, motivated by jealousy, falsely accused him of bribery in connection with revenue and taxation, and of impropriety in establishing lecture-halls on sites that had previously been utilized for houses of prostitution. Although sentenced to die, he was granted imperial pardon. Convinced of his innocence, the emperor summoned him to Peking where he was placed on the commission to edit the anthology of Sung, Chin, Yüan, and Ming poetry, 四朝詩 *Ssü-ch'ao shih*, which was printed in 1709 in 312 *chüan*.

In 1708 he was appointed prefect of Soochow and in the following year, acting-financial commissioner of Kiangsu. Gali [q. v.], governor-general of Kiangsu, accused him in 1711 of treason for a poem, entitled 虎邱 *Hu-ch'iu*, which he had written concerning a hillock of that name located seven *li* northwest of Soochow. This accusation was likewise disallowed by the emperor who again summoned him to Peking. This time (1719-1722) he served on the editorial board that compiled the phrase dictionary, *Fên-lei tzu chin* (see under Ho Ch'o). Later he was ordered to assist Chang P'êng-ko [q. v.] in a survey of the Grand Canal, and in 1721 was made director-general of Yellow River Conservancy in Honan, which post he held until his death in 1723. He was canonized as K'o-ch'in 恪勤. His collected prose works, 道榮堂文集 *Tao-jung-t'ang wên-chi*, in 6 *chüan*, and his verse, *Tao-jung-t'ang shih* (詩)-*chi* in 10 *chüan*, were printed, together with his *nien-p'u*, in 1762. An edition of his collected works, entitled *Ch'ên K'o-ch'in chi*, in 39 *chüan*, is listed in the *Imperial Catalogue* (see under Chi Yün). A treatise on public administration, 歷仕政略 *Li shih chêng lüeh*, in 1 *chüan*, and rules and regulations for river conservancy, 河工條約 *Ho-kung t'iao-yüeh*, also in 1 *chüan*, were both written shortly before his death.

[1/283/6b; 3/164/1a; 23/16/1a; 湖南文徵 *Hunan wên-chêng* 32/1, 61/59; *Ssü-k'u* (see under Chi Yün) 184/2b; *Hsiang-t'an-hsien chih* (1889) *chüan* 8, sec. 4/81a.]

C. P. WONG

CH'EN Shih-kuan 陳世倌 (T. 秉之 H. 蓮字), Nov. 15, 1680-1758, May 21, official, was a native of Hai-ning, Chekiang. He received his *chin-shih* degree in 1703 and became a compiler

in the Hanlin Academy (1706). Thereafter, until 1722, he filled various posts in the Hanlin Academy, serving concurrently as provincial examiner in Kwangtung (1714) and as commissioner of education of Shun-t'ien (1720-22). In 1724 he was appointed sub-chancellor of the Grand Secretariat, and later in the same year, governor of Shantung. In 1727 he was placed in charge of conservancy work in Kiangnan. Accused of dilatoriness in the performance of his duties, he was dismissed (1729) and was ordered to supervise the reparation of the Temple of Confucius at Ch'ü-fu, Shantung. In 1732 he returned to his native place, Hai-ning, and devoted himself to study. When he resumed official life he was made senior vice-president of the Censorate (1736-37, 1739-40), superintendent of government Granaries (1737-38), senior vice-president of the Board of Revenue (1738-39), and president of the Board of Works (1740-41). In 1741 he was promoted to be Grand Secretary. Early in 1749 he was once more dismissed for an error he is alleged to have made in an official communication, but was pardoned, and in 1751 was reinstated in his post as Grand Secretary. In the following years he served twice as director-general of the metropolitan military examination (1752, 1754). In 1757 he was permitted to retire and was honored with the title of Grand Tutor of the Heir Apparent. He died in the capital and was canonized as Wên-ch'in 文勤. He was known as a man of great industry and discretion, and is said to have been frugal and abstemious in his diet. His collected works are said to have the title 嘉惠堂集 *Chia-hui t'ang chi*.

Ch'ên Shih-kuan came from the famous Ch'ên family of Hai-ning—a family that produced, from the sixteenth to the nineteenth centuries inclusive, thirty-one *chin-shih*, one hundred and three *chü-jên*, seventy-four senior licentiates, and about one thousand *hsiu-ts'ai* and students of the Imperial Academy. Three became Grand Secretaries, thirteen were officials above the third rank, more than three hundred stood below the third rank, and thirteen were given a place in the national biographical records. The ancestor of this illustrious family was Kao Liang 高諒 (H. 東園) who in the early Ming period married a daughter of the Ch'ên family and later adopted his wife's family name. One of his descendants, Ch'ên Yü-hsiang 陳興相 (T. 卜野 H. 虛舟, 1545-1628), became a *chin-shih* in 1577, and this branch of the family

produced most of the noted officials. Ch'ên Yü-hsiang's grandson, Ch'ên Chih-lin 陳之遴 (T. 彥升 H. 素庵, 1605-1666), was a *chin-shih* of 1637 and the first one of the family to surrender to the Ch'ing dynasty. He rose to be a Grand Secretary (1652-53, 1655-56), and his wife, Hsü Ts'an 徐燦 (T. 明霞 H. 湘蘋, 紫管), was a poetess. A great-grandson of Ch'ên Yü-hsiang, Ch'ên Yüan-lung 陳元龍 (T. 廣陵 H. 乾齋, posthumous name 文簡, 1652-1736), was a *chin-shih* of 1685 and was the second member of the family to become a Grand Secretary (1729-33). Ch'ên Yüan-lung was also a calligrapher and a poet. His collection of poems, entitled 愛日堂詩集 *Ai-jih t'ang shih-chi*, 27 *chüan*, was printed in 1736. He was the compiler of a classified encyclopedia, 格致鏡原 *Ko-chih ching-yüan*, 100 *chüan*, printed from 1717 to 1735, which covers a wide range of subjects in the arts and sciences.

Ch'ên Shih-kuan's father, Ch'ên Hsien 陳詵 (T. 叔大 H. 實齋, posthumous name 清恪, 1642-1722), was a *chü-jên* of 1672 who served as president of the Board of Ceremonies (1713-19). The third son of Ch'ên Hsien, Ch'ên Shih-jên 陳世仁 (T. 元之 H. 煥吾, 1676-1722), a *chin-shih* of 1715 and a corrector in the Hanlin Academy, was a mathematician whose work 少廣補遺 *Shao-kuang pu-i*, 1 *chüan*, was copied into the *Ssü-h'u* (see under Chi Yün) Library. He is credited with another work on mathematics, 方程申論 *Fang-ch'êng shên-lun*, 6 *chüan*. Ch'ên Shih-jên's wife, Yang Shou-hsien 楊守閑 (T. 禮持), was a poetess, and his grandson, Ch'ên Yung-fu 陳用敷 (T. 正誼 H. 錫民, d. 1800), *chin-shih* of 1760, served as governor of Kweichow (1785, 1795), of Anhwei (1787-90, 1794, 1799), of Kwangsi (1790-94), and of Hupeh (1794-95). In 1789 Ch'ên Yung-fu was deprived of his rank (remaining, however, as governor of Anhwei on probation) for failure to report a book that was regarded as seditious.

There is a legend to the effect that Emperor Kao-tsung was born into the Ch'ên family—that he was, in fact, a son of Ch'ên Hsien. This son is alleged to have been secretly adopted as an infant into the imperial family in exchange for a daughter of the imperial household. Those who defend this legend so account for the many members of the Ch'ên family who were granted imperial recognition. They assert, too, that Emperor Kao-tsung was himself aware of his ancestry, and that the visits he paid to the garden of the Ch'ên family, An-lan yüan 安瀾園, in

Hai-ning, were for the purpose of paying respects to his ancestors.

[1/309/2a, 280/6a, 295/12b; 3/16/1a; 62/6a, 12/37a; 4/26/1a, 20/30a; 26/1/35b; *Hai-ning chou-chih* (1776); *Hai-ning chou-chih kao* (1921); *Hai-ning hsien-chih* (1765); Ch'ien T'ai-chi [q. v.], *Hai-ch'ang pei-chih* (1846); 硃批諭旨 *Chu-p'i yü-chih*, for memorials of Ch'ên Shih-kuan; Ch'ên Ch'i-yüan 陳其元, 庸閒齋筆記 *Yung-hsien chai pi-chi*, *chüan* 1; 海寧渤海陳氏宗譜 *Hai-ning Po-hai Ch'ên-shih tsung-p'u* (1882).]

LI MAN-KUEI

CH'ÊN Shou-ch'i 陳壽祺 (T. 恭甫 H. 梅修, 左海, 隱屏山人), Apr. 1, 1771-1834, Mar. 29, scholar, was a native of Foochow, Fukien. His grandfather, Ch'ên Ch'i-lung 陳起龍 (T. 武桓, 1725-1804), was a scholar. His father, Ch'ên Ho-shu 陳鶴書 (T. 錫三, 1746-1810), was a teacher in many academies of Fukien province. At the age of fifteen (*sui*) Ch'ên Shou-ch'i studied the classics under Mêng Ch'ao-jan [q. v.] who admired him and praised him as a future scholar. Taking his *chin-shih* degree in 1799, Ch'ên entered the Hanlin Academy as a bachelor and later was made a compiler. He became an intimate friend of Chang Hui-yen, Wang Yin-chih [qq. v.], Wu Tzû (see under Wu Hsi-ch'i), Pao Kuei-hsing 鮑桂星 (T. 雙五, 覺生 1764-1825), and other eminent contemporaries. When in 1801 he returned to Foochow to visit his parents he was invited by Juan Yüan [q. v.], governor-general of Chekiang province, to teach in the Fu-wên Academy (see under Ch'i Shao-nan) and the Ku-ching Ching-shê (see under Juan Yüan) in Hangchow. There he helped Juan compile a coastal gazetteer of the Hai-ning district, entitled 海塘志 *Hai-t'ang chih*, and a thesaurus of classical phrases, entitled 經郭 *Ching-fu*, which was never completed. In the winter of 1803 he went to Peking and in the following year served as assistant provincial examiner for Kwangtung, and for Honan (1807). In 1810 at the age of forty (*sui*) he retired, owing to his father's death, and refused thereafter to resume his official career. For ten years he lived the life of a teacher in the Ch'ing-yüan Academy 清源書院 at Ch'üan-chou. He purchased land to support the Academy, and established regulations that encouraged hard study. His mother died in 1822. In the following year and for eleven years thereafter he was a teacher in the Ao-fêng Academy 鰲峰書院 at Foochow. At the same time he

sponsored many types of social relief such as the establishment of soup-kitchens for the poor and an asylum for widows. He also repaired the Temple of Confucius and the examination halls. In 1824 he recommended that the tablet of Huang Tao-chou [q. v.] be entered in the Temple of Confucius and in the following year his request was granted. He also published, about the year 1830, the complete works of Huang Tao-chou, entitled *Huang Chung-tuan kung ch'üan-chi* (see under Huang Tao-chou), in 50 *chüan*, with a *nien-p'u* of Huang compiled by himself. He was chief editor of the general gazetter of Fukien, *福建通志 Fukien t'ung-chih*, which was published in 1868 in 278 *chüan* with supplements, and died shortly after the work was completed. His library of more than 80,000 *chüan* he left to his son, Ch'ên Ch'iao-ts'ung 陳喬縱 (T. 樹滋, 樸園, 1809-1869), who edited many of his father's writings. Ch'ên Ch'iao-ts'ung took his *chü-jên* degree in 1825 at the age of seventeen (*sui*), but failed to qualify for a higher degree. During the years 1844-69 he was magistrate of various districts and prefectures in Kiangsi and died at Fu-chou (撫州), his last official post in that province.

During his sojourn in Peking Ch'ên Shou-ch'i developed an interest in one of the purposes of the School of Han Learning (see under Ku Yen-wu), namely, the restoration of ancient texts to the condition they were in before their alleged corruption by the Han scholars. Preliminary to this task, he produced the *尚書大傳定本 Shang-shu ta-chuan ting-pên*, in 5 *chüan*, in which he attempted to reconstruct the *Shang-shu ta-chuan*, a work of the first century B. C. which had been annotated by Chêng Hsüan (see under Chang Êr-ch'i), but which was lost after the Sung period. His *洪範五行傳輯本 Hung-fan wu-hsing chuan chi-pên*, in 3 *chüan*, is a collection of extant fragments from a lost Han work, *Hung-fan wu-hsing chuan*, by means of which he hoped, as in the case of the former, to throw new light on the *Classic of History*. In a work entitled *五經異義疏證 Wu-ching i-i shu-chêng*, printed in 1813, in 3 *chüan*, he almost completely restored the *Wu-ching i-i*, a study of the texts of the *Five Classics* made by Hsü Shên (see under Tuan Yü-ts'ai) but which, like the two above-mentioned works have also been lost since the Sung period.

Studies on the *Odes*, begun by Ch'ên Shou-ch'i, were carried to completion by Ch'ên Ch'iao-ts'ung. By 1826 the latter had concluded a critical study in 4 *chüan* of the Mao (毛) text

of the *Odes*, which he entitled *毛詩鄭箋改字說 Mao shih Chêng chien kai-tzu shuo* and in which he reached the conclusion that the so-called Mao text had been revised and emended by Chêng Hsüan. After the death of his father, Ch'ên Ch'iao-ts'ung brought to completion the following three studies of the Ch'i (齊), Lu (魯) and Han (韓) texts of the *Odes* from fragments preserved since their disappearance about the fifth century A. D.: *魯詩遺說考 Lu-shih i-shuo k'ao*, completed in 1840, in 5 *chüan*; *Han-shih i-shuo k'ao*, completed in 1840, in 5 *chüan*; and *Ch'i-shih i-shuo k'ao*, completed in 1842 in 4 *chüan*. His conclusions are summarized in the *Lu, Ch'i, Han, Mao ssü-chia shih i-wên k'ao* (四家詩異文考), completed in 5 *chüan* in 1843. By 1846 he had brought together extant fragments from the ancient apocryphal work on the *Odes*, known as *詩緯 Shih-wei*, which, being proscribed after the Sung dynasty, had for the most part disappeared. These fragments he published under the title *Shih-wei shu-chêng* (疏證), in 4 *chüan*. In a work entitled *今文尚書遺說考 Chin-wên shang-shu i-shuo k'ao*, 32 *chüan*, he collated the recognized *chin-wên* *今文* texts of the *Classic of History*, and so brought together in one work most of the conclusions of the critical scholars of the preceding two centuries. The collected works of Ch'ên Shou-ch'i, containing ten items, first appeared under the title *左海全集 Tso-hai ch'üan-chi*. Ten other items by Ch'ên Ch'iao-ts'ung were later added and these usually appear under the title *小琅嬛館叢書 Hsiao lang-hsüan kuan ts'ung-shu*. The original printing-blocks of both collections were destroyed during the Taiping Rebellion, but the work was reprinted in Foo-chow in 1882. Another collection of sixteen items has the title *侯官陳氏所著書 Hou-kuan Ch'ên-shih so-chu shu*, which included a collection of prose works by Ch'ên Shou-ch'i, entitled *Tso-hai wên-chi* (文集), in 10 *chüan*, and his collected verse, *絳跼草堂詩集 Chiang-fu ts'ao-t'ang shih-chi*, in 6 *chüan*. Most of the classical studies of both father and son were reproduced in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan) and its continuation.

[1/488/5a; 2/60/15b; 4/51/13a; 5/74/22b; 閩賢事略初稿 *Min-hsien shih-lieh ch'u kao* (1935) pp. 190-195; *清華週刊 Ch'ing-hua Weekly* vol. XXVI, no. 5 (1926); *Tso-hai wên-chi*, 1/1a, 9/12a, 10/23a, 26a; *Fukien t'ung-chih* (1922), *Julin-chuan* 5/24b, 26b, *I-wên-chih*, *ts'ung-shu* 4b;

Wu Shou-li 吳守禮, 陳恭甫先生父子年譜
Ch'ên Kung-fu hsien-shêng fu-tzŭ-nien-p'u (1937)]

Y. M. CHIN
HIROMU MOMOSE

CH'ÊN Shu 陳書 (H. 上元弟子, 南樓老人), Mar. 13, 1660–1736, April 17, painter of landscapes and flowers, was a native of Chia-hsing (Kashing), Chekiang, where her family had resided since the twelfth century. When she was young she studied the classics and literature and was taught to paint. She became the second wife of Ch'ien Lun-kuang 錢綸光 (T. 廉江, 1655–1718) of the same district, and the mother of three sons and one daughter. These children received their early training from her because her husband was much of the time with his father, Ch'ien Jui-chêng 錢瑞徵 (T. 鶴庵, 1620–1702, *chŭ-jên* of 1663), at Ch'ü-chou, Chekiang, where the latter served as director of the district school (1686–97). She managed the affairs of her family with vigor and understanding and sometimes solved difficult problems relating to her husband's clan. At the same time she supplemented the family income by the sale of her own paintings.

The children of Ch'ên Shu had the advantage of a sound classical training. Her eldest son, Ch'ien Ch'ên-ch'ün [q. v.], the most illustrious of the three brothers, was an eminent poet and official. He became a *chin-shih* and a member of the Hanlin Academy in 1721, and later served as director of education of the Peking Metropolitan Area (1735–36, 1738–42), and as vice-president of the Board of Punishments (1742–52). While her son served as an official in Peking, Ch'ên Shu went twice to the capital to live with him there, the first occasion being in 1722–25 when she visited many famous places in and about Peking. Early in 1735, while she was living at Kashing, she received presents of ginseng and silk from Emperor Shih-tsung, in consideration of her son's service to the nation. In addition, the emperor granted that son several months' leave to visit his mother who was then seventy-six *sui* and not very strong. But regarding her son's work as a public official more important than her own comfort, she came to Peking in October where she died the following spring. Her remains were taken to Chia-hsing and were interred there in 1737.

About thirty-five paintings by Ch'ên Shu are listed in J. C. Ferguson's 歷代著錄畫目 *Li-tai chu-lu hua-mu* (1933). Of these, twenty-three are listed in the imperial catalogues of paintings

and examples of calligraphy. Emperor Kao-tsung highly praised her skill and composed several poems to be inscribed on the paintings by her in the palace collection. Though Ch'ên Shu excelled in landscape and flowers, she sometimes painted human figures. She also wrote poems of which a collection, entitled 復庵詩稿 *Fu-an shih-kao*, 3 *chüan*, was edited, but was apparently not printed.

Several painters profited by the teachings of Ch'ên Shu. One was her youngest son, Ch'ien Chieh 錢界 (T. 主恆 H. 晴村, 曉村, 1691–1758), and another was her great-grandnephew, Ch'ien Tsai [q. v.]. The former was a magistrate and sub-prefect in Hupeh, and the latter, a *chin-shih* of 1752 and a vice-president of the Board of Ceremonies (1780–83). A third pupil, equally famous, was Chang Kêng 張庚 (T. 浦山 H. 瓜田逸史, 白苧村桑者, 彌伽居士, 公之千, 1685–1760), who wrote several works on the history of painting in the Ch'ing period. One of his works, entitled 國朝畫徵錄 *Kuo-ch'ao hua chêng lu*, 3 *chüan*, printed in 1739, with an appendix of 2 *chüan*, contains accounts of about 465 painters.

[1/513/5a; 3/媛4/36b; 4/149/7a; 19/癸下/19b; 21/2/29a; Ch'ien Ch'ên-ch'ün, *Hsiang-shu-chai wên-chi* 26/6a; 4/140/9b; 19/丙下/1a; Yü Shao-sung, *Shu-hua shu-lu chieh-t'i* (see bibl. under An Ch'ü)]

M. J. GATES

CH'ÊN Ta-shou 陳大受 (T. 占咸 H. 可齋), Aug. 15, 1702–1751, Oct. 9, official, was a native of Ch'í-yang, Hunan. In 1729 he took his *chŭ-jên* degree in Peking, and four years later became a *chin-shih*, with appointment as bachelor of the Hanlin Academy. In 1736 he was made a compiler. A year later Emperor Kao-tsung ordered that all members of the Hanlin Academy and of the Supervisorate of Education should be examined regularly by himself personally—the first such examination being held in that year. Ch'ên was graded the highest of all the competitors and was given the unusual promotion to sub-reader of the Academy. Thereafter he was quickly elevated through various offices until in 1738 he became a sub-chancellor of the Grand Secretariat. In 1739 he was made junior vice-president of the Board of Civil Offices, and late in the same year was appointed governor of Anhwei. From 1741 to 1746 he served as governor of Kiangsu, and from 1746 to 1747 as governor of Fukien. As gover-

nor of these provinces he performed his duties to the satisfaction of Emperor Kao-tsung who in 1747 gave him the title of Junior Guardian of the Heir Apparent. In the same year (1747) Ch'ên was recalled to Peking and was promoted to president of the Board of War. In 1748 he was transferred to the Board of Civil Offices and served concurrently as Associate Grand Secretary and Grand Councilor. In 1749 he was given the higher title of Grand Tutor of the Heir Apparent and for several months in that year he served as acting governor-general of Chihli. After recovering from an illness he was appointed, early in 1750, governor-general of Kwangtung. He died a year later and was posthumously given the name Wên-su 文肅 and his memory was celebrated in the Temple of Eminent Statesmen.

The second son of Ch'ên Ta-shou, named Ch'ên Hui-tsu 陳輝祖 (T. 孝蘊 H. 雨亭, 1732-1783), was in 1751 given the rank of an honorary licentiate and four years later was made an assistant department director in the Board of Revenue. Promoted through various offices, he served as governor of Kwangsi (1769-71), of Hupeh (1771-79), of Honan (1779), and as governor-general of Fukien and Chekiang (1781-82). In 1781 he was ordered to arrest Wang Tan-wang 王賈望 (d. 1781), former financial commissioner of Kansu (1774-77) and governor of Chekiang (1777-80), who was accused of having misappropriated about a million taels from famine relief funds and from funds paid by those who sought the title of *chien-shêng* 監生, or student of the Imperial Academy. Involved with Wang were more than a hundred former officials in Kansu, among whom were Ch'ên Yen-tsu 陳嚴祖 (1743-1782), a brother of Ch'ên Hui-tsu, and fourth son of Ch'ên Ta-shou, and Min Yüan-yüan 閔鵷元, a brother of Min Ê-yüan 閔鶚元 (T. 少儀 H. 峙庭, 1720-1797), then governor of Kiangsu. Ch'ên Yen-tsu, Min Yüan-yüan and some fifty others were executed. Emperor Kao-tsung reprimanded Ch'ên Hui-tsu for failure to report on the corrupt conduct of his brother, but allowed him to remain in office and to conduct the confiscation of Wang Tan-wang's estate in Chekiang. When Wang's assets were forwarded to Peking, early in 1782, it was discovered that some gold ingots had been exchanged for silver and that many pieces of jade and other precious stones had been replaced by articles of inferior quality. In October Ch'ên Hui-tsu was cashiered and was tried for appropriating some con-

fiscated articles. Early in 1783 he was taken to Peking and was sentenced to imprisonment awaiting execution. In March 1783, when it was reported that he had failed to memorialize about several serious local disturbances and about deficits in the provincial treasuries of Chekiang and Fukien, he was ordered to commit suicide. In 1788 an edict was issued blaming him posthumously for uncorrected abuses in his administration of Hupeh. One of his sons was ordered to be banished to Ili and the others were barred from official posts. There is little doubt that Ch'ên Hui-tsu had engaged in corrupt practices, but from the way his trials were conducted, and from the wording of the edicts, it seems that the powerful minister, Ho-shên [q. v.] was responsible for pressing the case to the end. At any rate, a part of the confiscated property of Wang Tan-wang was later found in the possession of Ho-shên, who also had one of Wang's concubines. If Ho-shên had not been in power it is improbable that provincial officials like Wang and Ch'ên Hui-tsu would have gone to such extremes.

The third son of Ch'ên Ta-shou, named Ch'ên Shêng-tsu 陳繩祖 (T. 孝祐 H. 絙橋, 1733-1784), served as grain intendant of Kwangtung from 1778 to 1781 and then retired. His collected poems, entitled 素園集 *Su-yüan chi*, were never printed and probably are lost. One of the latter's granddaughters was the mother of Shên Kuei-fên 沈桂芬 (T. 經筵, 1817-1881, January), who was Associate Grand Secretary (1875-81) and Grand Councilor (1867-81). One of Ch'ên Shêng-tsu's twenty-four great-grandsons was Ch'ên Wên-lu 陳文騷 (T. 仲英 H. 壽民), a *chin-shih* of 1874 and a Hanlin compiler who later served as prefect of Hangchow and other prefectures in Taiwan and Anhwei.

In 1890 Ch'ên Wên-lu edited a collection of articles about members of his family, entitled 陳氏清芬錄 *Ch'ên-shih ch'ing-fên lu*, 2 *chüan*, which was printed early in 1891, together with the following works: a chronological biography of Ch'ên Ta-shou, written by Ch'ên Hui-tsu, entitled *Ch'ên Wên-su kung nien-p'u* (年譜); and a collection of works by Ch'ên Ta-shou, entitled *Ch'ên Wên-su kung i-chi* (遺集), in 1 *chüan*. As more of Ch'ên Ta-shou's works came to light, Ch'ên Wên-lu supplemented the *Ch'ên Wên-su kung i-chi*—once in 1895 and again in 1900, bringing it finally to 2 *chüan*.

[*Nien-p'u* (see above); 1/313/5a; 2/18/34b; 3/25/1a, 補錄; 4/26/14b; 33/55/1b; (see bibliography under Ho-shên).]

FANG CHAO-YING

CH'ÊN T'ing-ching 陳廷敬 (T. 子端 H. 說巖 and 午亭), 1639-1712, May, official, was a native of Tsê-chou, Shansi. His name was originally Ch'ên Ching, but when he took his *chin-shih* degree in 1658, it was found that another successful competitor bore exactly the same name. Consequently Emperor Shih-tsu added the vocable "T'ing" in order to differentiate the two. After filling various posts in the government, Ch'ên T'ing-ching was in 1676 appointed sub-chancellor of the Grand Secretariat. Soon thereafter he became chancellor of the Hanlin Academy and served, together with Chang Ying [q. v.], in the Hung-tê tien 弘德殿. In 1678 he was ordered to serve in the Imperial Study (see under Chang Ying), but soon returned home to observe the period of mourning for his mother who died in that year. Appointed chief-examiner of the metropolitan examination in 1682, he was charged in the same year with the compilation of the music for court festivals and gatherings. In 1684 he had control of the mint under the Board of Revenue, and in that capacity memorialized the throne recommending a decrease in the weight of copper coins and the opening of copper mines to private operation in order that the price of the metal would not be higher than the coins and thus encourage the practice of melting down currency. This recommendation was sanctioned and carried out as he proposed. Made senior-president of the Censorate in 1684, he two years later became president of the Board of Works, and a director of the Historiographical Board which produced the history of the Ming Dynasty (*Ming-shih*). He became a director of this same Board again in 1694, and had to do also with several other literary projects sponsored by the government.

When the governor of Hupeh, Chang Ch'ien 張汧 (T. 蕙榮 H. 壺陽 a *chin-shih* of 1646) became involved in 1688 in a bribery case, Ch'ên T'ing-ching, being a relative of the accused, retired. Two years later he was recalled, but before long had to relinquish his post for a period of mourning. In 1703 he was made Grand Secretary of the Wên-yüan ko 文淵閣 and in 1705 accompanied Emperor Shêng-tsu on the latter's fifth tour of the South. Although granted leave to retire on grounds of ill-health in 1710, the death of one Grand Secretary, Chang Yü-shu, and the absence of another, Li Kuang-ti [qq. v.], on sick leave made it necessary to recall him immediately to look after governmental affairs. He died at his post in 1712 and was canonized as Wên-chên 文貞. His literary collection,

午亭文編 *Wu-t'ing wên-pien* in 50 *chüan*, was first printed in 1708 in the facsimile calligraphy of Lin Chi [q. v.]. A supplement to it, entitled *Wu-t'ing shan-jên ti-er-chi* (山人第二集), 3 *chüan*, was printed later. Ch'ên T'ing-ching had three sons: Ch'ên Ch'ien-chi 陳謙吉, for a time sub-prefect of Huai-an-fu, Kiangsu; Ch'ên Yü-p'êng 陳豫朋 (T. 堯愷 H. 濂村, *chin-shih* of 1694); and Ch'ên Chuang-li 陳壯履 (T. 禮叔 H. 幼安, 潛安, *chin-shih* of 1697).

[1/273/5b; 3/7/8a; *Tsê-chou-fu chih* (1783) 36/33b; *Shansi t'ung-chih* (1734) 122/37b; *Ssü-k'u* (see under Chi Yün) 173/4b, 182/6a.]

TU LIEN-CHÊ

CH'ÊN Tzû-chuang 陳子壯 (T. 集生, H. 秋濤, 雲淙), d. Dec. 1, 1647, age 52 (*sui*), Ming loyalist, was a native of Nan-hai, Kwangtung. After passing the *chin-shih* examination with high honors in 1619, he was appointed a Hanlin compiler. In 1621 he was sent by the emperor to sacrifice to the God of the South Seas in Canton, and after his return to the capital was ordered to serve in the Historiographical Board. Three years later (1624) he supervised the provincial examination in Chekiang. Owing to his strong opposition to Wei Chung-hsien [q. v.] his name was listed among the Tung-lin party. In 1625 he was dismissed from office together with his father, Ch'ên Hsi-ch'ang 陳熙昌 (T. 當時 H. 果庵, *chin-shih* of 1616), when the latter memorialized against the eunuch rule. At the beginning of the Ch'ung-chên reign-period (1628-1644) Ch'ên Tzû-chuang was recalled and was made (1631) concurrently supervisor of instruction and reader in the Hanlin Academy. Two years later (1633) he was made junior vice-president of the Board of Ceremonies and was soon promoted to senior vice-president of the same Board, and a diarist. Owing to his opposition to the appointment of members of the royal family to high government offices, he was bitterly attacked by the Prince of T'ang (see under Chu Yü-chien) and was again dismissed. After a period of retirement he was reinstated (1642) in his former post, but before he could set out for the north, Peking fell (1644). When the Prince of Fu (see under Chu Yu-sung) was proclaimed emperor Ch'ên was made president of the Board of Ceremonies. He went to Nanking early in 1645 to take up his post and soon afterward was given two additional offices, namely, chief supervisor of instruction, and reader in the Hanlin-Academy.

On June 8th Nanking fell to the Manchu

troops and Ch'ên fled in disguise to Kwangtung where he learned of his appointment by the Prince of T'ang in Fukien as Grand Secretary of the Tung-ko (東閣), but declined the offer. After the capture of the Prince of T'ang (October 6, 1646), a new court was established at Chao-ch'ing, Kwangtung, headed by Chu Yu-lang [q. v.] who appointed Ch'ên (December 24, 1646) concurrently Grand Secretary of the Chung-chi tien 中極殿, president of the Board of War, and supervisor of military affairs of five provinces. But the appointment did not reach Ch'ên until some five months later (April 1647). Meanwhile Canton was taken (January 20, 1647) by the Manchu troops under Li Ch'êng-tung [q. v.], and Ch'ên fled to Chiu-chiang, a commercial town southwest of Nan-hai, where Ch'ên organized (July 29, 1647) an army which he called the Han-wei Troops 漢威營. He and Ch'ên Pang-yen (see under Ch'ên Kung-yin) and Chang Chia-yü 張家玉 (T. 子元, 玄子, 芷園, d. Nov. 6, 1647, age 33 *sui*) attempted several times to dislodge the Ch'ing forces from Canton, but failed. On November 25, 1647 he was captured and six days later was executed. By the Ming court he was given (1648) the posthumous name Wên-chung 文忠.

Ch'ên Tzū-chuang left the following works: 練要堂前集 *Lien-yao t'ang ch'ien-chi*, in 6 *chüan*; *Lien-yao t'ang hou* (後) *chi*, in 5 *chüan*; 經制考略 *Ching-chih k'ao-lüeh*, in 8 *chüan*; and 昭代經濟言 *Chao-tai ching-chi yen*, in 14 *chüan*, a collection of essays by Ming writers, printed in 1626.

[M.1/278/17b; M.36/5/1a; M.40/74/22b; M.41/6/21b, 13/28b, 14/32b, 35a; M.59/29/1a; M.64/辛7/7b; *National Sun Yat-sen University Monthly* (1935) vol. 3, no. 3; Chang Po-chên 張伯楨, *Chang Chia-yü chuan* (傳), in 滄海叢書 *Ts'ang-hai ts'ung-shu*, 4th series (1935).]

J. C. YANG

CH'ÊN Tzū-lung 陳子龍 (T. 臥子, 懋中 H. 軼符, after 1645 大樽; monastic name 信衷, T. 瓢粟 H. 穎川明逸), July 12, 1608–1647, June 15, Ming author and patriot, was a native of Hua-t'ing (present Sung-chiang), Kiangsu. He wrote poetry and prose in the style required in the examinations (*ku-wên*), being particularly adept in the *p'ien-t'i*, 駢體, or paired sentence style. He was a member of the politico-literary society, Fu-shê (see under Chang P'ü), and of a smaller local group, Chi-shê 幾社. A *chin-shih* of 1637, he was on his way to the post of police

magistrate, of Hui-chou, Kwangtung, when his step-mother died. During the three years of mourning at home he studied in various fields. In 1638 he and two associates compiled the 皇明經世文編 *Huang-Ming ching-shih wên-pien*, in 503 *chüan*, a collection of essays and memorials to emperors of the Ming dynasty concerning political and economic problems. In the following year (1639), while this was being printed, he edited Hsü Kuang-ch'i's [q. v.] 農政全書 *Nung-chêng ch'üan-shu*, a comprehensive work in 60 *chüan* on agricultural science, from original manuscripts entrusted to him in 1635 by Hsü's second grandson, Hsü Êr-chüeh (爵, see under Hsü Kuang-ch'i). The book was printed by two local officials and in 1643 was presented to the throne by the third grandson, Hsü Êr-tou (see under Hsü Kuang-ch'i), who was awarded the post of a secretary in the Grand Secretariat. This work served as the basis for the compilation, by imperial order, of the work on agriculture, 授時通考 *Shou-shih t'ung-k'ao*, in 78 *chüan*, completed in 1742. Believing the original edition of the *Nung-chêng ch'üan-shu* to be too long, Ch'ên revised and contracted it to 46 *chüan*.

In 1640 Ch'ên Tzū-lung was appointed police magistrate of Shao-hsing, Chekiang. There he carried on some social relief work and patronized such literary men as P'êng Sun-i [q. v.], and the so-called Ten Poets of Hangchow (西冷十子). For his services in quelling a local uprising, early in 1644, he was named a supervising censor and sent to Chekiang to inspect the military defenses of the province. Before he assumed office, however, Peking fell and he went to serve the Prince of Fu (see under Chu Yu-sung) at Nanking. As his aggressive military program was ignored by the prince, and his agitation for reform in the court was unpalatable to Ma Shih-ying [q. v.], he resigned. In 1645 he undertook the defense of his native Sung-chiang against the Manchu invaders and was given posts by the Ming courts, both of the Prince of Lu (see under Chu I-hai) and of the Prince of T'ang (see under Chu Yü-chien). When the city fell (September 22, 1645), he fled to the mountains and disguised himself as a Buddhist priest. Then he lived with his ninety-year-old grandmother in the home of a disciple until she died the following spring. At this time Wu Yang 吳易 (or I 易 T. 日生), who had been defeated by the Manchus in the previous year, rallied his scattered forces east of Lake T'ai-hu, near Soochow, gained several victories and was made Earl of

Ch'ang-hsing (長興伯) by the Prince of Lu. Ch'ên Tzū-lung joined Wu's army, was given a minor title, and managed to escape when the army collapsed. In 1647, along with many other scholars whom the Manchus wanted to get rid of, he was charged with complicity in a rebellious plot. He fled to Chia-ting, was arrested, but jumped from the boat on which he was confined and drowned himself. In 1776 he was given the posthumous name, Chung-yü 忠裕.

Besides the works already mentioned Ch'ên Tzū-lung compiled the 明詩選 *Ming-shih hsüan*, 13 *chüan*, a critical anthology of Ming poetry. His own writings were collected by Wang Ch'ang [q. v.], under the title *Ch'ên Chung-yü kung ch'üan-chi* (公全集), 29 *chüan*, printed in 1803. This includes an autobiographical *nien-p'u*, with a supplement for the years 1645-47 by his disciple, Wang Yün 王澐 (T. 勝時, 1619-ca. 1693), and a portrait.

[M.1/277/12b; M.35/18/48a; M.40/75/2a; M.41/3/25a, 6/42a, 10/41a, 14/23b; M.55/1/7b; M.59/44/1a; *Sung-chiang-fu chih* (1884), 55/48a; *Hua-t'ing hsien chih* (1884) 15/32a; *Ssü-k'u* (see under Chi Yün), 102/2b, 3a.]

EARL SWISHER

CH'ÊN Wei-sung 陳維崧 (T. 其年 and 迦陵), Jan. 3, 1626-1682, June 12, writer, was a son of Ch'ên Chên-hui [q. v.] and a native of I-hsing, Kiangsu. He received a good education in accordance with the family tradition, and at an early age was introduced by his father to well-known scholars of the time. Notwithstanding repeated failure from the age of sixteen to fifty-three [*su*] to pass the civil service examinations, his literary ability was highly esteemed and widely recognized. He was a master of various types of composition, including the parallel or antithetical prose style in four or six characters, called *p'ien-li* 駢儷, and the poetic form known as *tz'ü* (詞), consisting of irregular lines disposed according to fixed patterns. Wherever he went scholars and high officials welcomed him and arranged gatherings of literary men. A contemporary, Wang Wan [q. v.], once remarked that in the *p'ien-li* style Ch'ên ranked higher than anyone in the preceding seven centuries, or since the T'ang dynasty. In 1679 he passed the special examination known as *po-hsüeh hung-tz'ü*, was made a corrector in the Hanlin Academy, and was delegated to assist in the compilation

of the official Ming history (*Ming-shih*), a post he held until his death.

The works of Ch'ên Wei-sung, entitled collectively, 陳迦陵集 *Ch'ên Chia-ling chi*, were printed by his fourth brother, Ch'ên Tsung-shih (see under Ch'ên Chên-hui). This collection included: his prose, 文集 *wên-chi*, 6 *chüan*; his writings in the *p'ien-li* style, 儷體文集 *li-t'i wên-chi*, 12 *chüan*; his poems, 詩集 *shih-chi*, 8 *chüan*; and his poems in irregular meter, *tz'ü-chi*, 30 *chüan*. The first three items were printed in the years 1686-87, and the last in the year 1689. In 1721 there was printed a collection of his poems under the title 湖海樓詩稿 *Hu-hai lou shih-kao*, 10 *chüan*. Another edition of his collected works, entitled *Hu-hai lou chi*, printed in 1795, contains his poems in 20 + 1 *chüan*, his *tz'ü* in 20 *chüan*, his prose in 6 *chüan*, and his *p'ien-li* in 12 *chüan*.

Ch'ên Wei-sung owed much of his early fame in literature to his father's most intimate friend, Mao Hsiang [q. v.], for he lived many years in Mao's home at Ju-kao, studying and writing. Mao maintained a troupe of boy actors, among them a certain Hsü Tzū-yün 徐紫雲 (1644-1675) who was both talented and handsome. When Ch'ên disclosed his admiration for this actor, Mao generously placed the youth in his custody; and owing to Ch'ên's verses eulogizing his acting Hsü Tzū-yün became famous in Chinese literature. A collection of poems and short items, all dealing with this actor and written by various authors, was compiled by a modern descendant of Mao Hsiang, named Mao Kuang-shêng (see under Mao Hsiang), under the title 雲郎小史 *Yün-lang hsiao-shih*. It was printed in 1927 in the 雲在山房叢書 *Yün-tsai shan-fang ts'ung-shu*. A portrait of Ch'ên Wei-sung is reproduced in the magazine 詞學季刊 *Tz'ü-hsüeh chi-k'an* (vol. 1, no. 4, 1934), and an example of his calligraphy appears in another issue of the same magazine (vol. 2, no. 1). The portrait, reputed to have been painted by Yü Chih-ting [q. v.], shows Ch'ên with a luxuriant beard—a physical characteristic which earned for him the cognomen, [Ch'ên] Jan 髯, "the Bearded".

[3/117/36a; 4/45/19b; *Chia-ling tz'ü*, 10/12a (for date of death), 28/15a (for date of birth).]

TU LIEN-CHÄ

CH'ÊN Wên-shu 陳文述 (T. 退庵, 雲伯 H. 碧城外史, 頤道先生, 蓮可居士, 秦亭山樵), 1775-1845, official and poet, was a native

of Ch'ien-t'ang (Hangchow). Even as a youth he gained recognition as a poet, and the designation *Er Ch'ên* 二陳 or "The Two Ch'êns" was given to him and his cousin, Ch'ên Hung-shou 陳鴻壽 (T. 頌文, 子恭, 翼庵 H. 曼生 1768-1822), who was a poet, a painter, and a calligrapher. In 1796 Ch'ên Wên-shu was well received by Juan Yüan [q. v.], then commissioner of education in Chekiang, and thereafter became his favorite student. In 1800 he received his *chü-jên* degree. Failing in the metropolitan examinations at the capital, he returned south in 1806. He was employed by T'ieh-pao [q. v.] in the management of grain transport and then held other positions at Soochow while awaiting appointment to a magistracy. Later he became acting magistrate of Ch'ang-shu (1809-10), of Shanghai (1813) and of Fêng-hsien (1813-14); magistrate of Ch'ung-ming (1816-17) and of Chiang-tu (1821-23), all in Kiangsu. In 1823 he retired to his native city of Hangchow, living in a residence on West Lake called Ch'iu-hsüeh yü-chuang 秋雪漁莊. After sojourning in Hankow (1828) and in Chiang-tu (1829), he settled down in Soochow (1830). In 1840 he resumed official life, becoming magistrate of Fan-ch'ang, Anhwei, where he died in office. In later life Ch'ên Wên-shu became interested in Buddhism and Taoism—assuming the Taoist names: Yang-i 陽頤, Hua-hsü-tzû 華胥子, and Yüan-ch'iao chên-i 圓嶠真逸.

Ch'ên Wên-shu left many works, primarily verse. His collected works, including both prose and verse, entitled *頤道堂全集* *I-tao t'ang ch'üan chi*, 78 *chüan*, were printed from time to time and completed about 1828. Certain of his works (some in this collection and others printed independently), may here be mentioned: *碧城仙館詩鈔* *Pi-ch'êng hsien-kuan shih-ch'ao*, 10 *chüan* (some editions in 8 *chüan*), a collection of his early poems; *西冷懷古集* *Hsi-lêng huai-ku chi*, 10 *chüan*, printed in 1831-32; *Hsi-lêng kuei-yung* (閨詠), 16 *chüan*, printed in 1827; *Hsi-lêng hsien-yung* (仙詠), 3 *chüan*, printed in 1827; and *西溪雜詠* *Hsi-hsi tsa-yung*, 1 *chüan*, a collection of poems about famous men, women, and places relating to West Lake; *秣陵集* *Mo-ling-chi*, 6 *chüan*, printed in 1823, poems describing past events and famous places in Nanking, including an historical sketch of that city; *岱游集* *Tai-yu chi*, 1 *chüan*, printed in 1909, being poems about T'ai-shan, Shantung; *蘭因集* *Lan-yin chi*, 2 *chüan*, printed in 1881, poems and articles by him and his friends concerning three women whose tombs on West Lake he had re-

paired. One of the three women here treated was the possibly legendary poetess, Fêng Yüan-yüan 馮元元, commonly known as Hsiao-ch'ing 小青.

Ch'ên Wên-shu was known for his liberality and fair-mindedness toward women, and had many women students whom he resolutely encouraged in the development of their talents. A painting, entitled *金釵問字圖* *Chin-ch'ái wên-tzû t'u*, was made depicting some of these students taking lessons from him. Two of his concubines, Kuan Yün 管筠 (T. 湘玉, 靜初, Taoist names 純陽, 守性), and Wên Ching-yü 文靜玉 (T. 湘霞, Taoist name 秀貞), as well as his two daughters, Ch'ên Hua-ch'ü 陳華嫻 (T. 蓁仙), and Ch'ên Li-ch'ü 陳麗嫻 (T. 茗仙), were poetesses. Ch'ên Wên-shu's son, Ch'ên P'ei-chih (see under Wang Tuan), and his daughter-in-law, Wang Tuan [q. v.], were writers of verse, the latter being one of the famous poetesses of the later Ch'ing period.

[2/73/8a; 6/48/12b; 20/4/xx; 24/52/5a; 19/癸下/11a; 21/7/25b; 21/26a; Anhwei t'ung-chih (1877) 145/14a; Juan Yüan [q. v.], *Ting-hsiang t'ing pi-t'an, chüan* 1.]

LI MAN-KUEI

CH'ÊN Yü-ch'êng 陳玉成 (original *ming* 丕成), d. 1862, age 26, general in the Taiping Rebellion, was a native of Kuei-hsien, Kwangsi. His uncle, Ch'ên Ch'êng-jung 陳承鎔 (d. 1856), was at one time a bandit chief who later joined the Taipings. During the advance of the insurgents from Kwangsi (1850) to Nanking (March 19, 1853), Ch'ên Yü-ch'êng, being then young, did not take part in the fighting. In April 1853 he was recommended by his uncle for a post and was placed in charge of the transport of provisions. In June 1854 he volunteered for service in the vanguard which attacked Wuchang. With a battalion of 500 men he took the city on June 26—a victory that was followed by the occupation of a few other cities. The generalissimo, Yang Hsiu-ch'ing [q. v.], was surprised at his prowess and his tactics, and as a reward made him the eighteenth commander (September, 1854) and after a month promoted him to be supervisor (檢點). Thereafter Ch'ên became an important figure in the Taiping Kingdom.

Wuchang was retaken (October 14, 1854) by the forces of Tsêng Kuo-fan [q. v.], thus compelling the Taipings to retreat eastward to T'ien-chia-chên, a strategic point on the Yangtze about 40 miles west of Kiukiang. Here Ch'ên

Yü-ch'êng built a strong defense to block the river (see under P'êng Yü-lin). But after a fierce battle the defense was destroyed (December 2, 1854) by P'êng Yü-lin and others. A majority of the Taipings were forced to retire to Kiukiang and the remainder under Ch'ên went to the districts of Kuang-chi and Huang-mei, west and east of T'ien-chia-chên. Though Ch'ên fought desperately and moved his forces with great speed, he was eventually compelled by T'a-ch'i-pu [q. v.] to retire to Kiukiang. Abashed at his failure, he asked the Celestial King Hung Hsiu-ch'üan [q. v.] to punish him. However, instead of being punished, he was rewarded (1855) for his enterprise with a higher title. For the purpose of drawing the government forces away from Kiukiang Ch'ên Yü-ch'êng and Shih Ta-k'ai [q. v.] went back to Hupeh, retaking Wuchang on April 3, 1855.

Ch'ên Yü-ch'êng and other generals defeated the imperialists near Nanking and thereupon Ch'ên was made a marquis. Though the Taipings were in a favorable position in Hupeh (1855) they were in trouble near Nanking where they were besieged by the imperial troops under the general command of Hsiang Jung [q. v.]. Early in 1856 Ch'ên Yü-ch'êng was recalled to Nanking and, after his arrival, dared to make a dash in a flotilla from Nanking to Chinkiang, though numerous government gun-boats were in control of the river. As soon as he reached Chinkiang other Taiping land forces co-operated with him in relieving the city. In one of the encounters the leader of the Imperial forces, Chi-êr-hang-a [q. v.], was killed. In August Ch'ên, together with other generals, dealt a smashing blow to the imperialists who were besieging Nanking and compelled them to make a general retreat to Tan-yang where Hsiang Jung died. As a reward for his part in this victory Ch'ên Yü-ch'êng was made a marquis with the designation Ch'êng-t'ien 咸天.

After this victory over the imperialists near Nanking the Taiping generalissimo, Yang Hsiu-ch'ing, was so proud of his merit that he attempted to usurp the throne of the Celestial King. The result was a series of murders among the leaders themselves (see under Yang Hsiu-ch'ing and Hung Hsiu-ch'üan). At the conclusion of this civil strife in 1856 the five original *wang* or kings were either dead or out of favor. In the search for able men to take charge of affairs Ch'ên Yü-ch'êng and Li Hsiu-ch'êng [q. v.] were recommended to the Taiping throne as capable in military matters. Ch'ên assumed

command of 100,000 men and advanced from Anking to Huang-mei, Huang-chou and other cities in Hupeh (May 1857). After twenty-five engagements he was eventually forced by the government generals, Pao Ch'ao [q. v.], P'êng Yü-lin and others to retreat to Lu-chou.

Thereafter Ch'ên Yü-ch'êng gained signal victories, chiefly over the Hunan Braves under the command of Li Hsü-pin [q. v.]. In April 1858 the reorganized imperialists again besieged Nanking (see under Hsiang Jung) and Ch'ên was ordered from Anhwei to the rescue of the capital. In co-operation with Li Hsiu-ch'êng he took the city of Pukow (September 26, 1858) on the Yangtze opposite Nanking. Following this success Li Hsiu-ch'êng took Yangchow (October 9, 1858) and Ch'ên took Liu-ho (October 24). Soon after the fall of Liu-ho Ch'ên was repeatedly urged to relieve Lu-chou, Anhwei, since the government forces, after the conquest of Kiukiang (May 19, 1858) were advancing on San-ho-chên, a strategic point about 80 *li* south of Lu-chou. Ch'ên hurried to the scene but instead of attacking San-ho-chên directly made a flank movement from the rear. Li Hsiu-ch'êng, in command of a strong detachment, joined in the battle. These two defeated 5,000 Hunan Braves, and on November 15, 1858 caused the death of the famous general, Li Hsü-pin. Following this signal victory they took with ease several cities west of Lu-chou. Ch'ên pursued the government soldiers as far as Su-sung, Anhwei, near the border of Hupeh, but meeting defeat from the troops of Hu Lin-i [q. v.] was forced back to T'ai-hu where he had a conference with Li Hsiu-ch'êng. With a view to strengthening his position in Anhwei Ch'ên, despite Li's opposition, insisted on again attacking Su-sung. In consequence, toward the end of 1858, he was defeated by the forces of Pao Ch'ao.

In 1859 Ch'ên Yü-ch'êng was ordered from Anhwei to the rescue of Pukow and Kiang-p'u—both on the north bank of the Yangtze opposite Nanking. There the combined forces of Ch'ên and Li Hsiu-ch'êng attacked (November 1859) the imperial troops for several days and destroyed 50 or 60 of their barracks at Pukow. Thereafter Ch'ên returned to Anhwei. As a reward for his valor in these vehement engagements he was made Ying Wang 英王, or Brave Prince. After they had taken Pukow the Hunan Braves under Tsêng Kuo-ch'üan [q. v.] besieged Anking, Anhwei—this being a province which both the Taipings and the imperialists wished very much

to control. As it was necessary for Li Hsiu-ch'êng to guard Nanking, Ch'ên was sent to the relief of Anking. As Ch'ên's forces drew near the besieged co-rebels the latter made a sortie from the city while Ch'ên himself confronted the imperialists on the outside. The imperialists thus menaced from both sides had a difficult time, but the stubborn Hunan Braves, commanded by the equally stubborn general, Tsêng Kuo-ch'üan, withstood the attack and continued the siege through 1860-61. In the meantime Li Hsiu-ch'êng was successful in luring the imperialists to the rescue of Hangchow. Li at once summoned the forces of Ch'ên Yü-ch'êng and of other generals to Nanking where the imperialists' headquarters outside the city were decisively defeated (May 1860) and the commanders, Ho-ch'un and Chang Kuo-liang, were killed in battle (see under Hsiang Jung). Thereupon Ch'ên returned to Anhwei to continue the warfare against Tsêng Kuo-ch'üan. In the winter of 1860 Li Hsiu-ch'êng joined Ch'ên, but instead of attacking Anking they proceeded to southwestern Anhwei, and to Kiangsi and Hupeh. They harassed Tsêng Kuo-fan at Ch'i-mên in southern Anhwei in the winter of 1860 and the spring of 1861. But contrary to their expectations and regardless of the difficulty of the position of his brother at Ch'i-mên, Tsêng Kuo-ch'üan steadfastly continued to besiege Anking. Failing thus to disperse the government forces, Ch'ên again attacked the besiegers of Anking from April 27 to May 17, 1861. But the Hunan Braves were firmly entrenched, and the attacks were fruitless. After retiring to T'ung-ch'êng for a few months Ch'ên, in command of more than 100,000 men, made a desperate assault on Anking for six days and nights beginning on August 21, 1861. But in the end the city of Anking, which had been held by Yeh Yün-lai 葉芸來 (d. 1861) for nine years, was taken by Tsêng Kuo-ch'üan's forces on September 5. Henceforth Anking served as a base for the recovery of Nanking.

As a punishment for his loss of Anking Ch'ên Yü-ch'êng was deprived of his ranks, but still retained command. Disheartened and mortified, he retired to Lu-chou. After further fighting he was forced by To-lung-a (see under Pao Ch'ao) to retreat from Lu-chou (May 13, 1862) to the region of Shou-chou (May 15), also in Anhwei. Here Ch'ên hoped to obtain refuge with his friend, Miao P'ei-lin (see under Sêng-ko-lin-ch'in), who, after some years as a Nien bandit chief, had surrendered to the Ch'ing government but at the same time maintained

secret connections with the Taipings. Most of Ch'ên's troops were killed and scattered by To-lung-a's pursuing forces but two or three thousand of his bodyguard followed him in numerous battles. Perhaps hoping to obtain these veterans for his own use, Miao betrayed Ch'ên and turned him over to the imperialists with the result that Ch'ên was executed by order of the court at Yen-chin, Honan, probably in May 1862.

Ch'ên Yü-ch'êng and Li Hsiu-ch'êng were, after 1856, the two ablest generals of the Taiping Rebellion. Apparently Ch'ên was less skillful in military tactics than Li Hsiu-ch'êng but he was more courageous and also more cruel. In his army he had a contingent of youthful soldiers who fought with great recklessness and slaughtered non-combatants without mercy. Ch'ên himself is described as valiant but bloodthirsty, with a stout physique, an angular white face, a large mouth and two dark spots under his eyes. Owing to this last-mentioned peculiarity and because of his ferocity he was nicknamed Ssü Yen Kou 四眼狗 or "the dog with four eyes". By Ch'ên's death Li Hsiu-ch'êng was deprived, as it were, of his right hand.

[1/481/1a; Li Hsiu-ch'êng [q. v.], *Li Hsiu-ch'êng kung-chuang*; See bibliography under Hung Hsiu-ch'üan; Pao Ch'ao [q. v.] *Pao-kung nien-p'u*; 中國近百年史資料 *Chung-kuo chin-pai-nien-shih tzü-liao*, first collection.]

T'ENG Ssü-yü

CH'ÊN Yüan-pin 陳元贊 (T. 義都 H. 旣白山人, 菊秀軒, 升庵, 芝山) 1587-1671, was a native of Hangchow, Chekiang. In the spring of 1621 he accompanied Shan P'êng-hsiang 單鳳翔, an official of Chekiang, on a journey to Japan to lodge a protest against piratical activities along the China coast. During his sojourn in Japan, Ch'ên composed verses with Hayashi Nobukatsu 林信勝 (H. 羅山 1583-1657) and others. He went back to China but in 1638 returned to Japan. Soon after his arrival in Nagasaki he fell ill, but later he secured a position with the Lord of Owari at a stipend of 60 *koku* of rice *per annum*. He produced one scholarly work on *Lao-tzû*, entitled 老子通考 *Rōshi tsukō*. Together with a priest, Gensei 元政 (1623-1668), he composed and published some eighty poems under the title, 元々倡和集 *Gen Gen shōwa shū*, in 2 *chüan*. By introducing the poems of Yüan Hung-tao 袁宏道 (T. 中郎 H. 石公, 1568-1610) to Gensei he indirectly made a valuable contribution to the

development of Japanese poetry. In 1660 Ch'ên's patron ordered a kiln built, and Ch'ên manufactured a number of pieces of porcelain modelled after imported Annam ware and modified by his own original patterns. Later this ware was called *Gen-pin-yaki*, i.e., "[Ch'ên] Yüan-pin ware".

To Ch'ên is also frequently ascribed the introduction of *jūjutsu* 柔術. An anonymous work, *拳法秘書 Kempō hishō*, published some time before 1683, stated that *jūjutsu* had originated in Japan following a conversation between Ch'ên and three *rōnin* regarding the Chinese method of seizing a man. This theory has since been widely accepted. However, careful investigation by competent scholars has disclosed the prior existence of a similar art known as *yawara*, and Ch'ên probably should not be regarded as the founder of *jūjutsu*, but rather as one who gave it the stimulus that inspired its later prodigious development. He died in 1671 and his remains were interred at the Kenchū monastery in Nagoya.

[*Gen Gen shōwa shū*; 先哲叢談 *Sentetsu sōdan* 2; Tsuji Zennosuke 辻善之助, 海外交通史話 *Kaigai kōtsū shiwa* pp. 660-80; Shimokawa Ushio 下川潮, 陳元贊と柔道の始祖, 史林, *Chin Gen-pin to judō no shiso* (*Shirin*) 6/2/35; 附錄 雜書撰者小傳 *Furoku zassho senja shōden* in 續史籍集覽 *Zoku Shiseki shūran* 6; 尾張名家誌 *Owari meika shi* 上卷; 好古類纂 *Kōko ruisan* 3, with portrait; 尾張名所圖會 *Owari meisō zuyō* 2; 尾張敬公 *Owari Kei-kō* (1910) p. 99.]

SHUNZO SAKAMAKI

CH'ENG Chên 鄭珍 (T. 子尹 H. 紫翁, 五尺道人), Apr. 28, 1806-1864, Oct. 17, poet and scholar, was a native of Tsun-i, Kweichow. His grandfather and his father were physicians. He studied under his uncle, Li Hsün 黎恂 (T. 雪樓 H. 拙叟 1785-1863), whose daughter he later married. In 1825 he was made a senior licentiate by the commissioner of education, Ch'eng En-tsé [q. v.], and in the following year, when the latter was transferred to Hunan, Ch'eng Chên went as his secretary and remained with him two years. For a time in 1836 he was in P'ing-i, Yunnan, where Li Hsün was acting magistrate. Finally Ch'eng became a *chū-jên* (1837) and was engaged by the local prefect as co-compiler of the gazetteer, *Tsun-i-fu chih* (府志), 48 *chüan*, printed in 1841—the other compiler being his friend, Mo Yu-chih [q. v.].

This gazetteer is regarded by some as one of the best of the Ch'ing period. About this time Ch'eng Chên printed a work on the chief industry of his district—sericulture—which he entitled 繅繭譜 *Shu-chien p'u*.

Failing to obtain the *chin-shih* degree, Ch'eng applied for an official appointment and was declared qualified to supervise district schools. After serving as acting sub-director of schools at Ku-chow (1845) and Chên-yüan (1850-51) in his native province he was appointed in 1854 sub-director of schools of Li-po, also in Kweichow. But in 1855 the Miao tribesmen rebelled and attacked Li-po. For a time Ch'eng helped to hold the city against the insurgents, but soon sensed the futility of further resistance. After the magistrate was killed in action, and when help promised by higher officials failed to arrive, he abandoned his post and retired. About this time (1855) his anthology of the poets of Tsun-i, entitled 播雅 *Po-ya*, 24 *chüan*, was printed by the T'ang family of that district (see under T'ang Chiung). In 1861 Ch'eng began to teach in the Hsiang-ch'uan Academy 湘川書院 of his native town. But at this time Kweichow, like the rest of China, was harassed by rebellions. Ch'eng's home was ransacked by local insurgents and a part of his library was burned. In 1863 he moved to a fort built by the civilians to withstand the bandits. In the same year he received notice that he had been recommended to the throne by Cn'i Chün-tsao [q. v.] and had qualified as magistrate. Hard-pressed by poverty, he was gladdened by the news, and by the hope of meeting his old friend, Mo Yu-chih, at Nanking. He was about to proceed to Kiangsu to receive appointment from Tsêng Kuo-fan [q. v.], but was prevented by illness from leaving home, and died the following year.

Ch'eng Chên is regarded as one of the greatest poets of the later Ch'ing period. While other poets were imitating great masters of bygone days, and writing verse in archaic, not to say unintelligible, characters, Ch'eng was content to describe his own experiences, or the sufferings of the common people in warfare. The first collection of his verse, entitled 巢經集詩鈔 *Ch'ao-ching-ch'ao shih ch'ao*, 9 *chüan*, appeared about 1854 and was edited by himself. Later this collection was several times reprinted. A fuller edition appeared in 1925 in the collectanea, 清代學術叢書 *Ch'ing-tai hsüeh-shu ts'ung-shu*, with supplements entitled *hou-chi* (後集), 4 *chüan*; *i* (遺) *chi*, 1 *chüan*; and 增錄 *fu-lu*, 1 *chüan*. This same collectanea has specimens of

Chêng's short works in prose, *Ch'ao-ching-ch'ao wên* (文) *chi*, 6 *chüan*; and a collection of poems by his son, Chêng Chih-t'ung 鄭知同 (T. 伯更), entitled 屈廬詩稿 *Ch'ü-lu shih-kao*, 4 *chüan*. About 1887 this son was engaged as chief editor of the printing press, Kuang-ya Shu-chü at Canton (see under Chang Chih-tung).

Chêng Chên produced several treatises on the classics and philology, among which may be mentioned a work on the *Decorum Ritual*, 儀禮私箋 *I-lí ssü-chien*, 8 *chüan*; an illustrated study of the section on wheeled vehicles in the *Record of Rites*, entitled, *Lun-yü* (輿輿) *ssü-chien* (1868); and a work on family relations 親屬記 *Ch'in-shu chi*, 2 *chüan* (1892). On philological matters he produced the 說文新附考 *Shuo-wên hsin-fu k'ao*, 6 *chüan* (1878) and the 汗簡箋正 *Han-chien chien-chêng*, 8 *chüan* (1889).

[1/488/29a; 2/69/61b; 5/74/17b.]

FANG CHAO-YING

CH'ENG Ch'êng-kung 鄭成功 (T. 明儼, original name 森 T. 大木, childhood name 森舍), Aug. 28?, 1624–1662, June 23, southern Ming general who fought against the Ch'ing dynasty, was born in Hirado, near Nagasaki, the son of Chêng Chih-lung [q. v.] and a Japanese woman of the Tagawa 田川 family. At the age of seven (*sui*) he went to his ancestral *hsien* of Nan-an, Fukien, where at fifteen (*sui*) he was registered as a salaried licentiate. After the enthronement of Chu Yu-sung [q. v.] on June 19, 1644 Chêng Ch'êng-kung went to Nanking where he studied in the Imperial Academy of Learning. At the same time he also received instruction from Hsü Fu-yüan 徐孚遠 (T. 開公 H. 復齋 1600–1665) and Ch'ien Ch'ien-i [q. v.]—obtaining from the latter the appellation Ta Mu 大木. After the fall of Nanking (June 8, 1645) and the establishment at Foochow of a new court (August 18, 1645) under the Prince of T'ang (see under Chu Yü-chien) Chêng Ch'êng-kung was presented by his father to the new emperor who apparently was pleased with him since he conferred on him the imperial surname, Chu 朱, and the personal name, Ch'êng-kung. He was made Assistant Controller of the Imperial Clan Court, treated as an imperial agnate, and was popularly known as Kuo-hsing-yeh 國姓爺 or "Lord of the Imperial Surname" from which the Dutch derived Koxinga (Koshinga, Coxinga) and the Spanish, Cotsen (Cogsin, Coseng). Having submitted a memorial to Chu Yü-chien on a plan to strengthen the position of the new

court, Chêng Ch'êng-kung was given (in the third moon of 1646) the rank of Earl Chung-hsiao 忠孝伯 and the title of Chao-t'ao Ta Chiang-chün 招討大將軍 or "Field Marshal of the Punitive Expedition." He was immediately sent to guard the pass, Hsien-hsia kuan 仙霞關, near the border of Fukien and Chekiang. Later in the same year (1646) his father, who secretly favored the Ch'ing cause, cut off his supplies, forcing him to return to Foochow and leave unguarded the pass through which the Ch'ing army marched unmolested and captured Chu Yü-chien at T'ing-chou on October 6, 1646. When his father openly accepted the Ch'ing regime, Chêng Ch'êng-kung tried to dissuade him and, failing this, fled to Chin-mén and later to Namao where, raising an army, he continued to fight for the Ming cause. In 1647 he returned to Ku-lang-yü, an island near Amoy, consolidated his position, and initiated a campaign along the sea-coast of Fukien, taking a number of cities including T'ung-an (1648), Chang-p'u and Yün-hsiao (1649), all in Fukien province. Upon learning, in 1648, of the enthronement (December 24, 1646) of Chu Yu-lang [q. v.] at Chao-ch'ing, Kwangtung, Chêng Ch'êng-kung in the same year sent a representative to congratulate the new emperor who immediately conferred upon him the title Marquis Wei-yüan 威遠侯 and later (1649) that of Duke Chiang-kuo 漳國公. Defeated by the Ch'ing army under Su Li 蘇利 (1650) at Chieh-shih, near Lu-fêng, Kwangtung, Chêng Ch'êng-kung withdrew to Amoy where he killed his cousin, Chêng Lien 鄭聯, and combined the latter's troops with his own. Early in 1651 he was ordered by Chu Yu-lang to rescue Tu Yung-ho 杜永和, then Ming governor-general of Liang-Kwang, who had been attacked by the Ch'ing troops and had retreated to Ch'ing-chou. Chêng left his uncle, Chêng Chih-kuan 鄭芝莞 (d. 1651), to protect Amoy and led his troops to the rescue, stopping at Ch'ao-yang, near Swatow, when a dispute arose among his subordinates. During his absence the Ch'ing forces under Ma Tê-kung [q. v.] seized his patrimony and he hastened back to Amoy (May 19, 1651), executed his uncle, and began a campaign of retaliation along the Fukien coast. In the following year Chu I-hai [q. v.] took refuge at Amoy where Chêng Ch'êng-kung offered him financial support, but at the same time showed no inclination to carry out his orders. Repeatedly defeated, the Ch'ing forces concentrated at Ch'üan-chou, whereupon Chêng took Ch'ang-

t'ai and besieged Chang-chou which was reduced to cannibalism. After a siege of about six months Chêng was eventually forced by the arrival of a Ch'ing relief army to give up the attack and withdraw to Hai-ch'êng. During the years 1654-56 both the Ch'ing and Ming courts repeatedly offered Chêng Ch'êng-kung titles and preferment. Although his father, forced by the Ch'ing court, brought pressure upon him to submit to Ch'ing offers, he steadfastly refused, at the same time declining the title, Prince of Yen-p'ing 延平王, conferred upon him in 1654 by Chu Yu-lang, on the ground that he had done little to assist the restoration of the Ming regime. Upon the arrival a year later of a second mission from the Ming court again offering the title, he was persuaded to accept. Early in 1655 Chêng Ch'êng-kung perfected his military and civil organization in Fukien by establishing seventy-two military stations (鎮) and six civil bureaus, patronized Ming officials and scholars, and foraged along the coast from Kwangtung to Shantung and up the Yangtze. In the same year a formidable Ch'ing army under the Manchu prince, Jidu [q. v.], forced Chêng's troops to withdraw from Hui-an, Nan-an, T'ung-an, and Chang-chou and to concentrate at Ssü-ming (Amoy).

In order to free himself from the domination of Sun K'o-wang [q. v.] Chu Yu-lang, accompanied by Li Ting-kuo [q. v.], fled (1656) to Yunnanfu where in the following year he conferred on Chêng Ch'êng-kung the title Prince of Ch'ao 潮王 and urged Chêng's co-operation in a campaign against the Manchus. In 1658 Chêng raised his largest army, estimated at from 100,000 to 170,000 men—even sending, unsuccessfully, an envoy to Japan to solicit support—and with Chang Huang-yen [q. v.] as Chief of Staff (監軍) took a number of cities along the sea-coast of Chekiang. His boat having encountered a typhoon while sailing toward the Yangtze river, he retired temporarily (September 11, 1658) to Chusan, but resumed his military operations the following year, invading Kiangsu by sea. After taking Kua-chou (August 4, 1659) and Chinkiang (August 11, 1659), Chêng rejected the counsel of his generals and risked a great battle before Nanking. He was defeated on September 9, 1659, with heavy losses and was gradually forced back to Amoy. On June 17, 1660, the Ch'ing troops under Ta-su 達素 (章佳氏) and Li Shuai-t'ai [q. v.] attacked Amoy, but were repulsed. In the meantime Chêng availed himself of a certain Ho Pin 何斌 (or Ho T'ing-pin

何廷斌, the 'Pingua' of the Dutch accounts) who had been interpreter for the Dutch in Taiwan and had an intimate knowledge of their defenses. Chêng Ch'êng-kung also knew from correspondence with Chinese on the island that the Batavian fleet under Jan van der Laan, which had come to Taiwan in 1660, had departed leaving only a small garrison. On April 30, 1661, Chêng appeared before Castle Zeelandia 赤嵌城 at An-p'ing with a force estimated at 900 ships and 25,000 marines. He landed without resistance but later had several encounters, both on land and sea, with the Dutch who retired to the castle. After a siege of nine months the garrison finally capitulated. On February 1, 1662 a treaty was drawn up between "Lord Koxin" and Governor Frederick Coyett (揆一), and the Dutch withdrew to Batavia. Chêng Ch'êng-kung established his capital, instituted a civil and military organization, attempted to colonize his former soldiers and adherents on the island, and in the same year sent the Dominican missionary, Vittorio Ricci, to Manila to induce the Spanish to accept his suzerainty. At the suggestion of his former general, Huang Wu [q. v.], who had surrendered to the Manchus, the Ch'ing government ordered the coastal inhabitants of Shantung, Kiangnan, Chekiang, Fukien, and Kwangtung, removed inland (1662) a distance of 30 to 50 *li* as a means of evading the depredations of Chêng Ch'êng-kung and in the hope of cutting off his source of supplies. The policy proved more disastrous to the people of the coast, especially those of Fukien where 88 *hsien*, and Kwangtung where 36 *hsien*, were affected, than to Chêng Ch'êng-kung, but it was only entirely abandoned after 1681. The accounts of his death vary. His father and brothers were executed in 1661 at Peking; his generals became disaffected and refused to carry out his orders to execute his son, Chêng Ching [q. v.], who had illegally consorted with a nurse; an envoy reported the failure of his mission and the massacre of the Chinese in Manila. Enraged by one or all of these incidents he is supposed to have committed suicide on June 23, 1662, at the age of 39 (*sui*). In 1875 he was given by Emperor Tê-tsung the posthumous name Chung-chieh 忠節.

[1/230/4a; M.36/10/11a; M.59/38/1a; 同安縣志 *T'ung-an hsien-chih* (1929) 27/3b; 延平王戶官楊英從征實錄 *Yang-ying's Records of the Campaigns of Koxinga* (1931); Chu Hsi-tsu 朱希祖, 鄭延平王受明封爵考 in 國學季刊 *Kuo-hsüeh chi-k'an*, vol. III, no. 1, and 鄭延

平王奉明正朔考 in 國立中山大學文學院專刊 (1933) vol. I; Hsü Hao-chi 許浩基, 鄭延平年譜 *Chêng Yen-p'ing nien-p'u* (1926); Wang Chung-ch'í 王鍾麒, *Chêng Ch'êng-kung* (1934); 海上見聞錄 *Hai-shang chien-wên lu* in 痛史 *T'ung-shih*; Hsieh Kuo-chên, "Removal of Coastal Population in Early Tsing Period," *Chinese Social and Political Science Review* (January 1932) vol. XV, pp. 559-96; Inō Yoshinori 伊能嘉矩, 臺灣文化志 *Taiwan bunka shi* (1929) vol. I, pp. 91-160; Imbault-Huart, C. *L'île Formose* (1893), pp. 75-101; Campbell, W., *Formosa Under the Dutch* (1893); Davidson, J. W., *The Island of Formosa* (1903), pp. 30-62; *The China Review* XVI (1887-88), pp. 276-85, XXI (1894-95), pp. 90-5; W.M.S.C.K., *chüan* 13.]

EARL SWISHER

CHÊNG Chih-lung 鄭芝龍 (T. 飛黃, 飛虹), 1604-1661, Nov. 24, pirate and adventurer of the Ming-Ch'ing transitional period, was a native of Nan-an, Fukien. He was the eldest son of Chêng Shao-tsu 鄭紹祖, a petty official of Ch'üan-chou. In his youth Chêng Chih-lung attracted the favorable attention of Ts'ai Shan-chi 蔡善繼 (T. 伯達 H. 五岳, *chin-shih* of 1601), who was prefect at Ch'üan-chou in the years 1615-18. As his family was poor Chêng Chih-lung went to Macao and found employment with Europeans. He was baptized Nicholas Gaspard but was known to Catholics as Nicholas Iquan (一官 being his childhood name). He worked for Europeans in Manila also and possibly for the Dutch in Taiwan. At the age of twenty (*sui*) he went to Hirado, near Nagasaki, and married a Japanese woman of the Tagawa 田川 family who bore him his eldest son, Chêng Ch'êng-kung [q. v.]. In 1624 he joined a band of pirates led by Yen Ssü-ch'i 顏思齊, who, with headquarters in Taiwan, preyed alike on Dutch and Chinese trade. In the following year (1625) the Ming court sent Ts'ai Shan-chi, Chêng Chih-lung's friend of early years, to persuade the pirates to divert their activities to government service. The attempt failed owing to the objection of Chêng's brother, Chêng Chih-hu 鄭芝虎 (d. 1635). Three years later (1628), however, Chêng Chih-lung gave himself up to the governor-general of Fukien and Chekiang, Hsiung Wên-ts'an 熊文燦 (*chin-shih* of 1607 who was executed in 1640 for failure to control insurgents at Ku-ch'êng, Hupeh), and took upon himself the defense of the coast against both the pirates and the Dutch. His capture of pirates won him official promotions and his great wealth was used to enhance his prestige at court.

When Peking fell (April 25, 1644) and the Prince of Fu (see under Chu Yu-sung) was enthroned at Nanking (June 19, 1644), Chêng Chih-lung was given the title, Earl of Nan-an 南安伯, and was commanded to send his troops to defend the new capital—an order which was carried out. In the following year Nanking also fell to the Manchus (June 8, 1645) and Chêng Chih-lung's brother, Chêng Hung-k'uei [q. v.], who had been assigned to defend Chinkiang, withdrew under Ch'ing military pressure to Fukien. There he met the Prince of T'ang (see under Chu Yü-chien) and accompanied the latter to Foochow. On August 18, 1645 Chu Yü-chien was enthroned and Chêng Chih-lung, as chief supporter of the new court, was made Marquis P'ing-lu 平虜侯 and later (1646) Duke P'ing-kuo 平國公. He presented his son, Chêng Ch'êng-kung, to the new emperor who was pleased with him and conferred upon him the imperial surname, Chu 朱. A struggle for leadership in the new court soon arose between the military group headed by Chêng Chih-lung and the civil group led by Huang Tao-chou [q. v.]. Since it was the rule of the Ming court to entrust leadership of the government to civil officials Chêng's faction failed to gain control and his interest in the Ming cause diminished. In the summer of 1646 when the Ch'ing troops achieved a sweeping victory both in Chekiang and Kiangsi, Chêng saw little hope for the restoration of the Ming regime and withdrew his forces from Hsien-hsia kuan—a strategic pass leading from Chekiang to Fukien (see under Chêng Ch'êng-kung). As a result, the Ch'ing forces under the command of the Manchu prince, Bolo [q. v.], marched through the unguarded pass, captured Chu Yü-chien at T'ing-chou, Fukien (October 6, 1646), and took Foochow where Chêng Chih-lung, after being offered preferment, surrendered to them (December 21, 1646). Although Chêng Chih-lung immediately accompanied the Ch'ing army to Peking, Chêng Ch'êng-kung and Chêng Hung-k'uei refused to join him.

In Peking Chêng Chih-lung was first attached to the Chinese Plain Yellow Banner, but was later transferred to the Bordered Red Banner. In 1648 he was made viscount of the third class and in 1653 was given the title, Earl T'ung-an 同安伯. At the instance of the emperor he made several vain appeals to his son, Chêng Ch'êng-kung, to surrender. In 1655 he was impeached, charged with traitorous connivance with his son, stripped of rank and imprisoned. Two years later Huang Wu [q. v.], insisting that the insurgents would never be quelled as long as members of their families were in Peking, secured

an order exiling Chêng Chih-lung to Ninguta, Kirin, but there is no indication that this order was carried out. The charge persisted, however, and on November 24, 1661, Chêng Chih-lung and his entire family, including his sons, Chêng Shih-ên 鄭世恩 and Chêng Shih-yin 鄭世蔭, were executed in Peking.

[2/80/39a; M.1/260/9b; M.36/10/24a; M.59/63/2a; 海上見聞錄 *Hai-shang chien-wên lu* in 痛史; 明季南略 *Ming-chi nan-lüeh*, chüan 11; *Taiwan hsien-chih* (1821) 5/27a; 烏程縣志 *Wu-ch'êng hsien-chih* (1880) 15/23a; 泉州府志 *Ch'üan-chou fu-chih* (1870) 26/40a, 30/30b; See bibliography of Chêng Ch'êng-kung.]

EARL SWISHER

CH'ENG Ching 鄭經 (childhood name 錦舍), d. March 17, 1681, also known as Chêng Shih-fan 鄭世藩, was the eldest son of Chêng Ch'êng-kung [q. v.]. Because of his relations with his younger brother's nurse who bore him his eldest son, Chêng K'o-tsang 鄭克塽 (childhood name 欽舍, d. 1681), Chêng Ching was condemned by his father to execution. But Chêng Ch'êng-kung's generals, influenced by the latter's elder brother, Chêng T'ai 鄭泰 (d. 1663), refused to carry out the order. When Chêng Ch'êng-kung died in 1662 his generals at Taiwan (Formosa) recognized his younger brother, Chêng Shih-hsi 鄭世襲 as their leader. Chêng Ching, thereupon, collected an army, invaded Taiwan, and forced Chêng Shih-hsi to flee to Ch'üan-chou, Fukien, where he surrendered to the Manchus. Early in 1663 Chêng Ching returned from this expedition to Amoy and finding his uncle, Chêng T'ai, in correspondence with Chêng Shih-hsi's subordinates, ordered his execution, whereupon another uncle, Chêng Ming-chün 鄭鳴駿, and Chêng T'ai's son, Chêng Tsuan-hsiü 鄭纘緒, also gave themselves up to the Manchu government. At this time several of Chêng Ch'êng-kung's generals with their armies went over to the Manchu cause, thus considerably weakening Chêng Ching's position. After a series of clashes along the seacoast of Fukien in which the Manchu forces were assisted by Dutch ships and soldiers Chêng Ching retired to Taiwan (1664) and reorganized the government of the island. He was temporarily successful in setting up a military and civil organization and in opening trade with foreign countries. During this period the coast of Fukien was peaceful and the inhabitants who in 1662 had been moved inland (see under Chêng Ch'êng-kung) gradually returned to their former places of residence.

When K'eng Ching-chung joined Wu San-kuei, [qq. v.] in revolting against the Ch'ing government, K'eng in 1674 sought Chêng Ching's aid, promising him certain cities as a reward. Chêng Ching, in order to be free to aid K'eng, placed Ch'ên Yung-hua 陳永華 (T. 復甫 d. 1680) in command of the army at Taiwan where Ch'ên remained in charge until at his request the administration was turned over (1679) to Chêng K'o-tsang. Arriving at Amoy in the summer of 1674, and discovering that K'eng Ching-chung had no intention of keeping his promise to turn certain cities over to him, Chêng Ching seized a number of coastal towns of Fukien belonging to K'eng—among them T'ung-an, Hai-ch'êng, Ch'üan-chou and Chang-chou. Through the mediation of Wu San-kuei, Chêng Ching and K'eng Ching-chung agreed temporarily to terms of peace. Thereupon Chêng Ching led his army to Kwangtung and took Hui-chou while K'eng Ching-chung directed his attack against the Ch'ing troops in Chekiang. On November 9, 1676 K'eng was forced to surrender to a large Ch'ing army under Giyešu [q. v.], but Chêng Ching and his generals resisted Ch'ing attacks both on land and sea for four years more until they were finally driven from their last stand near Amoy on April 10, 1680. Chêng Ching was forced to return to Taiwan where he died in the following year. His eldest son, Chêng K'o-tsang, owing, it is said, to his illegitimate birth, was compelled by his generals and members of his family to commit suicide; and Chêng Ching's second son, Chêng K'o-shuang 鄭克塽 (childhood name 秦舍 1670?-1707), was placed in command. Actual control of Taiwan, however, was in the hands of one of Chêng Ching's former generals, Fêng Hsi-fan 馮錫範 (范), the father-in-law of Chêng K'o-shuang. Another of Chêng Ching's commanders, Liu Kuo-hsüan 劉國軒, retained for himself the greater part of the fleet in the P'êng-hu Islands (the Pescadores) until Shih Lang [q. v.] leading a large Manchu fleet in a spectacular naval battle, forced the surrender of the Pescadores on July 16-17, 1683, and Formosa on September 5 of the same year. Chêng K'o-shuang, Fêng Hsi-fan, and Liu Kuo-hsüan surrendered soon after to the Ch'ing army and were treated hospitably in Peking, Chêng K'o-shuang being given the title of duke and the other two that of earl.

[1/230/7a; 海上見聞錄 *Hai-shang chien-wên lu* in 痛史; 清代官書記明臺灣鄭氏亡事 *Ch'ing-tai kuan-shu chi Ming T'ai-wan Chêng-shih wang shih*; Inō Yoshinori (see under Chêng

Chêng

Ch'êng-kung), *Taiwan bunka shi* (1929) pp. 105-140; Also see bibliography for Chêng Ch'êng-kung.]

EARL SWISHER

CHÊNG Hsieh 鄭燮 (T. 克柔), 1693-1765, official, poet, calligrapher and painter, popularly known by his hao, Pan-ch'iao 板橋, was a native of Hsing-hua, Kiangsu. While still a child he lost his mother and was brought up by a nurse and later by his step-mother. He was the only son in the family and his most intimate associate was his cousin—a son of his father's younger brother. A brilliant student, Chêng Hsieh excelled in calligraphy and painting and in the writing of verse. He spent his youthful days in the pursuit of pleasure, but in the seventeenth-twenties, owing to his father's death, he was compelled to seek employment. For some ten years—which he spent mostly at Yangchow—he eked out a meagre living by selling his paintings. These years of hardship probably wrought a great change in his character. Previously he had been known as a proud and temperamental artist, but from then on he was patient and considerate. He became a *chü-jên* in 1732 and a *chin-shih* in 1736. In the decade after 1732 he went often to Peking where he made friends with Buddhist priests and Manchu nobles, one of the latter being Prince Shên (慎郡王), or Yin-hsi 胤禩 (H. 紫瓊道人, 春浮居士, posthumous name 靖, 1711-1758), twenty-first son of Emperor Shêng-tsu. About 1742 Chêng Hsieh was appointed magistrate of Fan-hsien, Shantung. As such he showed sympathy for the people and energetically engaged in relief work during a famine. In 1746 he was transferred to Wei-hsien where he served for seven years until his retirement in 1753. Thereafter he lived quietly at home, occasionally selling his paintings to supplement his income.

Chêng Hsieh specialized in the painting of orchids, bamboo and rocks. In calligraphy he developed his own style—a combination of several ancient modes. His poems are expressed in simple but forceful language, as are also his prose writings. His poems in the style known as *tao-ch'ing* 道情, or "free expression of feeling," have been put to music and are popularly sung in schools. Specimens of his calligraphy and of his paintings of bamboo and orchids, carved on stone, exist in many temples and are highly appreciated as rubbings. His collected works, entitled 板橋集 *Pan-ch'iao chi*, comprise his ruled verse (詩鈔 *shih-ch'ao*), in 3 *chüan*, his poems in irregular meter (詞鈔 *tz'ü-ch'ao*), his

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tao-ch'ing, his colophons on paintings (題畫 *t'i-hua*), and his letters to his cousin (家書 *chia-shu*). These letters, in addition to expressing his philosophy of life, reveal an unusually free spirit, and a keen sensitiveness to natural beauty.

[1/509/8b; 2/72/1b; 3/233/9a; 7/43/2b; 20/2/00; 26/2/6b; 27/11/15b; 29/4/8a; *Hsing-hua hsien chih* (1852), 8/15a; *Wei-hsien chih* (1760) 3/35a; L.T.C.L.H.M., p. 419b; Lin Yutang, *My Country and My People*, pp. 37 and 339; *idem*, *The Importance of Living*, p. 302.]

FANG CHAO-YING

CHÊNG Hung-k'uei 鄭鴻達 (T. 羽公) d. 1657, a native of Nan-an, Fukien, was a younger brother of Chêng Chih-lung [q. v.]. He became a military *chü-jên* in 1630 and in reward for his brother's naval operations against the Dutch was made lieutenant in the palace guards. He became military *chin-shih* in 1640 and, through successive promotions, brigade-general. He was at the Ming court in Nanking in 1644, joined Chêng Chih-lung in the cause of the Prince of T'ang (see under Chu Yü-chien), and urged that the latter be formally enthroned as emperor. He was rewarded with the title of marquis and designated a meritorious official but was soon after impeached for disrespectful conduct at court. In the campaign of the winter of 1645-46 he led the Left Vanguard of the Ming troops, was defeated, and deprived of rank. On the occasion of the birth of the emperor's first son he was restored to favor and made Duke Ting-kuo 定國公. He tried to dissuade Chêng Chih-lung from going over to the Ch'ing cause and continued to co-operate half-heartedly with his nephew, Chêng Ch'êng-kung [q. v.].

In 1651 he trapped General Ma Tê-kung [q. v.] in Amoy, but spared his life to preclude Ch'ing retaliation against his brother in Peking and his family in Taiwan (Formosa). When Chêng Ch'êng-kung returned to Amoy and made his uncle, Chêng Chih-kuan (see under the former), who was nominally in charge of the defense, pay for this leniency with his life, Chêng Hung-k'uei was disgraced. The latter bore his nephew no resentment and moved to the island of Pai-sha where he enjoyed the simple pleasures of retirement. When the island was attacked by Ch'ing forces, Chêng Ch'êng-kung recalled him to Chin-mên, opposite Amoy, where he died of illness in 1657.

[M.41/5/33b, 12/35b, 19/1a; M.59/38/4b; 東南紀事 *Tung-nan chi-shih* 12/16a; see bibliog-

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raphies of Chêng Chih-lung and Chêng Ch'êng-kung.]

EARL SWISHER

CHÊNG Man 鄭鄭 (T. 謙止, 祚長 H. 崇陽), Sept. 22, 1594–1638, Oct. 3, Ming official, was a native of Wu-chin, Kiangsu. His father, Chêng Chên-hsien, 鄭振先 (T. 太初 d. Nov. 5, 1628, *chin-shih* of 1595), often took him when young into learned circles from which he profited greatly. He passed the examination for *chin-shih* in 1622, together with Huang Tao-chou [q. v.] and Wên Chên-mêng 文震孟 (original name 從鼎, T. 文起, 湛持, 1574–1636), after which he and Huang worked together as bachelors of the Hanlin Academy. A strong friendship developed between them. But owing to their outspoken opposition to the misgovernment and arbitrariness of the eunuch, Wei Chung-hsien [q. v.], and those associated with him, Chêng Man's official rank was reduced, in consequence of which he resigned his post after filling it but a few months.

In 1625 the wholesale arrest of the Tung-lin politico-literary group was effected by Wei Chung-hsien (see under Chang P'u and Yang Lien), and Chêng, apprehensive for his personal safety, set out on a journey to Kwangtung (1627). In the meantime the power of the eunuch was undermined by the death of Emperor Hsi-tsung (see under Chu Yu-chiao). When Chêng Man returned to his home in 1628 he was summoned by the new emperor (*i.e.* Chu Yu-chien q. v.) to resume his post, but was unable to proceed to Peking because of the death of his father in that year. Three years later his mother died. After the prescribed period of mourning he returned to his post at the capital, arriving on November 22, 1635. There he discovered that his friend, Wên Chên-mêng, had been expelled by Wên T'î-jên 溫體仁 (T. 長卿, *chin-shih* of 1598, d. 1638), one of the most unscrupulous Grand Secretaries in the history of the Ming dynasty. About a month later Chêng was accused by Wên of the grossest immorality in private life. Without legal process, he was imprisoned on December 20, 1635, four days after the accusation. His comrades stood up in his defense, among them Liu Tsung-chou [q. v.] and Huang Tao-chou. The latter was reduced in official rank (1638) for his interest in the case and, refusing further posts, returned home. Although Wên T'î-jên resigned from his office as Grand Secretary in the summer of 1638, his followers still held the reins of government and Chêng, after more than three years in prison, was

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sentenced to die by slow mutilation. While in prison he is said to have dictated to his son, who attended to his wants, his lectures on the *Four Books*, entitled 荅陽草堂說書 *Mi-yang ts'ao-t'ang shuo-shu*, in 7 *chüan*, and his chronological autobiography. The former received notice in the *Imperial Catalogue* (see under Chi Yün); the latter, entitled 天山自述年譜 *T'ien-shan tsü-shu nien-p'u*, was published together with other sources relating to the case against Chêng, under the title *Chêng Man shih-chi* (事蹟), in the *Ku-hsüeh hui-k'an* (see under Li Ch'ing).

[明季北略 *Ming-chi pei-lieh* 15/2a; Sun Ch'êng-tsê [q. v.], *Ch'un-ming mêng yü lu* 45/51a; Huang Tsung-hsi [q. v.], *Nan-lei wên-ting*, third series 2/14a; *Wu-chin Yang-hu hsien-chih* (1879) 21/69b, for biography of Chêng Chên-hsien; 明史紀事本末 *Ming-shih chi-shih pên-mo*, 66/19, 66/21.]

TOOMOO NUMATA

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CHÊNG Pan-ch'iao. See under Chêng Hsieh. **CHÊNG**, Prince. See under Jirgalang and Ulungga.

CH'ÊNG Chia-sui 程嘉燧 (T. 孟陽 H. 偁庵, 松圓詩老), 1565–1644, Jan-Feb., Ming poet and painter, was a native of Hsiu-ning, Anhwei, but resided most of his life (about fifty years) in Chia-ting, Kiangsu. Failing to pass the official examinations, he abandoned all hope of a political career and specialized in poetry. When he was about thirty *sui* he was recognized as an accomplished poet. In 1617 he paid a visit to Ch'ien Ch'ien-i [q. v.] at the latter's villa, Fu-shui Shan-chuang (see under Ch'ien Ch'ien-i), where the two discussed the art of writing poetry, and established a life-long friendship. In the following year he accompanied his friend, Fang Yu-tu 方有度 (T. 方叔, *chin-shih* of 1616), to Ch'ang-chih, Shansi, when the latter was appointed magistrate of that district. After three years in Ch'ang-chih he proceeded to Peking where he made the acquaintance of Wang Wei-chien 王維儉 (T. 損仲, *chin-shih* of 1595), whose fame then rivalled that of Tung Ch'î-ch'ang [q. v.]. In 1630 Ch'ien Ch'ien-i again invited Ch'êng to his villa where the two composed a number of poems. While living at Chia-ting, Ch'êng also made a number of friends, notably T'ang Shih-shêng 唐時升 (T. 叔達, 1551–1636) and Lou Chien 婁堅 (T. 二堅, 子柔, H. 歇庵, senior licentiate of 1616, d. 1631). The three came to be known as the "Three Elders of Lien-ch'uan" (練川三老). When Hsieh San-pin 謝三賓 (T. 象山, *chin-shih* of 1625) served as

magistrate of Chia-ting he published their poems, together with those of Li Liu-fang 李流芳 (T. 長蘅, 茂宰 H. 香海, 泡庵, 慎娛居士, 1575-1629, *chü-jên* of 1606), under the collective title 嘉定四先生集 *Chia-ting ssü hsien-shêng chi*.

Ch'êng's own poems were published under the title 松圓浪淘集 *Sung-yüan lang-t'ao chi*, in 18 *chüan*, with a preface by the author dated 1618. Two other collections by him, entitled 耦耕堂集 *Ou-kêng t'ang chi*, in 5 *chüan*, and 偶庵集 *Ch'i-an chi*, in 2 *chüan*, were banned during the Ch'ing period. Ch'êng also compiled a gazetteer of the Hsing-fu monastery on Mount P'o, Kiangsu, 破山興福寺志 *P'o-shan Hsing-fu ssü chih*, in 4 *chüan*, which is praised in the *Ssü-k'u Catalogue* (see under Chi Yün) for its style. In 1641 he retired to Hsiu-ning and died early in 1644, a few months before the fall of Peking.

[M.1/288/7b; M.40/65/7b; M.64/庚4/1a; M.84/丁下/4a; M.86/18/18b; L.T.C.L.H.M., p. 326a; *Ssü-k'u 地理存* 6; *Chia-ting hsien-chih* (1882) 13/11a, 20/31b; 練川名人畫像 *Lien-ch'uan ming-jên hua-hsiang*, 附 *chüan* 下/4a (with portrait).]

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CH'ENG Chin-fang 程晉芳 (T. 魚門 H. 蕺園, original *ming* 廷鑑), Dec. 15, 1718-1784, Aug. 6, was a scholar and bibliophile. Though his ancestral home was in Shé-hsien, Anhwei, his family was engaged in the salt business at Yangchow and he was born and reared in that city. In the seventeen-thirties the salt merchants of Yangchow were very prosperous and the Ch'êng family was one of the most opulent. Whereas other members of the family enjoyed their wealth in the lavish manner then prevalent among the well-to-do, Ch'êng Chin-fang loved books, developed a deep interest in the classics, and early achieved distinction as a man of letters. When still in his teens he began to collect a library. Starting with some 5,600 *chüan* in the possession of his family, he increased the collection, after some thirty years of purchase and transcription, to 50,000 *chüan*. The library was named Kuei-i 桂窩 owing to the fact that there were cassia trees in front of the building. Having failed repeatedly in the provincial examinations, Ch'êng Chin-fang presented his poems to Emperor Kao-tsung when the latter made a tour to South China in 1762, and in consequence was allowed to participate in a special examination by which he obtained the *chü-jên* degree. Following this he

secured appointment as secretary in the Grand Secretariat, and in the same year (1762) moved his family to Peking to assume the post. But by this time the family income had dwindled and he was already greatly in debt. Upon his departure from Yangchow he had to dispose of a large part of his library and other property to discharge his obligations.

In 1771 Ch'êng Chin-fang became a *chin-shih* and was made a secretary in the Board of Civil Appointments. When the bureau for the compilation of the *Ssü-k'u ch'üan-shu* was instituted in 1773 (see under Chi Yün) he was appointed an assistant editor, and it is reported that the works he edited were freer than any others from errors. Having been reared in affluence, and by nature sympathetic to the needs of others, he again fell heavily into debt. So pressed was he by financial difficulties that he decided in 1783 to go to Shensi to join the secretarial staff of Pi Yüan [q. v.]. There he died in the following year.

While in Peking, Ch'êng Chin-fang built up another library of some 15,000 *chüan*. In 1772 he made a catalogue of both his old and his new collections, entitled the *Kuei-i shu-mu* (書目). His own collected verse, entitled 勉行堂詩集 *Mien-hsing t'ang shih-chi*, 25 *chüan*, was printed in 1818, and his collected prose, *Mien-hsing t'ang wên* (文) *chi*, 6 *chüan*, was printed in 1820. According to his own account he left the following six works on classical subjects: 周易知旨編 *Chou-i chih-chih pien*, 30 *chüan*, on the *Classic of Changes*; 尚書今文釋義 *Shang-shu chin-wên shih-i*, 40 *chüan*, and 尚書古文解略 *Shang-shu ku-wên chieh-lüeh*, 6 *chüan* (both completed in 1781), on the modern and ancient texts of the *Classic of History*; 毛鄭異同考 *Mao-Chêng i-t'ung k'ao*, 10 *chüan*, on the *Classic of Poetry*; 春秋左傳翼疏 *Ch'un-ch'iu Tso-chüan i-shu*, 32 *chüan* (completed about 1759), on the *Spring and Autumn Annals*; and 禮記集釋 *Li-chi chi-shih*, 20 *chüan*, on the *Record of Rites*.

[1/490/7b; 3/130/32a; 20/3/xx (portrait); 徽州府志 *Hui-chou fu chih* (1827) 11/4/52a; Yeh Ch'ang-ch'ih, *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 5/42b]

TU LIEN-CHÉ

CH'ENG Ên-tsé 程恩澤 (T. 雲芬 H. 春海), 1785-1837, Aug. 29, official, was a native of Shé-hsien, Anhwei. His father, Ch'êng Ch'ang-ch'ih 程昌期 (T. 階平 H. 蘭翹, 1753-1795, *chin-shih* of 1780), died at his post as educational commissioner of Shantung when Ch'êng Ên-tsé was

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eleven *sui*. He learned horsemanship under his maternal grandfather and studied the classics under a fellow-townsmen, Ling T'ing-k'an [q. v.]. In 1804 he passed the provincial examination for *chü-jên* and then made his residence at Peking where he became interested in various branches of learning. After becoming a *chin-shih* (1811) he was made a bachelor, and later a compiler, in the Hanlin Academy. In 1821 he was detailed for duty in the Imperial Study (see under Chang Ying). In the same year he was appointed chief examiner of the provincial examination of Szechwan and later (1822) a secretary of the Supervisorate of Imperial Instruction. In 1823 he was made commissioner of education of Kweichow where he promoted sericulture, and so greatly benefited the people of that region. He made a reprint of the Yüeh K'o 岳珂 (T. 肅之 H. 亦齋, 倦翁 b. 1183) edition of the *Five Classics*, which has proved of great value to students. In 1826 he was transferred to be commissioner of education of Hunan. After returning to Peking (1828) he was made libationer of the Imperial Academy. In 1829 he went home to mourn the death of his mother, but returned to Peking in 1831. In 1832 he was appointed chief-examiner for the provincial examination of Kwangtung, and early in the following year made tutor to Mien-yü (see under Yung-yen), younger brother of Emperor Hsüan-tsung. In 1834 he was appointed junior vice-president of the Board of Works, and was transferred in the following year to the Board of Revenue. He served twice (1835, 1836) as reader of the Palace Examination. Owing to the intense heat of the summer of 1837 he suddenly fell ill and died at the early age of fifty-three (*sui*).

In his studies Ch'êng Ên-tsê covered a wide field, including mathematics, geography, etymology, divination, inscriptions on bronze and stone, calligraphy, painting, and the study of the Classics. As a calligrapher he was noted for his skill in the *chuan* 篆 style. He was an intimate friend of Juan Yüan [q. v.], who being much older, had cherished the hope that Ch'êng Ên-tsê would succeed him in his special field of study. Juan, however, outlived his friend. Ch'êng left numerous notes, but the only work ready for publication at the time of his death was a study of place-names in the *Chan kuo ts'ê*, entitled 國策地名考 *Kuo-ts'ê ti-ming k'ao*, 20 *chüan*, which he wrote in collaboration with his friend, Ti Tzû-ch'í 狄子奇 (T. 叔穎, H. 惺垣 *chü-jên* of 1835). A collection of his miscellaneous writings, entitled 程侍郎遺集初編 *Ch'êng shih-lang i-chi ch'u-pien*, 10 *chüan*, published in 1846, was compiled

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by Chang Mu and Ho Shao-chi [qq. v.]. Both works were later included in the *Yüeh ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh).

[1/382/3b; 3/114/9a; 5/10/12a; 7/44/5a; 20/4/00 (portrait); 26/310b; 29/9/1a.]

S. K. CHANG

J. C. YANG

CH'ENG Hsüeh-ch'í 程學啟 (T. 方忠), d. Apr. 15, 1864, age thirty-five (*sui*), a leading general of the Anhwei army, was born in a peasant family in T'ung-ch'êng, Anhwei. When that city fell into the hands of the Taipings Ch'êng aligned himself with the rebels and later, in a minor official capacity, defended the city of Anking against the attacks of Tsêng Kuo-ch'üan [q. v.]. In May 1861 he was persuaded by a relative to go over to the side of the government and was made commander of a battalion. Thereafter he fought bravely at the front for the recovery of Anking (September 5, 1861) and other cities. He was rewarded for his merits with the rank of a lieutenant-colonel. In the spring of 1862 Li Hung-chang [q. v.] mobilized the newly-organized Huai-chün 淮軍 or Anhwei forces, for the rescue of Shanghai. Ch'êng Hsüeh-ch'í was ordered by Tsêng Kuo-fan [q. v.] to assist Li in command of the fighting. He was placed in command of a thousand veterans at the front, and his soldiers seem to have been more effective in battle than the other Anhwei troops.

At this time a large part of Kiangsu was in the grip of the Taipings. Chiefly owing to the effectiveness of the British and French forces and the so-called "Ever Victorious Army" organized by Frederick T. Ward (see under Fêng Kuei-fên), Shanghai was saved from complete occupation by the rebels, but was nevertheless menaced by frequent assaults. As soon as Ch'êng Hsüeh-ch'í's re-enforcements came upon the scene they defeated the Taipings at Hung-ch'iao, a town west of Shanghai, and took part in raising the siege of Sungkiang. Then, in co-operation with Ward, they took Ch'ing-p'u and a number of small towns and villages near Shanghai. For these achievements Ch'êng was rewarded in 1862 with appointment to the rank of brigade-general and his force was increased to 3,000 men.

In 1863 Ch'êng Hsüeh-ch'í advanced to the capture of Soochow which was protected by a moat and other defenses difficult to negotiate. Fighting again in co-operation with Charles George Gordon (see under Li Hung-chang), then commander of the "Ever Victorious Army,"

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Ch'êng conquered T'ai-ts'ang (May 2), K'un-shan (May 31), and other strategic points and outworks in the vicinity of Soochow. At this juncture the Taiping commander-in-chief, Li Hsiu-ch'êng [q. v.], went to a place near Ch'ang-chou in the hope of persuading the Heavenly King, Hung Hsiu-ch'üan [q. v.], to consent to a general retreat from Nanking. During his absence from Soochow Li entrusted T'an Shao-kuang 譚紹光, commonly known as Mu Wang 穆王, with the difficult task of holding the city. Eight other Taiping chiefs (*wang*) in Soochow were so harassed however by the onslaught of the government forces that they secretly communicated with the imperialists in regard to surrender. Ch'êng Hsüeh-ch'í, together with Colonel Chêng Kuo-k'uei 鄭國魁 and General Gordon, went to confer with the chiefs. As a result of this conference it was agreed that the capitulating chiefs would present the head of T'an Shao-kuang as a pledge of their loyalty to the Imperial Government, and that they in turn would receive from Ch'êng Hsüeh-ch'í military commissions of the second class. The Taiping chiefs murdered T'an, in accordance with the agreement, and delivered his head (and by that token the city of Soochow) to the government forces (December 5, 1863).

When the surrendered chiefs met Ch'êng Hsüeh-ch'í in Soochow they asked him to convey their demands to Li Hung-chang that they be made brigade-generals or colonels, as stipulated, and that they be left in control of half the city of Soochow with a force of some 20,000 men at their command. Ch'êng pretended to adhere to the request but secretly informed Li Hung-chang that though the Long-haired Rebels had shaven their heads in token of submission, the heads of the eight chiefs remained unshaven. This he interpreted as perfidy. Since the Taipings in the city were far greater in number than the government forces Ch'êng feared that if these chiefs were not put to death the rebel forces under them could not be controlled. For this reason he urged Li to end their lives. Li at first demurred, but as Ch'êng insisted he finally acquiesced. The eight chiefs were told to visit Li at Ch'êng's headquarters; they were given the official robes of their respective ranks, entertained at a banquet, and after Li had departed, the hapless men were put to death. Since Chêng Kuo-k'uei and Gordon were witnesses to the terms of surrender they considered the execution of the capitulating chiefs an unjustifiable act of treachery. To show his intense disapproval of his

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superiors' act Chêng Kuo-k'uei refused to work or eat for three days. Gordon, too, was so infuriated with Li Hung-chang that he set out to arrest him, but fortunately Li had left the camp and could not be found. The storm of resentment blew over when Li paid his respects in formal services to the victims and when a degree of reconciliation was established through go-betweens. After some months of estrangement amicable relations between Gordon and Li Hung-chang were restored.

Later Ch'êng Hsüeh-ch'í took part in the advance on Kashing which was taken (March 25, 1864) after a difficult siege in which Ch'êng was wounded. He died at Soochow a little later. The title Grand Guardian of the Heir Apparent was posthumously conferred upon him, and he was canonized as Chung-lieh 忠烈. In addition he was granted the hereditary rank of a baron of the third class. This title was inherited by his son.

[1/422/1a; 2/51/22b; 5/51/16a; 8/24上/1a; Fêng Kuei-fên [q. v.], *Hsien-chih-t'ang kao* 6/5a; Mossman, Samuel, *General Gordon's Private Diary of his Exploits in China* (London, 1885); Douglas, Robert K., *Li Hung-chang* (London, 1895); Allen, Barnard M., *Gordon in China* (London, 1933); Chien Yu-wên 簡又文, 嘉興訪碑記 in *I-ching* 逸經, no. 14, pp. 747-51 (September, 1936).]

T'ENG SSŪ-YŪ

CH'ÊNG Huang-ti, posthumous name of Mingning [q. v.].

CH'ÊNG K'o-kung 成克鞏 (T. 子固 H. 青壇), 1608-1691, official and scholar, was a native of Ta-ming, Chihli, third son of Ch'êng Chi-ming (成基命 T. 靖之, H. 慈予, posthumous name 文穆, d. 1635) a *chin-shih* of 1607 and Grand Secretary under the Ming dynasty. Ch'êng K'o-kung became a *chin-shih* in 1643 at the last examinations held under the Mings. While seeking to avoid unsettled conditions about the capital in the following year, he was delivered from bandits through the courage and devotion of his son, Ch'êng Liang 成亮 (T. 寅天 H. 伍嵐), a *chin-shih* of 1649. After remaining at home for a time he returned to Peking in 1645 as a corrector in the Kuo-shih yüan 國史院. Having served in various official capacities, including the vice-presidency of the Board of Civil Office, he was promoted about the middle of 1653 to be a Grand Secretary. In 1658 he was made concurrently president of the Board of Revenue.

Dismissed from office in 1660 he was reinstated by the end of the year, but in 1663 his request to retire on the plea of ill health was granted and he returned to Ta-ming.

The later years of his life seem to have been spent quietly in literary pursuits. The gazetteers of his native place record several titles of his works in prose and poetry and include examples from them. A work, entitled 倫史 *Lun-shih*, in 50 *chüan*, giving historical examples of ethical conduct according to each of the five relations, was completed in 1677, printed before 1789, and given notice in the *Ssü-k'u* Catalogue (see under Chi Yün). Ch'êng K'ö-kung's two sons and five grandsons, though less eminent, carried on the tradition of official life and scholarship, as did great-grandsons to six generations. A descendant of the family, Ch'êng Ching-lan, was the wife of the eminent historian Ts'ui Shu [q. v.].

[1/180/5a-11b; 4/7/7a; 12/1/8a-13a; *Ta-ming-hsien chih* (1789) 35/1b-14a; *id.* 24/1a-3a quotes his preface to *Lun-shih* at length; *Ta-ming-fu chih* (1853) 17/62, 85; *id.* 18/40a-73a; *Ssü-k'u* 133/1a; Ts'ui Shu, *Ts'ui Tung-pi i-shu* vol. 8 (ed. of 1936) pp. 33-170 for biographies of members of the family.]

DEAN R. WICKES

CH'ENG 成, Prince. See under Yung-hsing.

CH'ENG 誠, Prince. See under Yin-chih.

CH'ENG Ta-wei 程大位 (T. 汝思 H. 賓渠), ca. 1520-ca. 1600, Ming mathematician, was a native of Hsiu-ning, Anhwei. In early life he travelled as a teacher of mathematics to Wu 吳 (present Kiangsu) and to Ch'u 楚 (present Hupé and Hunan), but retired to his home district when he became old. There he completed in 1593 his famous text-book on arithmetic, 算法統宗 *Suan-fa t'ung-tsung* in 13 *chüan*, which gave solutions to problems by means of the abacus, or *suan-p'an* 算盤. Early Chinese mathematicians had developed a method of calculation known as *ch'ou-suan* 籌算 (calculations by means of rods) which could be utilized to solve algebraic equations of higher degrees with as many as four unknowns. But *ch'ou-suan* was inconvenient for simple arithmetical calculations in daily commercial use. The introduction of the abacus into China about the latter half of the thirteenth century, and the omission of mathematics from the civil service examinations during the Yüan period (1280-1368), stopped abruptly the progress of Chinese mathe-

tics by *ch'ou-suan*. Although in the ensuing Ming period (1368-1644) mathematical studies failed to revive, the abacus was nevertheless widely used, and by the time the *Suan-fa t'ung-tsung* was published (ca. 1593) the method of calculation by *ch'ou-suan* was virtually lost. Even in the early Ch'ing period the compilers of the massive encyclopedia, *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei), which was completed in 1726, seem to have been unaware of the literature dealing with *ch'ou-suan*, since they copied the *Suan-fa t'ung-tsung* in its entirety as though it were representative of the whole field of Chinese mathematics. The recovery of older works on mathematics took place later (see under Tai Chên).

Judging from the numerous reprints of the *Suan-fa t'ung-tsung* in the past three centuries, one can say that it was the most widely used elementary book on the subject. Until recently it was regarded as the earliest work on the *suan-p'an*, but it is now known that the 數學通軌 *Shu-hsüeh t'ung-kuei* compiled by K'ö Shang-ch'ien 柯尙遷 in 1578 antedated it by fifteen years. A revised edition of the *Suan-fa t'ung-tsung*, arranged by Mei K'ü-ch'êng [q. v.] in 12 *chüan*, appeared in the eighteenth century. Another edition, in 17 *chüan*, was reprinted in 1716 by the author's great-grandsons. The book is noted for its study of magic squares. *tsung-hêng t'u* 縱橫圖, literally "criss-cross designs"—a phase of mathematics already treated by Yang Hui 楊輝 in the thirteenth century. It also contains the method of multiplication known as *hsieh-suan* 寫算—the 'gelosia' or 'grating' method employed by the Arabs and Indians several centuries earlier and possibly introduced to China by Arab traders. Most editions of the *Suan-fa t'ung-tsung* reproduce a portrait of the author depicting him in a classroom manipulating an abacus in the presence of two pupils. At the end of the book is a list of works on mathematics which existed prior to the author's time, but which are for the most part no longer extant.

[Li Yen 李儼, 中國算學小史 *Chung-kuo suan-hsüeh hsiao shih* (1931) pp. 61, 82-85; Ch'ien Pao-tsung 錢寶琮, 古算學考源 *Ku-suan-hsüeh k'ao-yüan* (1930) pp. 8-9; *Ch'ou-jên chuan* (see under Juan Yüan), (1799) 31/19b; 徽州府志 *Hui-chou-fu chih* (1827) 15/37b; *Ssü-k'u* (see under Chi Yün), 107/120; Smith, D. E., *History of Mathematics* (1923) I, p. 352; II, pp. 114-117; Mikami Yoshio, *The Development of Mathematics*

in *China and Japan* (1913) p. 110, 111; *T'oung Pao* (1914) p. 184; 科學 *K'o-hsüeh*, vol. XVIII, no. 11, Nov. 1934, p. 1549; Wylie, *Notes* p. 118.]

FANG CHAO-YING

CH'ENG-tê. See under Singde.

CH'ENG-tsung, temple name of Dorgon [q. v.].

CHI Chên-i 季振宜 (T. 詵兮 H. 滄葦), b. 1630, official and bibliophile, was a native of T'ai-hsing, Kiangsu, second of the seven sons of Chi Yü-yung 季寓庸 (T. 因是), a *chin-shih* of 1622. Chi Chên-i himself became a *chin-shih* in 1647 at the early age of eighteen (*sui*) and was at once appointed magistrate of Lan-ch'i, Chekiang. Several years later he was recalled to Peking where he served as a secretary in the Board of Punishments and then in the Board of Revenue. In 1658 he was made a censor and became well known in the early Manchu period as fearless in the exercise of his office. He submitted a memorial in 1660 to discontinue the practise of conscripting boathands from the districts along the Grand Canal—principally at Hsü-chou and Yangchow. In 1663 he was made salt censor of Ho-tung 河東 with residence at P'u-chou, Shansi, where he served for one year.

As a bibliophile Chi Chên-i possessed one of the largest libraries of Kiangnan 江南 containing many rare editions, of which not a few were bought from duplicates in the library of Ch'ien Tsêng [q. v.]. A considerable part of the Chiku-ko library (see under Mao Chin and Mao I) was also sold to him. The catalogue of this collection, 季滄葦藏書目 *Chi Ts'ang-wei ts'ang shu-mu*, which lists about 1,000 titles, was edited and printed by Huang P'ei-lieh [q. v.] in 1805. A list of the Sung editions of his collection was entitled 延令宋板書目 *Yen-ling Sung-pan shu-mu*. His collected writings appear under two titles: 聽雨樓集 *T'ing-yü lou chi* and 靜思堂稿 *Ching-ssü t'ang kao*.

His brother, Chi K'ai-shêng 季開生 (T. 天中 H. 冠月, 1627-1659), was a *chin-shih* of 1649 who served as supervising censor. In 1655 when the palace known as Ch'ien-ch'ing kung 乾清宮 was completed, eunuchs were dispatched to South China to buy furniture and articles for interior decoration. The sending of the mission gave rise to misunderstanding in the South and Chi K'ai-shêng submitted a memorial denouncing it. For his temerity he was exiled to Shang-yang-p'u 尚陽堡, Liaotung, where he died. He achieved some recognition as a poet and painter. A sister, Chi Hsien 季嫻 (T. 靜峽), a poetess, and wife of Li Ch'ang-ang

李長昂, compiled an anthology, 閨秀集初編 *Kuei-hsiu-chi ch'u-pien*, consisting of 5 *chüan* of poems by women authors of the Ming dynasty. This anthology was given notice in the *Imperial Catalogue* but was not copied into the *Ssü-k'u Manuscript Library* (for both see under Chi Yün). Her collected works were entitled 兩泉龕集 *Liang-ch'üan k'an chi*. Her daughter, Li Yen 李研 (T. 安侶), was also a poetess and author of a work entitled, 綠窗偶存 *Lu-ch'uang ou-ts'un*.

The Chi family was known for its great wealth. It supported three troupes of actresses, and the family home was so extensive that sixty watchmen are said to have been required to guard it.

[1/250/11b, 12a; 3/133/15a; 21/2/7a; 27/2/6a; *T'ai-hsing hsien chih* (1886) 20/21b, 21/1b; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih* (1910) 4/25a; *Ssü-k'u* 194/13a; *Shansi t'ung-chih* (1734) 80/18b; Yeh Tê-hui 葉德輝, 書林清話 *Shu-lin ch'ing-hua* 9/23b; Niu Hsiu (see under Chiang Shih-ch'üan), *Ku-shêng hsü-pien* (續編).]

TU LIEN-CHÊ

CHI-êr-ha-lang. See under Jirgalang.

CHI-êr-hang-a 吉爾杭阿 (clan name 奇特拉, T. 雨山), d. 1856, June 1, was a Manchu general of the Bordered Yellow Banner. He rose from a clerkship to a second-class secretary in 1843, supervisor of the government granaries at Peking in 1849, and to an expectant intendant in the province of Kiangsu in 1853. In the same year the Taiping Rebels took Nanking and Chinkiang. On September 7, 1853 local insurgents of Shanghai gained control of a considerable portion of that city. They were members of the Hsiao Tao Hui 小刀會, or Small Sword Society, and included adherents of the Triad or T'ien Ti Hui 天地會, an old secret society which aimed at the overthrow of the Manchu dynasty. The leader of the Sword Society was a native of Kwangtung, named Liu Li-ch'uan 劉麗川, who for a time was interpreter to Western merchants and later gained popularity at Shanghai as a physician treating the poor without charge.

As the Small Sword Society controlled not only the local government of Shanghai but also neighboring towns such as Pao-shan and Chia-ting, Chi-êr-hang-a was ordered by Hsiang Jung [q. v.] to assist the governor of Kiangsu in putting down the insurgents. In a short time the government troops reconquered all the cities with the exception of Shanghai which they frequently as-

saulted. After a few months of fruitless fighting an attempt was made to negotiate peace with the rebels (January 1854) through the mediation of Alphonse de Bourboulon 蒲步龍 (b. 1809), French minister to China. The proposal of an armistice was rejected by Liu Li-ch'uan and the minister's effort was opposed by England as violating the neutrality of foreigners in China. Therefore the war was resumed in February. In April the English and American consuls, irritated by the encroachment of rebel troops upon territory set aside for their use by treaty, appealed to the *taotai* and then to the governor to remove the offending forces. Seeing that the latter was unable to resolve the situation, the consuls of the two nations with a few hundred troops and several cannon drove the rebel forces across Defense Creek. This engagement is known as the "Battle of Muddy Flat" (April 3, 1854). The actual retaking of the walled city was a long and difficult matter. For this delay the Imperial Government placed the blame partly upon France who had supplied the insurgents with munitions and provisions. The emperor dismissed the governor of Kiangsu and appointed in his place (July 1854) Chi-êr-hang-a, who had been promoted (February 1854) to acting financial commissioner of that province. The new governor's policy was to seek the assistance and co-operation of the Western powers in Shanghai. Though England and America declined to help, preferring to remain neutral, France, after long negotiations between Bourboulon and Chi-êr-hang-a, changed her policy from one favoring the insurgents to one opposing them in order to shorten the war and make it possible to resume trade. By the permission and help of the French a long rampart was built to cut off communications between the insurgents and the foreign settlement. With the consent of the American minister this rampart was later lengthened in order to complete the isolation of the rebels. Thereafter the latter were harassed by shortage of provisions. Their continual sorties and the erection of a fortress above the rampart irritated the French who after December 9, 1854 took part in the conflict against them. They were attacked by the Imperial forces from all sides, and with the aid of French troops, the walled city of Shanghai was eventually taken from the hands of the rebels on Chinese New Year's Day, February 17, 1855. The leader, Liu Li-ch'uan, was killed. After three days Chi-êr-hang-a entered the city to restore peace

and was rewarded with the button of the first rank.

The occupation of Shanghai by the Small Sword Society from September 1853 to February 1855 resulted in the diminution of Chinese authority in the city in three ways: (1) in the absence of properly constituted Chinese officials the collection of customs duties at that port fell into the hands of Westerners, (2) the influx of Chinese refugees into the "area reserved for foreign trade and residence" gave rise to a municipality under foreign control which rejected Chinese authority even over the native population, except as a mixed court preserved the theory of Chinese jurisdiction, and (3) Westerners claimed the power to garrison and administer this cosmopolitan foreign settlement which was regarded as neutral territory to which, since the Battle of Muddy Flat, Chinese armed forces have never been permitted to enter.

No sooner had Chi-êr-hang-a restored peace and order in Shanghai than he was appointed aide to Hsiang Jung with orders to recover Chinkiang—a necessary step if Nanking, the final goal, were to be retaken. After repeated attacks lasting for a year Chinkiang was still firmly in the grip of the Taipings. In 1856, when his force was engaged in relieving a neighboring town which was in peril, Chi-êr-hang-a was defeated by the Taiping forces under Ch'ên Yü-ch'êng and Li Hsiu-ch'êng [qq. v.] and was killed in battle. He was granted the posthumous rank of governor-general and the hereditary rank of *Ch'ing-ch'ê tu-yü* of the first class, and was canonized as Yung-lieh 勇烈.

[1/401/4a; 2/43/15a; 5/56/13a; Yü Yüeh [q. v.], *Shanghai hsien-chih* (1871); Millac, Arthur (pseud.), *Les français à Changhai en 1853-1855*, (Paris, 1884); Maybon, Ch. B. et Fredet, Jean, *Histoire de la Concession Française de Changhai* (Paris, 1929); Morse, H. B., *The International Relations of the Chinese Empire*, vol. II, pp. 13ff. (London, 1918); 上海市通志館期刊 *Shanghai-shih T'ung-chih-kuan Ch'i-k'an*, no. 2 of the second year, pp. 327-50; Hsiao I-shan 蕭一山, *近代秘密社會史料 Chin-tai pi-mi shê-hui shih-liao*, *chüan* 2 (Peiping, 1935); Ts'ao Shêng 曹晟, *紅亂紀事草 Hung-luan chi-shih ts'ao* and other items in the *上海掌故叢書 Shanghai chang-ku ts'ung-shu* (1935).]

T'ENG Ssü-yü

CHI Tsêng-yün 嵇曾筠 (T. 松友 H. 禮齋) Jan. 6, 1671-1739, Jan. 26, official, was a native

of Wu-hsi, Kiangsu. He was the son of Chi Yung-jên (see under Fan Ch'êng-mo) who died a martyr in 1676 when his son was only seven *sui*. Thereafter Chi Tsêng-yün was brought up by his mother (*née* Yang 楊 1650-1734). In 1702 he became a *chü-jên* and in 1706 a *chin-shih*. After filling various official posts in the central government he was sent in 1723 to the district of Chung-mou, Honan, to take charge of conservation work on the Yellow River which had overflowed that summer. In the following year he was made assistant director-general of the conservancy project (a newly created post) with headquarters at Wu-chih, Honan. In this capacity he organized a company of workmen and built embankments at the bends in the river in the hope of reducing the force of the currents. Under Chi's supervision dams and water-ways for irrigation were also constructed. Early in 1727 he was ordered to take charge concurrently of similar embankments in Shantung. Two years later (1729) he was promoted to be director-general of Yellow River and Grand Canal conservancy in both Honan and Shantung. In 1730 he was transferred to an analogous post in Kiangnan. The honorary title of Grand Guardian of the Heir Apparent was then bestowed upon him, and in 1733, while still in Kiangnan, he was made a Grand Secretary and concurrently president of the Board of Civil Office.

When his mother died, early in 1734, he was commanded by imperial decree to observe the mourning period in office owing to the importance of his conservancy duties. Appointed governor (later governor-general) of Chekiang, he was charged in 1736 with the construction of a sea wall in that province. In the same year he was summoned to Peking for an audience and was given the rank of Grand Tutor to the Heir Apparent. Two years later (1738) he was ordered to serve in the central government, but requested permission, on the plea of illness, to go home for a temporary rest. Not long thereafter he died. He was canonized as Wên-min 文敏 and in the summer of 1739 his name was entered in the temple of local worthies of Chekiang. Later in the same year an imperial edict was issued ordering the building of a separate temple to him, as in the case of Chin Fu [q. v.]. His collected poems, in 10 *chüan*, entitled 師善堂詩集 *Shih-shan t'ang shih-chi*, were first printed in 1735. He left a collection of memorials on river conservancy under the title 防河奏議 *Fang-ho tsou-i*, in 10 *chüan*.

Chi Tsêng-yün had eight sons, of whom the

third, Chi Huang 嵇璜 (T. 尙佐 H. 輔庭, 拙修, 1711-1794), a *chin-shih* of 1730, was the best known. This son, like his father, achieved distinction in river conservancy and rose in his official career also to a Grand Secretary. He was canonized as Wên-kung 文恭. Chi Huang was a celebrated calligrapher of whom it was said that he could write with a brush on a sesame seed.

[1/316/3a; 3/16/39a, 23/24a; 4/76/15b; 29/4/4a; 嵇氏宗譜 *Chi-shih tsung-p'u* (1907); *Wu-hsi, Chin-k'uei hsien chih* 20/9a, 20/13a, 28/5b]

TU LIEN-CHÊ

CHI-tu. See under Jidu.

CHI Yün 紀昀 (曉嵐, 春帆, 石雲) Aug. 3, 1724-1805, Mar. 14, official and scholar, was a native of Hsien-hsien, Chihli. When he passed first in the provincial examination for *chü-jên* in 1747 he attracted the attention of many older scholars. In 1754 he became a *chin-shih* and was made a bachelor of the Hanlin Academy. Appointed a compiler in 1757, he served several times as an examiner in the civil service examinations. In 1762 he was appointed commissioner of education in Fukien, but returned to his home when his father died (1764). In 1768 he was appointed prefect of Tu-yün-fu, Kweichow, but the emperor detained him in Peking on the ground that he could serve the throne best through his literary talents. Before long he was raised to the rank of a reader in the Hanlin Academy. Late in 1768 the bribery case of the salt commissioners of Yangchow came to the notice of the throne. One of the commissioners involved was the bibliophile, Lu Chien-tsêng [q. v.], whose grandson was the husband of Chi's eldest daughter. Aware that action would soon be taken, Chi secretly informed Lu of the seriousness of the case before official notice was served. When Chi's share in the affair was discovered he was discharged and banished to Urumchi in the newly conquered region of Chinese Turkestan (see under Chao-hui). He reached Urumchi early in 1770, but was recalled in the following year. On his return journey he wrote 160 poems in commemoration of his life in exile, which came to be known as 烏魯木齊雜詩 *Urumchi tsa-shih*. Late in 1771 he was received by the emperor on the latter's journey back from Jehol to Peking and was ordered to write a poem celebrating the return of the Turguts from Russia (see under Tulišen). This poem so pleased the

emperor that he had Chi restored to the rank of a compiler.

In 1773 Chi Yün and Lu Hsi-hsiung [*q. v.*] were appointed chief editors of the great Imperial Manuscript Library. A third chief editor, Sun Shih-i [*q. v.*], served from 1780 to 1782. By an imperial edict of March 13, 1773, the enterprise was given the name 四庫全書 *Ssü-k'u ch'üan-shu* or "Complete Library in Four Branches of Literature," (see under Chu Yün). For twelve years, or until the work was completed, Chi served in the capacity of a chief editor, and his name has been identified with it ever since. This enormous collection of rare books was drawn from four sources: the imperial collection already in the palace library (see under Lu-fei Ch'ih); rare and valuable books copied from the Ming encyclopaedia, 永樂大典 *Yung-lo ta-tien* (see under Chu Yün); books submitted by provincial authorities and private collectors in compliance with an edict of February 7, 1772; and histories, documents and other books compiled by imperial order for inclusion in the Library. The carrying out of this ambitious project involved the following steps: (1) a critical review of every work available to the editors; (2) selection of the books worthy to be included in the library, of which a few were marked for independent printing (see comments on the *Wu-ying-tien chü-chên-pan ts'ung-shu* in the sketch of Chin Chien); (3) transcription in standard size volumes (and faultless calligraphy) of the works selected; (4) collation and binding of the completed manuscripts. The first two steps were put into effect by Chi Yün and Lu Hsi-hsiung, the last two by Lu-fei Ch'ih. Chi and Lu had as assistants a number of eminent scholars among whom may be mentioned Tai Chên, Shao Chin-han, Chou Yung-nien, Wêng Fang-kang [*qq. v.*], and Jên Ta-ch'un 任大椿 (T. 幼植 and 子田, 1738-1789, *chün-shih* of 1769), and to them must be given some of the credit for the success of the undertaking. The books they commented on and reviewed number approximately 10,230 titles, of which the texts of about 3,450 were copied into the Library. The reviews were brought together in the great *Imperial Catalogue*, entitled *Ssü-k'u ch'üan-shu tsung-mu t'i-yao* (總目提要), 200 *chüan*, which was presented to the throne in the second moon of 1781 but was revised in the ensuing two years. The material there described is divided into four grand classes and forty-four subdivisions and the *Catalogue* is still recognized as the most complete and authentic reference work in the field of

Chinese bibliography. Recently several convenient indexes to it have been prepared. But comprehensive as it is, it cannot be regarded as a complete survey of literature in the Ch'ien-lung period, and later efforts to supplement it (see under Juan Yüan) were not entirely successful. Naturally, it gives more extensive notice to works copied into the Library (存書) than to works that were not copied but merely reviewed, (存目). In 1782 a simple list of the 3,450 some works copied into the Library was presented to the throne, under the title *Ssü-k'u ch'üan-shu chien-ming mu-lu* (簡明目錄), in 20 *chüan*. A facsimile reproduction of this list, made from the Wên Yüan Ko 文淵閣 copy, together with photographs of the Wên Yüan Ko, was made about 1920 and published in 1935. Other editions, with reviews in condensed form (see under Chao Huai-yü) or designed to give more bibliographical information (see under Shao I-ch'ên), appeared after 1784. Minor comments and collation notes on the works copied into the Library were brought together under the title *Ssü-k'u ch'üan-shu k'ao-chêng* (考證), 100 *chüan*, and printed in 1786.

In the beginning four essentially identical sets of the *Ssü-k'u ch'üan-shu* were made on the best white paper known as *k'ai-hua chih* 開化紙, each set comprising a total of some 36,000 volumes. The first set, completed early in 1782, was housed in a building known as the Wên Yüan Ko 文淵閣, erected on the palace grounds, during the years 1774-76. The building was presumably modeled after the very old T'ien I Ko Library of the Fan family of Ningpo, Chekiang (see under Fan Mou-chu), but in reality its massive proportions have more in common with the adjoining palace structures than with the simple building at Ningpo. The set that was housed in the Wên Yüan Ko is now in the Palace Museum (故宮博物院) and is the one from which 231 rare works were reproduced photographically in 1935 under the collective title *Ssü-k'u ch'üan-shu chên-pên* (珍本). The second set, also completed in 1782, was housed in the Wên Su Ko 文溯閣 at Mukden, and is said to be still there. The third set, originally deposited in the Wên Yüan Ko 文淵閣 on the grounds of the Old Summer Palace (Yüan-ming Yüan), was destroyed in 1860 when those palaces were pillaged and burned. The fourth set (reported as complete in an edict dated January 6, 1785) was originally placed in the Wên Ching Ko 文津閣 at Jehol, but is now in the National Library of Peiping.

All these four depositories were constructed on the same general plan. By imperial decree of August 16, 1782 three more sets were ordered to be prepared for the Wên Hui Ko 文匯閣 at Yangchow, for the Wên Tsung Ko 文宗閣 at Chinkiang, and for the Wên Lan Ko 文瀾閣 at Hangchow (see under Lu-fei Ch'ih, Wang Chung, and Ting Ping). All three were completed by 1787 and were the only ones open to students possessing the requisite credentials. During the Taiping Rebellion (1850-64) the sets in Yangchow and Chinkiang were entirely destroyed, and the one at Hangchow partially so. By 1926 the copy in Hangchow was almost completely restored by transcription from the Wên Ching Ko copy which was then in the Metropolitan Library. The basic printed books and manuscripts from which these seven transcriptions were originally made were (with the exception of those that were borrowed from private collections) deposited in the Hanlin Academy where students could consult them on application.

As soon as the *Ssü-k'ü ch'üan-shu* was initiated Emperor Kao-tsung ordered that a smaller collection of the most important titles be copied which could more easily be housed in a study in the palace. Two such sets, comprising 473 works, were transcribed and given the comprehensive title *Ssü-k'ü ch'üan-shu hui-yao* (蒼要). Only one of these sets is now in existence; the other was also destroyed with the Yüan-ming Yüan.

In sponsoring the compilation of these great manuscript libraries it is possible that Emperor Kao-tsung had in mind, not only the preservation of ancient literature, but the detection and suppression of specific works regarded as hostile to the reigning dynasty. Be this as it may, it is significant that at the time the *Ssü-k'ü ch'üan-shu* was compiled thousands of works with their printing-blocks were destroyed and a considerable number of authors were persecuted (see under Ch'ü Ta-chün).

For his work in connection with the *Ssü-k'ü ch'üan-shu*, Chi Yün was several times promoted, frequently honored by gifts, and usually exempted from punishment for editorial errors. In 1773 he was made a sub-reader in the Hanlin Academy and in 1776 a reader. In the latter year the Wên Yüan Ko was completed and Chi Yün was appointed librarian—an office that was abolished in 1788 after which the library was under the jurisdiction of the ministers of the Imperial Household. When thirteen bibliophiles

were rewarded in 1774 for the loan of rare items to the *Ssü-k'ü*, Chi Yün was one of nine to be given a copy of the phrase dictionary, *P'ei-wên yün-fu* (see under Chang Yü-shu and Ts'ao Yin), the four largest contributors being given a copy of the famous encyclopaedia, *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei). When the first complete set of the library was presented to the throne (1782) the memorial that accompanied it, elegantly written in the balanced prose, or *p'ien-t'i* 駢體 style, is said to have been drafted by Chi Yün. A separate edition of this memorial, entitled *Ssü-k'ü ch'üan-shu piao-wên chien-shih* (表文箋釋), in 4 *chüan*, appeared with annotations in 1915. In 1782 Chi was promoted to the post of junior vice-president of the Board of War and three years later was made president of the Censorate.

Meanwhile many errors were discovered in the *Ssü-k'ü ch'üan-shu*; some, of course, had previously been noted, but were not regarded seriously. But in 1787 the emperor was much disturbed when he himself found errors, even at random. That summer he ordered all the officials in the capital who could be spared to re-collate the sets in Peking and at the Summer Palace. The collators found, in addition to blunders of copyists, remarks unfavorable to the Manchus (see under Li Ch'ing and Chou Liang-kung) which were expunged. For allowing such works to be incorporated into the Library, Chi Yün undertook to make, at his own expense, the necessary corrections and to substitute new works for those that were banned. A number of former collators were also induced to proceed to Jehol to collate the Library there at their own expense. The revision of the three supplementary sets was completed in 1789. At the same time Lu-fei Ch'ih and Lu Hsi-hsiung were punished. In 1790 Chi Yün was again chastened by being ordered to revise the two sets of the *Ssü-k'ü ch'üan-shu hui-yao*. Errors in the first four sets of the complete work were inevitable, in view of the fact that the copyists were not paid directly but were rewarded with official posts after they had transcribed a given number of words within a limited time. Some perhaps employed other copyists, less responsible than themselves, to do the work for them. For that reason, when the three supplementary sets were made, the emperor specifically ordered that the copyists should be paid from the national treasury and should work under strict supervision.

Chi Yün and Tai Chên were good friends and

ardent promoters of the new critical study of the classics, Tai being a guest in the home of Chi Yün for a number of years after 1760. As editors of the *Annotated Catalogue* of the *Ssü-k'u ch'üan-shu* they lent their sanction to and crystallized the views of the century-old School of Han Learning (see under Ku Yen-wu) with its covert attack on Chu Hsi and other Sung and Ming philosophers. In later years Chi composed a series of fables and anecdotes designed to point a moral or to satirize the pedants and hypocritical moralists of the prevailing Sung philosophical school. These anecdotes which appeared in five series during the years 1789-98, were published in 1800 under the collective title *閱微草堂筆記* *Yüeh-wei ts'ao-t'ang pi-chi*. They have been popular ever since. Perhaps Chi realized that an allegorical presentation would find a wider circle of readers than a serious work. Except for these *pi-chi*, the *Ssü-k'u* Catalogue, and various official documents which he edited, Chi Yün did very little other writing. His collected essays and poems, each in 16 *chüan*, were published in 1812, under the title *紀文達公遺集* *Chi Wên-ta kung i-chi*. He was a collector of ink-slabs whose designs and inscriptions he had copied into a volume which was reproduced in 1916 under the title *Yüeh-wei ts'ao-t'ang yen-p'u* (硯譜). He edited, for the use of younger students, under the title *史通削繁* *Shih-t'ung hsüeh-fan*, a condensed edition of the well-known critique of history, *史通* *Shih-t'ung*, the latter completed by Liu Chih-chi 劉知幾 (661-721) in 711 A. D. Chi Yün also edited a collectanea of ten works, entitled *鏡煙堂十種* *Ching-yen t'ang shih-chung*—after the name of a studio in the Educational Commissioner's residence at Foochow, where Chi Yün stayed from 1762 to 1764. Presumably this *ts'ung-shu* was printed at Foochow about this time. Some of the items consist of anthologies and others are treatises on rhyming, poetic criticism, etc. Among the anthologies is the *庚辰集* *Kêng-ch'ên chi*, 5 *chüan*, comprising the Court poems written by members of the Hanlin Academy who had been admitted during the cycle, 1700-60. It was edited by Chi himself and was annotated by his disciples, among them Li Wên-tsao (see under Chou Yung-nien). Chi included in the collectanea his own Court poems, entitled *館課存稿* *Kuan-k'o ts'un-kao*, 4 *chüan*.

In later life Chi Yün held the following posts: president of the Censorate (1785-87, 1791-96), president of the Board of War (1796), and president of the Board of Ceremonies (1787-

91, 1797-1805). On his eightieth birthday, in 1803, he was given special honors by Emperor Jên-tsung. In 1805 he was made an assistant Grand Secretary, but died a few days after taking office. He was canonized as Wên-ta 文達.

Chi Yün was afflicted with short-sightedness—a defect once referred to by Emperor Kao-tsung. He was a humorist, and many anecdotes are attributed to him, some perhaps fictitiously, on account of his fame. He was an indifferent penman, and the pieces of calligraphy that bear his name are said to have been penned by his disciples.

[1/326/6b; 3/31/1a, 補錄; 10/23/20b; 13/6/1b; 20/3/00; Wang Lan-yin 王蘭蔭, 紀曉嵐先生年譜 *Chi Hsiao-lan hsien-shêng nien-p'u* in 師大月刊 *Shih-ta yüeh-k'an*, vol. I, no. 6 (1933); *Hsien-hsien chih* (1925); 辦理四庫全書檔案 *Pan-li Ssü-k'u ch'üan-shu tang-an* (1934); *Bulletin of the National Library of Peiping*, vol. VII, no. 5 (Sept.-Oct., 1933); 文淵閣藏書全景 *Wên-yüan ko ts'ang-shu ch'üan-ching*, containing a copy of the *Chien-ming mu-lu* (1935); Jên Ch'i-shan 任啟珊, 四庫全書答問 *Ssü-k'u ch'üan-shu ta-wên* (1928); Mayers, W. F., "Bibliography of the Chinese Imperial Collections of Literature", *The China Review*, vol. VI (1877-78), pp. 291-99; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung* (1935); 摘藻堂四庫薈要目 *Ch'ih-tsao t'ang Ssü-k'u hui-yao mu* (1933), p. 21b; 內務府古物陳列所書畫目錄 *Nei-wu-fu ku-wu ch'ên-lieh-so shu-hua mu-lu*, 2/48b; Ichimura Sanjirō 市村瓚次郎, 四庫全書と文淵閣とに就いて, *Shigaku-zasshi*, 史學雜誌, vol. XIII, nos. 7, 8, 9.]

FANG CHAO-YING

CH'I Chou-hua 齊周華 (T. 巨山 H. 漆若), 1698-1768, ca. Jan. 26, executed for offending the emperor by his writings, was a native of T'ien-t'ai, Chekiang, and a second cousin of Ch'i Shao-nan [q. v.]. He became a licentiate in the district school and achieved fame as a writer, but in the Yung-chêng period gained notoriety for being involved in the case of Lü Liu-liang [q. v.]. In 1731 Emperor Shih-tsung required all licentiates in the empire to express an opinion on the question of Lü's punishment as a traitor. Like many other licentiates Ch'i at first agreed that the conviction of Lü was just, but ventured, on second thought, to write a memorial expressing the view that Lü's descendants should be absolved. When the local authorities declined to submit the memorial to Peking Ch'i went in

person to the capital. He accused the local officials before the Board of Punishments, but the Board declined to hear his case and returned him to Chekiang under guard. The local officials attempted, by imprisonment and torture, to extract a confession that he had written the memorial during a spell of insanity, but he stubbornly refused to comply. Finally he was adjudged insane and sentenced to life imprisonment. However, in a general amnesty granted by Emperor Kao-tsung in 1735, he was released and was acclaimed by the public as a hero.

For some time (1737-39) he was engaged to compile the genealogies of several rich families in Ningpo. In 1741 he went to Nanking and for about fifteen years led the life of a wanderer, visiting most of the famous mountains in the empire. In 1743 he appeared in Changsha, Hunan, where he was a guest of Hsieh Chi-shih [q. v.]. When the latter retired in 1744 he took Ch'i with him to Kweilin, Kwangsi. However, Ch'i later left for the north by way of Kweichow and in 1746 went through Honan to Shensi where he lived for one or two years on Mt. Hua (華山). Later he studied Taoism on Mt. Wu-tang (武當山) in Chün-hsien, Hupeh, a place sacred to Taoists and a center for priests of that sect. There he remained until 1756 when his son found him and persuaded him to return home. But he was very unpopular among his clansmen and by 1760 he so alienated them that they expelled him from the clan. Then he lived in monasteries, probably as a Taoist priest, assuming such names as Hua-yang-tzū 華陽子, Han-yüan-tzū 含元子, Mêng-tung tao-shih 朦懂道士, and P'o-hsien 跛仙, the last meaning "Lame Fairy," because he was crippled. He also called himself Jên-ju chü-shih 忍辱居士, "The Recluse Who Endures Insults." He was eager to have his own works printed and began in 1761 to send his manuscripts to a block carver at Hangchow, planning to defray the cost by disposing of family property. His wife and sons implored him to desist, but he ignored them.

Taking advantage of a visit that Hsiung Hsieh-p'êng 熊學鵬 (T. 雲亭, *chin-shih* of 1730), governor of Chekiang, was making to Mt. T'ien-t'ai (天台山) in 1767, Ch'i Chou-hua requested the governor to write prefaces to certain of his works that were then being printed. At the same time Ch'i submitted complaints to the governor charging his kinsmen with various crimes; his sons with having flogged him; and his wife, then almost seventy, with adultery. When the governor examined Ch'i's works he

found that they contained passages prejudicial to the reigning house, and made use of characters used in the emperor's personal name which, by convention, were taboo. Among his works there appeared the unsubmitted memorial requesting lenient treatment for Lü's descendants. Ch'i thus became involved in a literary inquisition and his small hermitage in the country, some twenty *li* west of the city of T'ien-t'ai, was searched. A number of manuscripts and printed works further incriminating him were found—among them an epitaph of Lü Liu-liang, written while Ch'i was in the prison at Hangchow. In the epitaph he eulogized Lü as the equal of Mencius. On this evidence Ch'i was declared a traitor and was put to death by quartering. His sons and grandsons were ordered to be executed, the sentence to be carried out in the following autumn. Later the sentence for one of his sons and for one of his grandsons was commuted to enslavement among the aborigines of the Amur River region. His brothers and their families were pardoned. The accusations that Ch'i lodged against his immediate family were shown to be baseless, but his cousin, Ch'i Shao-nan, whom he accused of usury, was arrested and tried and deprived of his titles for having failed to correct the conduct of a fellow-clansman and for having written, as far back as 1724, a preface to his cousin's works. Although no proof was offered that Ch'i Shao-nan had illegally accumulated wealth or had practiced usury, most of his property was confiscated.

The governor of Chekiang reported more than sixteen titles of works attributed to Ch'i Chou-hua—among them a collection of essays, 贈言集 *Tsêng-yen chi*, printed about 1761, and written by friends of Ch'i extolling him. The writers of these eulogies included such names as Li Fu [q. v.] and Hsieh Chi-shih. Ch'i, hoping perhaps to save these writers from being involved, insisted that their signatures were forged and that he himself had written most of the 'eulogies.' Some of those implicated had already died and most of those still living denied any acquaintance with the accused or any connection with him. Satisfied with the punishment given, and perhaps apprehensive of involving too many in the case, the Emperor ordered the incident closed. All works by Ch'i, including his collected verse, his *pa-ku* and other essays, and his travel diaries, were ordered to be destroyed and banned. Nevertheless, an original printed copy of a collection of his prose writings, entitled 需郊錄 *Hsü-chiao lu*, in 1 *chüan*, preface dated 1737,

and a manuscript copy of another collection edited by himself and entitled 名山藏副本初集, *Ming-shan-ts'ang fu-pên ch'u-chi*, in 2 *chüan* (his preface dated 1761), are extant and have been used by the compilers of the 1926 edition of the *T'ai-chou-fu chih*. The *Ming-shan ts'ang fu-pên ch'u-chi* was reprinted in 1920, with the above-mentioned *Tsêng-yen-chi* as a supplement. After the fall of the Ch'ing dynasty the people of Chekiang erected a temple to the memory of Huang Tsung-hsi, Hang Shih-chün [q. v.], Lü Liu-liang and Ch'i Chou-hua as outstanding fellow-provincials who had resisted Manchu rule.

[齊召南跋齊周華天台山遊記案 *Ch'i Shao-nan pa Ch'i Chou-hua T'ien-t'ai-shan yu-chi an* in 清代文字獄檔 *Ch'ing-tai wên-tzû-yü tang*, no. 2; *T'ai-chou-fu chih* (1926) 52/5b-7a; 文獻叢編 *Wên-hsien ts'ung-pien*, no. 15; *Ming-shan-ts'ang fu-pên ch'u-chi*.]

FANG CHAO-YING

CH'I Chün-tsao 祁壽藻 (T. 叔穎, 淳 [實] 甫 H. 春圃, 觀齋), 1793-1866, Oct. 20, official and poet, native of Shou-yang, Shansi, was the fifth son of Ch'i Yün-shih [q. v.]. Ch'i Chün-tsao was brought up in Peking, but when his father was exiled to Chinese Turkestan in 1805 he and his mother went back to his native place. In 1809 his father was pardoned and returned home. In the following year (1810) Ch'i Chün-tsao became a *chü-jên*, and four years later (1814) a *chin-shih*. When his father died in 1815 he withdrew from official life to observe the period of mourning. In 1821 he was ordered to serve in the Imperial Study, and in the following year officiated as associate examiner of the metropolitan examination and as chief examiner of the provincial examination of Kwangtung. In 1823-26 he was director of education of Hunan. Thereafter he was several times promoted to posts in the central government, but owing to his mother's ill-health he twice (1830, 1831) asked and obtained leave of absence. His mother died in 1834. After observing the mourning period he was promoted (1837) to vice-president of the Board of War. He served as director of education of Kiangsu from 1837 to 1840, but early in the latter year was commissioned to supervise coastal defense and the prohibition of opium in Fukien—this being the period of the Anglo-Chinese War when the ports of Fukien were attacked by the British. Early in 1841, however, Ch'i Chün-tsao was back at the capital. Appointed (1841) president of the

Board of Works, he was ordered, in the same year, to serve on the Grand Council. After filling various other posts he was made headmaster of the School for Princes (1849, see under Yin-chên). In his capacity as president of the Board of Revenue he was made associate Grand Secretary. When on his way to visit his native place in 1850 he received word of the death of Emperor Hsüan-tsung and hurried back to the capital where in 1851 Emperor Wên-tsung appointed him a Grand Secretary.

During the period of conflict with Great Britain Ch'i Chün-tsao had advocated war, and when he was serving as associate Grand Secretary often had occasion to disagree with Mu-chang-a [q. v.] who was then a Grand Secretary. But when the latter was dismissed in 1851 and Ch'i became Grand Secretary, he still found it difficult to agree with Su-shun [q. v.], an associate on the Board of Revenue and a favorite with the emperor. Ch'i and Su-shun were frequently in conflict over matters of coinage and the military measures necessary to suppress the Taiping Rebellion. Although Ch'i was honored in 1852 with the title of Grand Guardian of the Heir Apparent, his policies were so thwarted that he earnestly besought retirement, a request that was granted early in 1855. Nevertheless he did not return to Shansi, but continued to reside at Peking until 1860 when the Anglo-French forces reached the Capital and Emperor Wên-tsung fled to Jehol. When Emperor Mu-tsung ascended the throne in 1861 Ch'i Chün-tsao was recalled from retirement by Empress Hsiao-ch'in [q. v.] to be one of the four tutors of the young emperor. Advanced in age, and in ill-health, he finally retired in 1864. He died in 1866 at the age of seventy-four (*sui*), having during his lifetime served four emperors. Posthumously he was given the name Wên-tuan 文端 and his name was entered in the Temple of Eminent Statesmen.

Ch'i Chün-tsao had strong scholarly instincts, and associated intimately with many learned men of his day, such as Ho Shao-chi, Yü Chêng-hsieh and Ho Ch'iu-t'ao [qq. v.]. In addition to printing many of his father's works, he published the works of several of his friends, such as Chang Mu and Ch'êng Ên-tsê [qq. v.]. He was one of the leading poets of his time and one of a group that emphasized the importance of Sung poetry. His own collected verse, 復猷亭集 *Man-ch'iu t'ing chi*, in 44 *chüan*, was first printed in 1856-57. He also achieved some distinction as a calligrapher.

His son, Ch'i Shih-ch'ang 祁世長 (T. 子禾 H. 念慈, 敏齋, 1825-1892), was a *chin-shih* of 1860, who rose in his official career to president of the Board of Works (1890-92) and received the posthumous name, Wên-k'o 文恪.

The Library of Congress possesses a manuscript copy of a collection of essays and poems written by twelve members of the Ch'i family over several generations when they competed for the *chü-jên* or *chin-shih* degrees. Judging from the seals and the contents, this manuscript, entitled 壽陽祁氏試卷彙鈔 *Shou-yang Ch'i-shih shih-chüan hui-ch'ao*, was compiled by Ch'i Chün-tsao himself, or by his order, in 1851 or 1852.

[1/391/2a; 2/46/1a; 5/4/8a; 26/3/24a; *Shou-yang hsien chih* (1890) 8/16a; 5/15/10b (concerning Ch'i Shih-ch'ang).]

TU LIEN-CHÉ

CH'I Piao-chia 祁彪佳 (T. 幼文, 宏吉 H. 世培, 虎子), 1602-1645, July 26, Ming official, was a native of Shan-yin (Shaohsing), Chekiang. His father, Ch'i Ch'êng-yeh 祁承燦 (T. 爾光 H. 曠翁, *chin-shih* of 1604), was a well-known bibliophile, who possessed a large collection housed in his library, Tan-shêng t'ang 澹生堂 (see also under Chao I-ch'ing). The catalogue of this library, compiled about 1625, under the title, *Tan-shêng t'ang shu-mu* (書目), in 14 *chüan*, was printed in 1892 in the third series of the collectanea, *Shao-hsing hsien-chêng i-shu* (see under Wang Hui-tsu). Ch'i Piao-chia inherited his father's taste for scholarship and book collecting. He passed the provincial examination at the age of seventeen (*sui*) and became a *chin-shih* at twenty-one (1622). He was appointed police magistrate of Hsing-hua-fu, Fukien, and in 1631 was promoted to a censor. His bold criticism of corruption and inefficiency in all branches of government service displeased the emperor but a constructive memorial on imperial policy secured him a post in Kiangsu where he suppressed several rebellions, one organized under the name of Christianity. He retired to care for his aged mother and remained at home for nine years, meanwhile pursuing his studies with Liu Tsung-chou [q. v.]. After his mother died Ch'i resumed official life and was re-appointed a censor. While on his way to Nanking to take charge of examinations there he learned of the fall of Peking (1644) and took an active part in the inauguration of the regency of the Prince of Lu (see under Chu I-hai) and became his loyal supporter. At this time Kao

Chieh [q. v.] was tyrannizing Yangchow and the whole southern Kiangsu region was disquieted. Ch'i Piao-chia pacified the people and restored order. He was made governor of Soochow and Sungkiang, continuing his service to the Mings by quelling uprisings and opposing the restoration of a drastic penal system which would further antagonize the people. By his intrepidity and sincerity he induced Kao Chieh to remain loyal to the Ming cause. However, his outspoken criticism made him unpopular with Ma Shih-ying [q. v.] and with the latter's corrupt associates. He therefore went into retirement in the Yün-mên Monastery (雲門寺) near his native place.

When the Manchus advanced to Hangchow they sent gifts to Ch'i Piao-chia to induce him to serve them, but he declined; he repaired to his country home, Yü-yüan 寓園, where he drowned himself in a shallow pool. The Prince of T'ang (see under Chu Yü-chien) conferred on him the posthumous name, Chung-min 忠敏. In 1776 the Ch'ing Court conferred on him the posthumous name, Chung-hui 忠惠, and entered his name for veneration in the Temple of Martyrs 忠義祠. His wife, Shang Ching-lan 商景蘭, was a woman of high character and literary ability. His nephew, Ch'i Hung-sun 祁鴻孫 (T. 奕遠), served the Ming cause as a general; his eldest son, Ch'i Li-sun 祁理孫 (T. 奕慶), and his second son, Ch'i Pan-sun 祁班孫 (T. 奕喜, 季郎), were captured by the Manchus. The former was ransomed but died, it is said, of grief for the fate of his brother. The latter was exiled to Liaotung but escaped and returned to Kiangsu and became a monk in the Ma-an Monastery (馬鞍寺) at Ch'ang-chou. His identity became known only when he died in 1673.

[M.1/275/15b; M.35/14/1a; M.59/15/9b, 60/11a; *Shan-yin-hsien chih* (1683) 29/24b, (1803) 14/69b; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih* 3/50a; (daughters) 21/1/4a; *T'oung Pao*, 1924, p. 193.]

EARL SWISHER

CH'I-shan 琦善 (T. 靜庵), d. Aug., 1854, official, was a member of the Borjigit clan and of the Manchu Plain Yellow Banner. In Western accounts his name is often spelled Kishen. He was a descendant of Enggeder [q. v.] in the seventh generation and recipient of the hereditary rank of Marquis (see under Enggeder). He began his official career in 1808 as an assistant department director in the Board of Punish-

ments. After several promotions he was appointed in 1814 provincial judge of Honan and in 1819 was made governor of that province. In 1820 he was dismissed for failing adequately to control the Yellow River during floods, but in the same year was pardoned. He was re-instated in his earlier post of provincial judge of Honan, and soon after was transferred to Shantung where in 1821 he became governor. Early in 1823 his father died and he inherited the rank of Marquis. In the following year he succeeded in exterminating a rebellious sect in the district of Lin-ch'ing, and early in 1825 was commended by the emperor for the determination he had shown in the face of great obstacles. Later in the same year he was appointed governor-general of Kiangnan and Kiangsi. His plans for the improvement of the waterways in northern Kiangsu gained the approval of the emperor, but the engineering methods he employed resulted in such damage in 1827 that he was dismissed from office. After being degraded for a few months to sub-chancellor of the Grand Secretariat, he was re-appointed governor of Shantung. From 1829 to 1831 he held the important post of governor-general of Szechwan and was then (1831-40) given the same post in Chihli. In 1836 he was made concurrently an assistant Grand Secretary and in 1838 a Grand Secretary.

In 1839 the first Anglo-Chinese War broke out at Canton (see under Lin Tsé-hsü) spreading northward when the British fleet took Tinghai, Chekiang, on July 5, 1840. Ch'i-shan was transferred to Tientsin to supervise defense measures. When the enemy squadron arrived off Taku on August 11 and 12, instead of offering opposition, he sent them provisions, and on the 16th his aide received for transmission to the emperor Lord Palmerston's letter demanding payment for the opium destroyed at Canton by Lin Tsé-hsü in 1839 and for the expenses of the British military operations. The letter further demanded that the affronts to Captain Elliot (see under Lin Tsé-hsü) be punished; that the island of Hong Kong be ceded to the British as a trading post; that the Hong merchants at Canton pay their large outstanding debts; and that in the future the British government's representatives be accorded treatment on terms of equality with officials of the Chinese government. On August 20 the emperor instructed Ch'i-shan to negotiate with a view to getting the British back to Canton for the settlement of these matters. Ch'i-shan's entertainment of the British emissaries in specially prepared tents set up at Taku, and his tact

and consideration in the negotiations held there on the 30th and 31st, were so successful that on September 17 they promised to leave for Canton. For this diplomatic success Ch'i-shan was sent to Canton to take the place of Lin Tsé-hsü as High Commissioner, and shortly afterwards he was made acting governor-general of Kwangtung and Kwangsi—his main task being to continue the negotiations which he had begun near Tientsin. He was given power to act as he saw fit with the understanding that he would consult with Governor I-liang [*q. v.*] and others.

Ch'i-shan's task was not an easy one. Though he went to Canton to inaugurate a new policy of conciliation, he was required to employ local officials who were still loyal to the old practices used by Lin—officials who did not give him faithful support. Shortly after his arrival at Canton, on November 29, he sent the emperor a private report showing how Lin had promoted strife by his unfulfilled promises of compensation to the British for the opium he had destroyed and his insistence that further commercial dealings be under bond, with a penalty of death for traffic in opium. He also refuted several of the statements in Lin's official reports. In his dealings with the British Ch'i-shan encountered new difficulties: inadequacy of the military defenses of Canton, increased British demands for the punishment of Lin, cession to Britain of a new trade center, and finally an unexpected change of policy in Emperor Hsüan-tsung himself who now favored a more hostile attitude toward the British. Diplomatic failure or military disaster seemed inevitable. On January 7, 1841, the British, unwilling to allow negotiations to drag on longer, attacked the forts of Chuenpi (Ch'uan-pi 川鼻) and captured them. Ch'i-shan's first report of this battle, written on January 8, called it a "draw," but on January 10, after ascertaining the facts, he memorialized the throne on the fall of the forts and the inadequacy of the defenses against British cannon. He advocated the cession of Hong Kong to Great Britain and immediate resumption of trade at Canton in order to appease the British and to save Canton from almost certain disaster. Along these lines he began negotiations at the Convention of Chuenpi which was concluded on January 20. This convention proposed that the island of Hong Kong be ceded to the British, that an indemnity of six million dollars be paid to them, that the privilege of direct official relations be granted to them, and that the Canton trade be soon re-opened. Without waiting for

the approval of either the Chinese or the British governments Elliot permitted the occupation of Hong Kong (January 26) and formally declared it a part of the British Empire (February 1). This step was immediately reported to the throne by I-liang, governor of Kwangtung, who at the same time professed complete ignorance of the terms of the Chuenpi Convention. I-liang's report convinced the emperor that Ch'i-shan was acting with duplicity. On the other hand, the pouring in of new troops and the increase of defense measures as ordered by imperial decrees (see under I-shan) led the British to suspect that Ch'i-shan was playing false to them also. Ch'i-shan's later explanation to the emperor that Hong Kong was geographically indefensible and without military advantage, that it was lacking in arms and man power, and that among the population there was no fighting spirit, was naturally unconvincing in Peking, and the Court reiterated its orders to exterminate the British. Ch'i-shan's two personal interviews with Elliot on January 27 and February 13 convinced his Chinese critics that he had secret dealings with the British—all the more since he had failed to prevent the British attack of February 23 and the fall of the Bogue Forts (Bocca Tigris 虎門) on the 26th. On this last-mentioned day the emperor issued from Peking an edict condemning Ch'i-shan's policy and methods and accusing him of failure to report the truth. He was dismissed from all his official posts, stripped of all honors and titles, and his immense private fortune, amassed during his years of official life, was confiscated. His military command was given to I-shan [q. v.] and his post as governor-general was given to Ch'i Kung 祁墳 (T. 竹軒 H. 寄庵, 1777-1844). On March 12 Ch'i-shan was escorted from Canton in chains. He was tried in Peking and was sentenced to be executed, but the emperor commuted the sentence to banishment.

In 1842, after the termination of the war, Ch'i-shan was reinstated in officialdom and made assistant military governor of Yarkand. In 1843 he was appointed military governor of Jehol, but the appointment was immediately denounced by a censor, and consequently he was not allowed to fill the post. However, late in 1843 he was sent as Imperial Commissioner to Tibet, where in 1846 he ordered the French missionaries Huc and Gabet back into China. On March 15, 1846 they started, taking with them two large cases containing Ch'i-shan's effects which he asked them to deposit at Chengtu,

Szechwan, for him to pick up upon his return. Ch'i-shan was appointed governor-general of Szechwan early in 1847 and the next year an edict congratulated him on his good administration, and granted him the restoration of the first rank. Late in 1848 he was again made an assistant Grand Secretary though, at the same time he retained his position as governor-general of Szechwan. In 1849 he was made governor-general of Shensi and Kansu, but in 1851 was deprived of office because of his severe treatment (1850) of the native and Mohammedan tribes in Kokonor. He was again banished (1852), this time to Kirin, but after a few months his services were needed in Honan to check the advance of the Taiping rebels and he was recalled. As acting governor of Honan he supervised the garrisoning of the Honan-Hupeh border. In the spring of 1853 Emperor Wên-tsung ordered him to assist in the defense of the country in Kiangsu north of the Yangtze, and in March he took part in the defeat of the rebels round Pukow and Yangchow (see under Tê-hsing-a). He was actively engaged in the fighting in this sector until his death in the summer of 1854. He was canonized as Wên-ch'ín 文勤.

A son of Ch'i-shan, named Kung-t'ang 恭鏜 (T. 振夔, d. 1889), was at one time military governor of Heilungkiang (1886-89). Kung-t'ang's son, Jui-chêng 瑞澂 (T. 莘儒), was governor-general at Wuchang when the revolution broke out in that city in 1911. Jui-chêng fled from the city and was ordered arrested by the Ch'ing government for neglect of duty, but escaped to Shanghai and took refuge in the foreign concessions. After the termination of Manchu rule he remained in Shanghai until his death (1914?). He was one of the first officials of China to seek refuge in a foreign concession and thus escape punishment that had been ordered by the government. Another son of Kung-t'ang was Jui-yüan (see under Chang Yin-huan) who was a secretary in the Chinese Legation at Washington from 1886 to 1888. A granddaughter of Ch'i-shan married a son of Ch'ung-hou [q. v.].

[1/376/1a; 2/40/18a; *Ch'ou-pan I-wu shih-mo* (see under I-hsin) Tao-kuang, *chüan* 12-23, 31; *The Chinese Repository*, vols. IX-XI, *passim*; Davis, J. F., *China During the War*, vol. I, pp. 24-52, 141-43; Eitel, E. J., *Europe in China*, pp. 11-12, 115-25; M. Huc, *A Journey Through Tartary, Tibet and China* (1852) vol. II, pp. 181-244; Barnard, W. D., *Narrative of Voyages of the*

Nemesis (1844), vol. I, pp. 196-437; Kuo, P. C., *A Critical Study of the First Anglo-Chinese War*, pp. 140-49, Appendix Documents, Nos. 28, 31-35, 37, 40-42; Morse, H. B., *The International Relations of the Chinese Empire* (1910), vol. I, pp. 266-80, 621-26; Tsiang T'ing-fu 蔣廷黻, 近代中國外交史資料輯要 *Chin-tai Chung-kuo wai-chiao shih tzü-liao chi-yao* (1931), vol. I, pp. 82-112; and 琦善與鴉片戰爭 *Ch'i-shan yü ya-p'ien chan-chêng* in *Tsinghua Journal*, vol. VI, no. 3; Chang Yin-huan, *San-chou jih-chi*, 8/48a.]

WILLIAM R. LEETE

CH'I Shao-nan 齊召南 (T. 次風 H. 一乾, 瓊臺, 息園), Feb. 23, 1706-1768, July 7, scholar and official, was a native of T'ien-t'ai, Chekiang. He ranked high in the examinations held in his native district and studied in the Fu-wên Academy 敷文書院 at Hangchow about 1720-21. Later he became a senior licentiate, but failed several times in the provincial examinations. Recommended, however, to take the second special examination known as *po-hsüeh hung-tz'ü* (see under Liu Lun) he passed it in 1736. He was made a bachelor in the Hanlin Academy, and was appointed an editor of the *Ta-Ch'ing i-t'ung chih*, "Comprehensive Geography of the Empire," (see under Hsü Ch'ien-hsüeh and Chiang T'ing-hsi). He was connected with this enterprise until the work was printed in 1744. Beginning in 1739 he also served as a collator of the imperial edition of the *Thirteen Classics* and of the *Twenty-three Dynastic Histories*, as well as compiler of the "Mirror of History" of the Ming period, *Tzû-chih t'ung-chien kang-mu san-pien* (三編), printed in 1746 (see under Shên Tê-ch'ien). Ch'i Shao-nan also served as a compiler and later as an assistant director-general for the compilation of the *續文獻通考 Hsü Wên-hsien t'ung-k'ao* which was printed in 1772. After his appointment as corrector in 1737, he received further promotions. When in 1744 he went home to mourn the death of his father, he was sub-reader in the Hanlin Academy.

In 1747 Ch'i Shao-nan returned to Peking and in the following year was ordered to teach the emperor's sons in the palace school known as Shang-shu fang (see under Yin-chên). About the same time he was promoted to junior vice-president of the Board of Ceremonies. He was often favored by the emperor with gifts and was granted frequent audiences. But his official career was interrupted in 1749 by an accident. While riding from the emperor's villa, Yüan-ming Yüan, to his own residence in the Ch'êng-

huai yüan (see under Chang T'ing-yü) he was thrown from his mount and injured his skull. Although treated by Mongol physicians who were skilled in such matters, it appears that after three months his memory was still affected and he found it difficult to write with a pen. Being unable to carry on his official duties, he resigned. In 1750 he returned to his home, and for more than ten years directed the Fu-wên Academy where he had once been a student. In the meantime he met the emperor four times on the latter's tours of South China (1751, 1757, 1762 and 1765) and once in Peking (1761) at the celebration of the seventieth birthday of the emperor's mother. When the emperor came to Hangchow in 1765 he paid a visit to the Fu-wên Academy and composed poems with Ch'i and his students.

Ch'i Shao-nan retired to his home town in 1765, hoping to spend his last days in tranquility. But another mishap befell him two years later when he was unwittingly involved in the literary inquisition of a distant cousin, Ch'i Chou-hua [q. v.], who evidently was mentally unbalanced. In 1767 this cousin presented to the Governor of Chekiang certain of his manuscripts with a view to having him write prefaces for them. At the same time he lodged complaints against his clansmen for maltreating him, particularly against Ch'i Shao-nan whom he charged with ten offenses, one being that he had illegally accumulated great wealth which he was alleged to have entrusted to a salt-merchant of Yangchow in order to obtain high rates of interest. When the governor examined the works of Ch'i Chou-hua he found that they contained passages prejudicial to the ruling house and disrespectful to the reigning emperor. For failure to observe and amend the conduct of his fellow-clansman, and for having written, as early as 1724, a preface to a work by his cousin, Ch'i Shao-nan was taken under escort to Peking and tried. Although it was found on further investigation that all the accusations made by Ch'i Chou-hua were baseless, Ch'i Shao-nan was nevertheless held responsible for his kinsman's conduct and was deprived of his official titles. Wishing to determine whether the accused had invested his money as stated, the emperor ordered his property appraised. Finally he demanded that the farm land and houses which Ch'i had purchased (appraised at 4,349 taels silver) be confiscated. Only a piece of land, inherited by Ch'i from his ancestors, and valued at 516 taels, was left to keep him from starvation. Thus, through no fault of his own, his wealth and comfort were

taken from him, and he was ordered to return home to meditate upon his crime. Arriving home the middle of May, he became ill and died, early in July.

Ch'i Shao-nan left several important works in addition to the official compilations which he helped to edit. Most outstanding is the **水道提綱** *Shui-tao t'i-kang*, 28 *chüan*—a work on the watercourses of China and its dependencies, first printed in 1776 and several times thereafter. He gathered materials for it when he was connected with the above-mentioned *Ta Ch'ing i-t'ung chih*, and edited it after his retirement. He also edited, together with Wang Hang (see under Li Ê), the gazetteer, **温州府志** *Wên-chou-fu chih*, 36 *chüan*, printed in 1760. Another work attributed to him was a chronology of Chinese history, **歷代帝王年表** *Li-tai ti-wang nien-piao*, 13 *chüan*, which was reprinted and supplemented by Juan Fu (see under Juan Yüan) in 1824. W. F. Mayers' *The Chinese Reader's Manual* (p. xiv) states that "Upon it, and the [*Li-tai*] *Ch'i-yüan pien* of Li Chao-lo [q. v.] . . . the dynastic tables given in Part III [of Mayers' *Manual*] are based." The original edition, probably in 4 *chüan*, was printed by Ch'i's disciple, Tai Tien-ssü **戴殿泗** (T. 東珊, b. 1746?, a *chin-shih* of 1796), who also sponsored the printing of the above-mentioned *Shui-tao t'i-kang*, and Ch'i's collected poems, **寶綸堂詩鈔** *Pao-lun t'ang shih-ch'ao*, 6 *chüan* (1808). In 1797 the printing of Ch'i's collected prose works, *Pao-lun t'ang wên-ch'ao* (**文鈔**), 8 *chüan*, was sponsored by Ch'in Ying (see under Ch'in Hui-t'ien). Another literary collection, entitled *Pao-lun t'ang chi-ku lu* (**集古錄**) or *wai-chi* (**外集**), 12 *chüan*, was printed in 1888. In 1767, just before he was arrested, Ch'i edited a condensed gazetteer of the famous mountains in his native district, entitled **天台山方外志要** *T'ien-t'ai-shan fang-wai chih yao*, 10 *chüan*, of which an original edition is preserved in the Library of Congress.

[1/311/6a; 2/71/55b; 3/82/7a; 4/32/4b; 20/2/00 (portrait); Ch'üan Tsu-wang [q. v.], *Kung-chü chêng-shih lu* p. 61a, for date of birth; **台州府志** *T'ai-chou-fu chih* (1926) 73/12a; *T'ai-chou-fu chih* (1936) 103/16b; Portrait in **青鶴** *Ch'ing-ho*, vol. V, no. 1 (July 1, 1934); *Pao-lun t'ang wên-ch'ao* in **芋園叢書** *Yü-yüan ts'ung-shu* (1935); see bibl. under Ch'i Chou-hua.]

CH'I-ying (Kiyng) **耆英** (T. 介春), d. 1858, June 29, official and diplomat, member of the Manchu Plain Blue Banner, was an imperial clansman. He was probably descended from Murhaci, a brother of the founder of the Ch'ing Dynasty (see under Nurhaci). His grandfather, Ping-wên **炳文** (1730-1812), a censor during the middle of the Ch'ien-lung period, was exiled to Ili for offending the emperor in a memorial. Ch'i-ying's father, Lu-k'ang **祿康** (d. January, 1816), was first a secretary in the Imperial Clan Court and later served as Grand Secretary (1804-11) and as commandant of the Peking Gendarmerie (1802-06, 1809-11). He was degraded in 1811 when he was accused of failing to prohibit gambling among the servants of high officials and those in his own home. In 1813, while serving as lieutenant-general of the Plain Yellow Banner, several soldiers under his charge joined the rebels who attacked the palaces in Peking (see under Min-ning). He was then sent to Mukden as an exile among the imperial clansmen (see under Yung-yen) and died there.

Ch'i-ying, like his father, began his career in the Imperial Clan Court where he served successively as a supernumerary secretary (1806-08), as registrar (1808-13), as assistant administrator (1813), and as administrator (1813-19). In the meantime he served for a year (1815-16) as superintendent of customs at Shanhaikuan. In 1819 he was promoted to be a reader, and in 1820 a sub-chancellor of the Grand Secretariat. After Emperor Hsüan-tsung ascended the throne (1820), he gave Ch'i-ying the concurrent post of superintendent of the Summer Palace (Yüan-ming Yüan). From 1823 to 1836 Ch'i-ying held the following posts: junior vice-president of the Court of Colonial Affairs (1823), of the Board of War (1823-24), of the Board of Works (1825-26), and of the Board of Revenue (1826-29); senior vice-president of the Board of War (1824-25); president of the Board of Ceremonies (1829-34), of the Board of Works (1834), of the Board of Revenue (1834-36), and of the Board of Civil Appointments (1836). In the meantime he held many concurrent posts, such as minister of the Imperial Household, commandant of the Peking Gendarmerie (1827-37) and lieutenant-general of various banners. In 1836 he was sent to investigate certain corrupt officials in Kiangsi and to conduct a trial in Canton.

Soon after leaving Peking, however, he was accused of illegally releasing a eunuch charged with gambling. For this he was punished in November 1836 by being deprived of his high

offices and degraded to the rank of vice-president of a Board. Early in 1837 he again became junior vice-president of the Board of War and in April of the same year military lieutenant-governor of Jehol. From June 1838 to March 1842 he served as military governor of Shêng-ching, which entailed residence at Mukden. During these years he was engaged in suppressing the smuggling of opium and in preparing the coastal defenses of the Liaotung Peninsula against a possible raid by the British fleet, then at war with China (see under Lin Tsê-hsü, Ch'i-shan, and I-shan). After the British expedition under Sir Henry Pottinger (樸鼎查, 1789-1856) captured Chenhai, Chekiang (October 10, 1841), coastal defenses in the northern provinces were rigorously looked after, Ch'i-ying being in charge of fortifying those of the northeast.

In March 1842 Ch'i-ying was appointed Tartar General of Canton with orders to hasten to his new post. But on the way he was detained at Hangchow to act as Tartar General of that city, as the British troops, having already taken several cities, were then advancing from Ningpo and Chenhai. Given concurrently the title of Imperial Commissioner to deal with the British, he arrived at Hangchow on May 11. Seven days later the British took the coastal town of Cha-p'u, thus threatening Hangchow. Ch'i-ying went to Kashing to strengthen the defenses, and in the meantime sent I-li-pu [q. v.], another Imperial Clansman, to the British headquarters at Cha-p'u to negotiate an exchange of prisoners. On May 25 Ch'i-ying was ordered to leave Hangchow for Canton, but on June 5 he received instructions to remain in Chekiang to take charge of any peace negotiation with the British. But as the conflict extended into Kiangsu—Shanghai falling on June 19—he proceeded to Sungkiang and then to Soochow. At this time the emperor still hoped to continue hostilities, and so denied a plea by Niu Chien 牛鑑 (T. 鏡唐 H. 雪樵, *chin-shih* of 1814, d. 1858), governor-general at Nanking after 1841, to accept the terms of the British and put an end to the war. On or about July 15, 1842 Ch'i-ying reported to the emperor that the military resistance had crumbled and that a hasty decision must be made concerning the future course. But before this report reached Peking the emperor had already seen the necessity for peace, and on July 16 sent secret orders to Ch'i-ying to accept the British terms—orders which were repeated ten days later. In the meantime the British fleet advanced up the Yangtze River, taking Chinkiang on July 20

and threatening Nanking. On August 11 Ch'i-ying arrived at Nanking with full authority to conclude a treaty, and negotiations began on the following day. As a result the Treaty of Nanking was signed on August 29; Pottinger representing Britain, Ch'i-ying, I-li-pu, and Niu Chien representing China. The treaty contained thirteen articles, granting to England: cession of the island of Hong Kong; payment of an indemnity of twenty-one million dollars; opening of five ports—Canton, Amoy, Foochow, Ningpo and Shanghai—to foreign trade; and diplomatic equality between Chinese and British high officials. Of the indemnity, six million dollars were designated as compensation to British merchants whose opium was seized and destroyed by Lin Tsê-hsü [q. v.]. Thus the war, which began in part owing to China's desire to prohibit the importation of opium, was concluded with a treaty that tacitly recognized the trade in that drug. Ch'i-ying requested Pottinger to put a stop to the growing of the opium poppy in British dominions, but the latter declined to heed the request on the ground that if England ceased to sell opium other nations would take over the trade. Pottinger pointed out that if the Chinese people stopped using the drug, and if their officials proved incorruptible, the trade would cease of itself. After being paid in full the first installment of the indemnity the British fleet, in accordance with the terms of the treaty, left the Yangtze River for Canton where further negotiations were to be held. I-li-pu was sent to Canton as Tartar General and Imperial Commissioner to negotiate with the British envoy. In October 1842 Ch'i-ying replaced Niu Chien as governor-general of Kiangsu, Kiangsi, and Anhwei. On March 5, 1843 I-li-pu died and Ch'i-ying was sent to Canton to continue the negotiations. On June 26 Ch'i-ying and Pottinger exchanged at Hong Kong the ratifications of the Treaty of Nanking and signed the Declaration of Transit Duties. On October 8 they signed the supplementary Treaty of the Bogue (Hu-mên-chai 虎門寨) which contained details governing the execution of the Treaty of Nanking. This supplementary treaty, which was superseded in 1858 by the Treaty of Tientsin (see under Kuei-liang), is important because it granted consular jurisdiction and other extra-territorial rights to the British, and contained the "most-favored-nation clause" upon which was based the claim that any privileges granted by China to one country might be demanded by the other treaty powers.

After concluding the treaties with Pottinger, Ch'i-ying returned to Nanking. In February 1844 the United States' commissioner, Caleb Cushing (顧盛, 1800-1879), arrived at Macao and informed the acting governor-general, Ch'êng Yü-ts'ai 程潛采 (T. 晴峯, *chin-shih* of 1811, d. 1858), that the American mission intended to go to Peking. To prevent Cushing from doing so Ch'i-ying was quickly sent from Nanking to Canton and was made (April 1844) governor-general of Kwangtung and Kwangsi with full powers to conduct foreign affairs at the five ports. The negotiation between Ch'i-ying and Cushing began on June 17, 1844 and on July 3 they signed the Treaty of Wanghia (望廈, a village north of Macao). The treaty granted to the United States all the privileges enjoyed by the British, including clear stipulations concerning the extra-territorial rights of foreigners. Subsequently Ch'i-ying signed two other treaties: with France on October 24, 1844 and with Sweden and Norway on November 20, 1847. Among those who assisted him in the negotiations were Huang Ên-t'ung 黃恩彤 (original *ming* 不範, T. 綺江, H. 石琴, 南雪, *chin-shih* of 1826, d. ca. 1882 age 83), and P'an Shih-ch'êng (see under P'an Chên-ch'êng).

Ch'i-ying, as signer of these treaties, had no conception of their far-reaching effects on China. The most crucial stipulation—consular jurisdiction—was probably regarded by Chinese officials as the most expedient way to escape the difficulty of administering justice to foreigners. Even Emperor Hsüan-tsung, when commenting on the terms of the Treaty of Nanking, seems to have been concerned merely about the payment of the indemnity, and instructed Ch'i-ying himself to find ways of doing it. Ch'i-ying accomplished this task in a few years by forcing the former Hong Merchants to assume part of the burden, the rest being borne by the provincial treasuries. Thus the emperor was content, and entrusted Ch'i-ying with full power to conduct foreign affairs for the empire. In 1845 Ch'i-ying was made Associate Grand Secretary, though residing at Canton; and early in 1846, at the triennial inspection of high officials, he was commended for his excellent services. Possibly the emperor reasoned that Ch'i-ying's conciliatory policy towards the British was advantageous to the Manchus who could thus preserve their strength for ruling the country (see under Mu-chang-a). Ch'i-ying's policy of consideration and deference to foreigners was a new departure in Chinese officialdom, and gained for him widespread com-

mendation in the West. In 1847 a Chinese junk, named Kê Ying, visited Providence, Rhode Island, and other United States ports.

However, further troubles with foreigners were already brewing. Sentiment in Canton ran high against British insistence on the right to enter the walled city of Canton. Prior to this time the Cantonese had looked down upon foreigners and could not bear to make this concession to the British. Moreover, during the years 1843-48 disturbances had occurred when foreigners wandered from the factories on the Pearl River. In retaliation the British governor of Hong Kong, Sir John Francis Davis (達庇時, 1795-1890) led a small flotilla toward Canton (April 3, 1847) and Ch'i-ying was forced to promise that the British might enter the city two years later, that is, in 1849. However, Ch'i-ying failed to make a full report to Peking on this matter, and the promise was not kept by his successor, Hsü Kuang-chin [q. v.]. Ch'i-ying was annoyed with the Cantonese for causing the trouble and reported that the mobs were incited by rogues and gangsters. He denounced those officials of Peking who vainly imagined these mobs as competent to resist foreigners. Early in 1848 he executed four culprits who led a band which killed six British subjects. By these acts he antagonized not only the Cantonese but many officials in Peking who accused him of being an oppressor of the people and an ally of Westerners. These voices probably influenced Emperor Hsüan-tsung in recalling Ch'i-ying to Peking in February 1848 and retaining him there. A new policy of relaxing control of the anti-foreign elements at Canton then began, and this resulted in the Second British War (see under Yeh Ming-ch'ên).

In Peking Ch'i-ying was accorded various honors. At first he served as an Associate Grand Secretary, holding concurrently the lucrative post of superintendent of Customs and Octroi of Peking. Late in 1848 he was made a Grand Secretary. But before long Emperor Hsüan-tsung died and Ch'i-ying and his party fell into disfavor with the new emperor, Wên-tsung. In May 1850 he submitted a memorial advising the young emperor to discard men of little ability, even though they were known as "models of high conduct" (*chün-tzŭ* 君子), and to appoint men of talent, even though others called them "inferior men", (*hsiao-jên* 小人). His intention was as laudable as his wording was unfortunate, for if the emperor had followed his advice the officials who were dismissed would have designated them-

selves *chün-tzū* and those who were appointed to office would have been branded as *hsiao-jên*. Ch'i-ying was severely reprimanded for this memorial and thereafter he remained at home on the plea of illness. On November 30, 1850 he was denounced by the emperor for having oppressed the people to please foreigners and for having overstated to the throne the power of British resistance. In the same edict Mu-chang-a [*q. v.*] was condemned for making false reports to Emperor Hsüan-tsung and for suppressing Lin Tsê-hsü and other patriots. Although it was not mentioned in the edict, the fact that the British had addressed letters to Ch'i-ying and Mu-chang-a (see under I-chu) was one of the causes of their downfall. Mu-chang-a was discharged and Ch'i-ying was degraded to a fifth rank official and an expectant assistant department director in one of the Six Boards.

In 1852 Ch'i-ying was appointed an assistant department director of the Board of Works. A year later he was sent to serve on the staff of Mien-yü (see under Yung-yen), commander-in-chief of the forces guarding Peking against the Taiping invaders. Early in 1853 Ch'i-ying, Mu-chang-a, Cho Ping-t'ien 卓秉恬 (T. 靜遠, 晴波 H. 海帆, 1782-1855, posthumous name 文端, Grand Secretary 1841-55), and fifteen other affluent men in Peking were ordered by the emperor to make contributions to the depleted national treasury for use in fighting the rebels. According to Ch'ung-shih [*q. v.*], who was one of the fifteen contributors, the three old ministers together were forced by the commissioners, Mien-yü, I-hsin, and Sêng-ko-lin-ch'in [*qq. v.*], to pay forty thousand taels. For this contribution, Ch'i-ying was decorated, early in 1854, with the symbols of a fourth rank official. However, in 1855 his son, Ch'ing-hsi 慶錫, a brigade-general, was banished for borrowing money from his subordinates and for establishing near Peking, without permission, an office for distributing horses to the various regiments. Ch'i-ying was condemned to dismissal and imprisonment for sending letters through this office when aware that his act was illegal. He was imprisoned in the Imperial Clan Court but was probably released in a short time.

When in 1858 the British and French allies forced their way to Tientsin, they threatened to advance on Peking if high officials with full powers "like those bestowed on Ch'i-ying [in 1842]" were not sent immediately to open negotiations with them (see under Kuei-liang). On May 28, 1858 Kuei-liang and Hua-sha-na (see

under Kuei-liang) were dispatched to Tientsin as Imperial Commissioners, but their authority was questioned by the allies. On June 1 they were instructed by the emperor to consent to anything not too disastrous to China, and a day later Ch'i-ying was sent to Tientsin to help them in the negotiations with the allies and with the envoys of the United States and Russia. Ch'i-ying was given the rank of vice-president of a Board with authority to conduct foreign affairs. He was selected mainly because he had negotiated the earlier treaties and was known to Westerners. Old and half blind, he accepted the appointment, probably in the hope of retrieving his standing. On June 3 the emperor ordered him to use the seal of the governor-general of Chihli in summoning troops or issuing orders and hoped that when Kuei-liang and Hua-sha-na encountered difficulties in the negotiations, Ch'i-ying would come to their aid by granting more concessions. Special seals were made for the three commissioners. While the first two commissioners were conferring with the envoys of the four countries, Ch'i-ying arrived in Tientsin (June 6) but was denied a meeting with the British and French envoys, although he was respectfully received by the Americans and Russians. The British commissioners, suspecting that Ch'i-ying might put obstacles in the path of the negotiations, preferred to deal with the less experienced Kuei-liang and Hua-sha-na. On June 11 Thomas Francis Wade (see under Tso Tsung-t'ang) and H. N. Lay (李泰國), interpreters for the British mission, called on the three commissioners to demand their written consent to the British terms of peace. At this meeting Wade and Lay produced a memorial which thirteen years previously Ch'i-ying had written about Westerners and how to deal with them. This memorial was found, with other documents, in the *yamen* of Yeh Ming-ch'ên [*q. v.*] when Canton fell in 1857. The interpreters seized upon certain remarks in that memorial as hostile to Westerners and as ground for their fear that Ch'i-ying's participation would wreck the negotiations. By bullying and threatening, Wade and Lay finally obtained from the commissioners a written document virtually consenting to all the British demands. This was the last official act of Ch'i-ying, and so frightened was he by the attitude of the interpreters that he hastily left Tientsin the following day (June 12). Kuei-liang and Hua-sha-na, who probably suspected that Ch'i-ying was sent to spy upon them, reported that his presence might jeopardize the peace conference. On seeing the

report Emperor Wên-tsung ordered Ch'i-ying to remain at Tientsin, but he did not comply.

At Tunchow he was arrested for disobedience and was escorted to Peking for trial. Those princes who had recommended his participation in the negotiations were reprimanded and given light punishments. Many princes and high officials conducted the trial which sentenced Ch'i-ying to imprisonment awaiting execution. Some officials, especially Su-shun [q. v.], desired his immediate execution. On June 28 the report of the signing of the treaty with Britain (June 26) reached Peking, and on the following day the emperor issued a long edict condemning Ch'i-ying for disobedience, for trying to shift his responsibility to others, and for leaving his post without sufficient reason and without permission. The emperor, to be "just and gracious", ordered Ch'i-ying to commit suicide. It is said that he took poison. Thus ended the life of an Imperial Clansman who had served for fifty-two years under three emperors.

Ch'i-ying can scarcely be blamed for his blunder in concluding treaties which have since been such a burden on China. His chief failing was his limited knowledge of the outside world; but in his time there were few, if any, who knew any more of that world than he. As to his attainments in Chinese literature very little is known. With the help of his secretaries he edited and printed in 1827 the collected works of the T'ang statesman, Lu Chih (see under Lu Hsin-yüan), which are entitled 陸宣公全集 *Lu Hsüan-kung ch'üan-chi*, 24 *chüan*. The first 22 *chüan* are based on the edition printed in 1723 by Nien Kêng-yao [q. v.], with a preface by Emperor Shih-tsung. Ch'i-ying added to Nien's edition the last 2 *chüan* containing supplements to Lu's works and biographical information. Nien Kêng-yao was a famous general who, like Ch'i-ying, ended his career by being ordered to commit suicide.

[1/376/4b; 2/40/35a; 3/37/39a; *Ch'ou-pan i-wu shih-mo* (see under I-hsin), Hsien-feng period; Williams, S. Wells, *The Middle Kingdom* (Rev. ed. 1883), Vol. II, 653-54, (with Ch'i-ying's portrait and his signature in Chinese and in Manchu); Williams, Frederick W., *S. Wells Williams* (1889), pp. 126, 268, 277; Oliphant, Laurence, *Narrative of the Earl of Elgin's Mission to China and Japan* (1859), Vol. I, pp. 351-76; Tsiang T'ing-fu 蔣廷黻, 近代中國外交史資料輯要 *Chin-tai Chung-kuo wai-chiao shih tsü-liao chi-yao* 上/112-162; Kuo, P. C., *A Critical Study of the*

First Anglo-Chinese War (1935); Davis, John Francis, *China during the War and since the Peace* (1852), 2. vols.; *Rhode Island Historical Society Collections* vol. XXVII, no. 1 (Jan. 1934); Hsia Hsieh 夏燮 (H. 塞叟), 中西紀事 *Chung-hsi chi-shih*, *chüan* 8-14; Scarth, John, *Twelve Years in China* (1860); Chao-lien [q. v.], *Hsiao-t'ing tsa-lu*, *chüan* 8; 寧陽縣志 *Ning-yang hsien-chih* (Shantung), 1904, 12/63a; I-kêng, *Chi-tu pei-t'an*, p. 14a (see under Yin-lu).]

FANG CHAO-YING

CH'I Yün-shih 祁韻士 (T. 諧庭, 鶴皋 H. 訪山, 筠祿), 1751-1815, May 5, historian, was a native of Shou-yang, Shansi. He became a *pa-kung* in 1777 and a *chü-jên* in the autumn of the same year. In the following year he took his *chin-shih* degree and was selected a member of the Hanlin Academy. Appointed a compiler in the State Historiographer's Office, he participated for eight years in the compilation of the 外藩蒙古回部王公表傳 *Wai-fan Mêng-ku Hui-pu wang kung piao-chuan*—a topographical and historical study of the frontiers of Inner and Outer Mongolia, Sinkiang, and Tibet—commissioned in 1779. The work has several supplements by later compilers. From information acquired in this task Ch'i Yün-shih compiled a chronological history of the same region, entitled 皇朝藩部要略 *Huang-ch'ao Fan-pu yao-lieh*, 18 *chüan*, with supplementary tables comprising 4 *chüan*. This latter work, first printed by his son, Ch'i Chün-tsao [q. v.], in 1845, inspired Chang Mu [q. v.] to write his *Mêng-ku yü-mu chi*. From 1791 to 1804 Ch'i Yün-shih held various posts in the Board of Revenue. A collection of memorials and reports which he drafted on the problem of grain transport in the years 1799-1800, entitled 己庚編 *Chi-kêng pien*, 2 *chüan*, was printed in 1894 in the *Chên-ch'i t'ang ts'ung-shu* (see under Wang Hsien). In 1801 Ch'i became overseer of the Coinage Office, but owing to a deficit in the accounts was dismissed (1804). He was tried and banished (1805) to Ili where he stayed until 1809, in which year he was pardoned.

During his exile Ch'i Yün-shih had charge of the compilation of a local history of Sinkiang sponsored by Sung-yün [q. v.] governor-general of Ili. This work was later completed by Hsü Sung [q. v.] and received from the emperor the title *Hsin-chiang chih lieh* (see under Sung-yün). As a result of his experience in Sinkiang Ch'i Yün-shih left the following works dealing with that region: 西陲總統事略 *Hsi-ch'ui tsung-*

t'ung shih-lüeh, 12 *chüan*, which is the original draft of the above-mentioned *Hsin-chiang chih lüeh*; 西陲要略 *Hsi-ch'ui yao-lüeh*, 4 *chüan*; 西域釋地 *Hsi-yü shih-ti*, 1 *chüan*; and 西陲竹枝詞 *Hsi-ch'ui chu-chih tz'ü*, a collection of 100 poems. The first of the above-mentioned works was printed about 1811 and was later reprinted by his son, Ch'í Chün-tsao, in 1839, together with the 100 poems. The second and the third were included in the *Yüeh-ya-t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh), though the second had been printed by Ch'í Chün-tsao in 1846. After Ch'í Yün-shih returned from his exile, he joined Sung-yün's secretarial staff when the latter was governor-general of Kiangsu, Kiangsi and Anhwei (1810-11). He then taught for two years in the Lan-shan Academy (蘭山書院) at Lanchow, Kansu; and still later at Paoting, Chihli, where he died.

Ch'í Yün-shih had six sons, the best known being the fifth and sixth, namely, Ch'í Chün-tsao and Ch'í Su-tsao 祁宿藻 (T. 幼章, 1801-1853). The latter, a *chin-shih* of 1838, died at his post of financial commissioner of Chiang-ning (Nanking) a few days before the fall of that city into the hands of the Taipings. He was canonized as Wên-chieh 文節.

[1/490/14b; 2/72/39b; 3/132/3a; *Shou-yang hsien chih* (1890) 8/15a; 5/57/18b (for Ch'í Su-tsao).]

TU LIEN-CHÊ

CHIA-ch'ing, reign-title of Yung-yen [q. v.].

CHIANG Ch'ên-ying 姜宸英 (T. 西溟 H. 湛園), 1628-1699, scholar and author, was a native of Tz'ü-ch'í, Chekiang, and a great-grandson of Chiang Ying-lin 姜應麟 (*chin-shih* of 1583, d. 1630), one of the first metropolitan censors to memorialize the throne in protest against alleged mistreatment of the heir-apparent, Chu Ch'ang-lo [q. v.]. Chiang Ch'ên-ying distinguished himself, even in youth, as a scholar and essayist and was frequently called upon to write prefaces to books by well-known contemporaries. Nevertheless, he failed repeatedly in the civil service examinations. Despite this handicap he attracted the attention of the emperor—along with Chu I-tsun [q. v.] and Yen Shêng-sun (see under P'an Lei)—a circumstance that caused the three, none of whom had taken a high degree, to be known as “the three cotton-clothed scholars” 三布衣, or commoners. In 1679 his two friends succeeded in passing the special examination known as *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü) but he himself was

prevented from taking it because of the unpremeditated negligence of his sponsor, Yeh Fang-ai [q. v.], in failing to transmit his name to the authorities. Chagrined at his oversight, Yeh nevertheless saw to it that Chiang was appointed one of the compilers of the Ming dynastic history (*Ming-shih*) along with other scholars who had passed the coveted examination.

Chiang Ch'ên-ying's contribution to the *Ming-shih* was the section on law, 刑法志 *Hsing-fa chih*, which, though considerably shortened in the final draft of 1739, nevertheless retained the substance of the material which he assembled and at the same time preserved something of his admirable style. It is a clear, carefully written document tracing the historical changes of the more important sections of the code throughout the dynasty. In describing the application of the law he was especially critical, denouncing the cruel practices which arose at the beginning of the Ming dynasty whereby officials were flogged in court for certain crimes. He pointed out that many offenders were executed without due processes of law by the “military officials and the despicable eunuchs” into whose hands “the fate of both the Court and the country had passed . . .” In addition to the monograph on law, he contributed 4 *chüan* of biographies to the section known as *Lieh-chuan* 列傳, and 2 *chüan* to the section on hereditary native chieftains, *T'u-ssü chuan* 土司傳.

In 1689 Chiang Ch'ên-ying assisted Hsü Ch'ien-hsüeh [q. v.] in the compilation of the *Ta-Ch'ing i-t'ung chih*, or “Comprehensive Geography of the Empire”, contributing essays on the defenses of the coast and the Yangtze River. These essays may be seen in their original form in his first book of collected prose, 湛園未定稿 *Chan-yüan wei-ting kao*, which he brought together in 6 *chüan* about this time and which was re-edited by Huang Shu-lin [q. v.] in 1746. This work contains, among other items, an interesting monograph on Japanese pirates known as *Wo k'ou* 倭寇 who harassed the China coast in the Ming period and when apprehended frequently gained release by posing as tribute bearers. He pointed out that if acceptance of such tribute had been stopped and if trade had been restricted to specified ports the trouble could have been avoided.

Finally, in 1693, Chiang Ch'ên-ying passed the examination for the *chü-jên*, and in 1697 at the advanced age of seventy (*sui*), became a *chin-shih*. When he took the palace examinations the emperor raised his rank from fourth of

the second class to third of the first class (*t'an-hua* 探花) with a compilership in the Hanlin Academy. In 1699 he acted as Assistant Examiner for the Shun-t'ien provincial examination at Peking, the Chief Examiner being Li P'an 李蟠 (T. 根大 H. 仙李) who took his *chin-shih* in the same year as Chiang (1697) but with the rank of *chuang-yüan* or *optimus*. Both were accused of irregularities in the examination; Li P'an was banished, and although it was generally acknowledged that Chiang was innocent he died in prison before he could be cleared of the charge, much to the regret of Wang Shih-chên [q. v.] who was then president of the Board of Punishments.

Some critics of the famous novel, *Hung-lou mêng* or "Dream of the Red Chamber" (see under Ts'ao Chan), have professed to find in the plot and characters of that novel reflections (影射) of episodes in the life of Chiang Ch'ên-ying. This theory which arose in the middle of the last century was sponsored by Ts'ai Yüan-p'ei 蔡元培 (T. 子民, 1867-1940), but has been emphatically refuted by Hu Shih (see under Ts'ui Shu). In addition to his fame as an essayist and poet, Chiang Ch'ên-ying gained distinction as a penman, following calligraphic styles set by Chung Yu 鍾繇 (151-230 A.D.) and Wang Hsi-chih (see under Ch'ên Chao-lun). Several of his published works obtained notice in the *Imperial Catalogue* and two were copied into the *Ssü-k'u* Manuscript Library (for both see under Chi Yün). His complete works 姜先生全集 *Chiang hsien-shêng ch'üan-chi* were collected and printed in 1889 in 33 *chüan*. His miscellaneous notes on the classics, entitled *Chan-yüan cha-chi* (札記), 1 *chüan*, is included in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan).

[2/71/20b; 3/122/1a; 4/47/1a; 20/2/00 with portrait; 26/11/22b; 29/3/1a; 32/8/29a; *Tz'ü-ch'ü-hsien chih* (1899) 21/18b, 31/17a; 胡適文存 *Hu Shih wên-ts'un* III, p. 192; M.1/233/1b.]

CYRUS H. PEAKE

CHIANG Chung-yüan 江忠源 (T. 常孺 H. 岷樵), Aug. 1, 1812-1854, Jan. 15, a native of Hsin-ning, Hunan, was the organizer of a detachment of Hunan volunteers known as Ch'u Yung 楚勇 who fought against the Taiping rebels. A *chü-jên* of 1837, he lived in Peking for several years until 1844 when he took the special examination (大挑) granted to those who had failed three times for the *chin-shih* degree. After passing the examination he was made an expectant director of district schools. Upon his

return to his native place he perceived that rebellion was imminent and began to train volunteers to combat it. In 1847 an uprising took place in Hsin-ning which he put down with the help of volunteers. He was rewarded with an expectant magistracy and later received appointment to Hsiu-shui (1849-50) as acting magistrate, and then to Li-shui as magistrate. As all high officials were requested, at the accession of Emperor Wên-tsung (1850), to recommend persons worthy of important office, Chiang was so recommended by his friend, Tsêng Kuo-fan [q. v.]. But instead of proceeding to Peking, he returned home to observe the period of mourning for the death of his father.

About this time Hung Hsiu-ch'üan [q. v.] initiated his rebellion in Kwangsi. Grand Secretary Sai-shang-a (see under Ch'ung-ch'ü) was sent to quell the insurgents and Chiang Chung-yüan was called from mourning to assist at the front. His volunteers became known in Kwangsi as the Ch'u Yung and were the first contingent of Hunanese to fight outside their province in the Taiping war. As the war progressed in Kwangsi Chiang won a battle and was rewarded with the promise of an appointment as first-class sub-prefect, after his period of mourning was ended. Involved in disagreement among the generals about military tactics (see under Hsiang Jung), he became discouraged and retired for a time from active service. But in 1852, when the Taipings threatened Kuei-lin, he summoned a detachment of 1,000 recruits and rushed from Hsin-ning to the front. After winning three battles the siege of Kuei-lin was raised and Chiang was rewarded with the rank of a prefect (1852). When the Taipings retreated to Ch'üan-chou with the intention of invading Hunan by boat, he held them for a time, but soon they altered their plans and proceeded to Hunan overland, taking Tao-chou, Chiang-hua and other districts. Although Chiang besieged some of them at Ch'ên-chou for more than a month, the Taipings forced their way through and advanced on Changsha, the capital of Hunan. There Chiang helped to defend the city. Later the Taipings abandoned the siege of Changsha but advanced northward through Yochow to Wuchang and other places on the Yangtze. Chiang and his men remained in Hunan in the winter of 1852 to suppress small uprisings. The following year, as a reward for his prowess in defending Changsha, he was elevated to the rank of an intendant and then was appointed provincial judge of Hupeh where he

rendered good service. Later in the same year (1853) he was made an assistant commander of the armies in Kiangnan (Kiangsu and Anhwei). Before proceeding to his headquarters in Kiangnan (see under Hsiang Jung) he submitted an eight point memorial to the throne about the military situation, suggesting among other matters the enforcement of military law and disciplinary measures. When he reached Kiukiang on his way to Kiangnan he learned that the Taipings had left P'êng-tsé to attack Nanchang. He at once changed his plans and proceeded to the rescue of that city, arriving there one day ahead of the Taipings. He was besieged at Nanchang from June 22 to September 24, 1853. When the siege was raised by Lo Tsé-nan [q. v.] and others, Chiang was appointed governor of Anhwei. At this time the capital of that province was in the hands of the rebels, and the new capital, Lu-chou, was threatened. With a small force and insufficient provisions he hurried to the defense of Lu-chou. Besieged by the enemy, he fought desperately against an overwhelming majority. Though very ill and severely wounded, he resisted the attack to his last breath. When Lu-chou was eventually captured he ended his life by drowning.

Chiang Chung-yüan was posthumously given the rank of a governor-general, was canonized as Chung-lieh 忠烈, and was granted the minor hereditary ranks of *Ch'i-tu yü* and *Yün-ch'i yü*. In 1864 his rank was raised to a *Ch'ing-ch'ê tu yü* of the third class. He was generous, brave and far-sighted; and kind and sincere to his officers and soldiers who admired him, obeyed him, and were ready to die for him. A collection of his literary works, entitled 江忠烈公遺集 *Chiang Chung-lieh kung i-chi*, 1 *chüan*, appeared in 1856. A revised edition in 3 *chüan*, including a biography of him by Kuo Sung-tao [q. v.], was printed in 1898.

Chiang Chung-yüan was the eldest of four brothers. These brothers and several cousins participated in the campaign against the Taipings. One brother, Chiang Chung-chi 江忠濟 (T. 汝舟, 1819-1856), was killed in action against the bandits of T'ung-ch'êng, Hupeh, and was canonized as Chuang-chieh 壯節. A cousin, Chiang Chung-i 江忠義 (T. 味根, 1834?-1863), distinguished himself in many battles and succeeded Chiang Chung-yüan as commander of a part of the Ch'u Yung volunteers. In 1861 Chiang Chung-i defeated Shih Ta-k'ai [q. v.] in Hupeh and forced the war into Szechwan. His operations, in 1863, in Kiangsi and southern

Anhwei were very successful, but he soon became ill and died. Although only thirty *sui* he was posthumously given the rank of president of a Board, was canonized as Ch'êng-k'ô 誠恪, and in 1885 was given the title of Junior Guardian of the Heir Apparent.

[1/413/1a; 1/435/1a; 2/43/1a; 5/51/20a; 5/55/14b; 5/58/12a; 7/26/1a; 8/3上 1a; Kuo Sung-tao [q. v.], *Yang-chih shu-wu wên-chi* 17/1a; Huang P'êng-nien [q. v.] *T'ao-lou wên-ch'ao* (1923) 7/10b.]

T'ENG Ssü-yü

CHIANG Fan 江藩 (T. 子屏, 節甫, H. 鄭堂), Apr. 26, 1761-1831, native of Kan-ch'üan (Yangchow), was a scholar of the Soochow School (see under Hui Tung). His ancestral home was in Ching-tê, Anhwei. In his youth he studied under Yü Hsiao-k'ô and Chiang Shêng [qq. v.] who inspired him with the theories of their teacher, Hui Tung [q. v.]. Being a student of the Classics, he assembled a library, and, before a drought devastated his native district in 1785-86, his collection reached some 80,000 *chüan*—rivalling that of his fellow townsman, Ch'in Ên-fu (see under Ku Kuang-ch'i). But he lost his fortune in the drought and was forced to dispose of his library. In 1787 he went to Kiangsi and lived thereafter under the patronage of officials and influential scholars. In the course of his work he travelled in Chihli, Shantung, Shansi, Kiangsu, Chekiang, Fukien and Kwangtung, and so had an opportunity to become acquainted with many scholars of note in his day. The patrons to whom he was most indebted were Juan Yüan [q. v.], a friend of Chiang from early days; and Wang Chieh 王杰 (T. 偉人, H. 惺園, 葆淳, 1725-1805), the *chuang-yüan* of 1761 whose literary collection is entitled 葆淳閣集 *Pao-ch'un ko chi*, 24 *chüan* (1815). Wang, being a Grand Secretary from 1787 to 1802, permitted Chiang to live at his residence in Peking for several years at a time—once about 1791 and again about 1797-99. Juan Yüan invited Chiang to his headquarters at Shan-yang (Huai-an), Kiangsu, where Chiang held for a short time (1813) the directorship of the Li-chêng (麗正) Academy. A few years later Juan invited Chiang to Canton to share in such editorial projects, as the *Huang-Ch'ing ching-chieh* (see under Juan Yüan) and the 廣東通志 *Kwangtung t'ung-chih*, 334 *chüan*, a general gazetteer of Kwangtung province. The latter work was compiled during the years 1819-22 and was

printed in 1822 and again in 1864—a copy of the reprint being in the Library of Congress. The work is famous as one of the best provincial gazetteers of the Ch'ing period. After its completion Chiang Fan left Canton for Yangchow. Always indifferent to worldly gain, he spent his declining years in poverty.

An ardent exponent of the School of Han Learning (see under Ku Yen-wu and Hui Tung), Chiang Fan attempted to draw a sharp line between the methods of this school and those of other schools which he strongly opposed. About 1812 he produced a notable work, *國朝漢學師承記* *Kuo-ch'ao Han-hsüeh shih-ch'êng chi*, 8 *chüan*, consisting of biographies of 56 scholars of the School of Han Learning. It traces the relationship of the various representatives of the school to each other and describes the contributions which each made. This work was published by Juan Yüan at Canton in 1818 and was several times reprinted. Certain editions have an appendix containing two other works by Chiang Fan: *Kuo-ch'ao ching-shih ching-i mu-lu* (經師經義目錄), 1 *chüan*, a bibliography of important works on the Classics by Ch'ing scholars; and *Kuo-ch'ao Sung-hsüeh yüan-yüan chi* (宋學淵源記), 2 *chüan*, consisting of biographies of 40 adherents of Sung Neo-Confucianism (*Sung-hsüeh* or 理學 *Li-hsüeh*) in the Ch'ing period. Though written with a strong partisan bias, the above-mentioned works are noteworthy as the first attempt to set forth systematically the history of classical scholarship in the Ch'ing period.

Chiang Fan wrote a supplement (*pu* 補) in 4 *chüan* to Hui Tung's *Chou-i shu*, which he completed about 1784. It was printed in the *Huang-Ch'ing ching-chieh*. In the field of ancient history he left two works: one, entitled *隸經文* *Li ching wên*, 4 *chüan*, a collection of essays on ancient institutions; the other, entitled *樂縣考* *Yüeh-hsüan k'ao*, 2 *chüan*, a study of ancient musical instruments. Both were printed in the *Yüeh-ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh). In addition to the above-mentioned works the following by him may be mentioned: *Ër-ya hsiao-chien* (小箋), 3 *chüan*, a study of terms and passages in the *Ër-ya* (see under Ku Kuang-ch'ü) whose exegesis is doubtful; *半菴齋題跋* *Pan-chan chai t'i-pa*, 2 *chüan*, a collection of bibliographical and epigraphical notes; and *炳燭室雜文* *Ping-chu shih tsa-wên*, 1 *chüan*, a collection of prose. These works were printed in various collectanea. An introduction to classical studies, entitled *經學入門* *Ching-*

hsüeh ju-mên, 8 *chüan*, published under Chiang Fan's name, is believed to have been written by others.

[2/69/37a; 7/36/17a; Morimoto Sugio 森本杉雄, *清朝儒學史概説* *Shinchō jugaku-shi gaisetsu* (1930) pp. 117-22; Liang Ch'ü-ch'ao 梁啟超, *中國近三百年學術史* *Chung-kuo chin san-pai nien hsüeh-shu shih* (1926) *passim*; Min Êrch'ang 閔爾昌, *江子屏先生年譜* *Chiang Tzu-p'ing hsien-shêng nien-p'u* (1931).]

HIROMU MOMOSE

CHIANG Hsiang 姜襄 d. Oct. 4, 1649, a native of Yü-lin, Shensi, was stationed in 1644 as a brigade-general of the Ming army at Hsüan-hua, in northern Chihli, when the rebel leader Li Tzü-ch'êng [q. v.] attacked that city on his march to the capital. Chiang surrendered, but three months later when the Manchus were taking Peking he seized the opportunity to attack Li's adherents in Shansi and to capture the city of Ta-t'ung. The Manchus made him military administrator for the district, and he remained in that capacity until the end of 1648 when suddenly he set up the standard of revolt and with the aid of other rebel leaders threatened the safety of Taiyuan. Government troops under the leadership of Dorgon, Nikan (d. 1652), and Ajige [qq. v.] gradually suppressed the revolt, and on October 4, 1649, the besieged and starving garrison of Ta-t'ung murdered Chiang and surrendered the city.

[2/80/34b.]

GEORGE A. KENNEDY

CHIANG Kuang-hsü 蔣光照 (T. 日甫, 愛荷 H. 生沐, 放庵), 1813-1860, bibliophile and scholar, was born of a good family in Chia-shih (硤石), a town in the district of Hai-ning, Chekiang. After the death of his father, about the year 1822, he was brought up with great care by his mother. As he advanced in his studies he took an interest in collecting books and in criticizing texts. In these matters he was influenced much by Ch'ien T'ai-chi [q. v.] with whom he was on intimate terms throughout his life. By 1841 Chiang's collection, in his studio named *Pieh-hsia chai* 別下齋, is said to have reached some 50,000 *chüan*. On the basis of this rich collection he edited two collectanea of rare works: *Pieh-hsia chai ts'ung-shu* and *涉聞梓舊* *Shê-wên tsü-chiu*, each containing about 25 items. These two collectanea were printed seriatim during the second

quarter of the 19th century, and after re-editing in 1856 were reprinted. The printing-blocks for this edition were destroyed by fire during the Taiping Rebellion, but a new edition appeared in Shanghai in 1923-24. Chiang published in 1851 a collection of criticisms on the texts of fourteen classics under the title 斟補隅錄 *Chiao-pu yü-lu*—a work later reprinted by his son, Chiang T'ing-fu 蔣廷黻 (T. 稚鶴, H. 盟廬), a *chin-shih* of 1890. Chiang Kuang-hsü was an intelligent collector of ancient bronzes, paintings and calligraphy. About the year 1856 he published a collection of miscellaneous remarks on bibliography and epigraphy in 6 *chüan* under the title 東湖叢記 *Tung-hu ts'ung-chi*. This work was reprinted by Miao Ch'üan-sun (see under Chang Chih-tung) in his 雲自在龕叢書 *Yün tsü-tsai-k'an ts'ung-shu* (1883). In most of the afore-mentioned undertakings Chiang was assisted by several local scholars whom he patronized. Among them may be mentioned Hsü Kuang-ch'ing 許光清 (T. 菱那, 雲堂, H. 心如, 天田牧, original *ming* 洪喬, 內鴻) and Kuan T'ing-fên 管庭芬 (T. 培蘭, H. 蕙湘, 蕙翁, 1797-1880). The latter was a brilliant student of bibliography and of the history of his native region who excelled also as a painter of orchids. Among some twenty works by Kuan may be mentioned the 海昌經籍著錄考 *Hai-ch'ang ching-chi chu-lu k'ao*, 22 *chüan*, a bibliography of his native district (Hai-ning), which was printed in 1921 with a supplement in 2 *chüan* by Chiang Hsüeh-chien 蔣學堅 (T. 子貞, H. 懷亭, 石南老人) under the new title *Hai-ch'ang i-wên chih* (藝文志). It was reprinted as part of the 海寧州志稿 *Hai-ning chou-chih kao* (1922).

Chiang Kuang-hsü was also a good poet and a painter, some of his poems being published under the title 花樹草堂吟稿 *Hua-shu ts'ao-t'ang yin-kao*. He patronized many impecunious poets, allowing them to live in his residence. In 1859 when the Taipings invaded Chekiang he lived temporarily at the home of Kuan T'ing-fên and then took refuge in a rural district. In 1860 the Taipings burnt and pillaged Chia-shih, the town where his home was situated. In consequence most of his collections and the manuscript drafts of his unpublished works were destroyed or dispersed. He died broken-hearted at the close of that year. An annotated catalogue of his collection of paintings and calligraphy, compiled by him with the assistance of Hsü Kuang-ch'ing's younger brother, Hsü Kuang-chih 許光治 (T. 龍華, H. 葵梅, 穗嫣,

寵花居士, d. 1855), was partly preserved by Kuan T'ing-fên. The latter re-edited it in 7 *chüan* under the title *Pieh-hsia chai shu-hua lu* (書畫錄). This work was printed in the *Chiang-shih chü-chên pan ts'ung-shu* (see under P'an Shih-ên).

One of Chiang's sons, Chiang Hsüeh-p'u 蔣學溥 (T. 長孺, 澤山, H. 植棚, 莪廬, 1846-1890), graduated as *chü-jên* in 1875, and served in the Chekiang Printing Office (浙江書局) for about ten years. About 1888 he was invited by Chang Chih-tung [q. v.] to Canton where he was made head of the newly-established Kuang-ya Printing Office (see under Chang). In 1889 he was assistant examiner of Kwangtung province. Chiang Hsüeh-p'u is said to have published several small collections of his own literary works, among them: 莪廬詩錄 *Ê-lu shih-lu*, 2 *chüan*; *Ê-lu wên-lu* (文錄), 2 *chüan*; and *Ê-lu cha-chi* (札記), 8 *chüan*. He was an intimate friend of Yü Yüeh [q. v.].

[Yeh Ch'ang-ch'ih (see under P'an Tsu-yin) *Ts'ang-shu chi-shih shih* (1910) 6/42b, 48b; *Hai-ning chou-chih kao*, *chüan* 15 and 29; Yü Yüeh, *Ch'un-tsai t'ang tsa-wên wu-pien* (雜文五編) 5/5a; *Library Science Quarterly* III, No. 3 (1929), portrait of Chiang Kuang-hsü and painting of Pieh-hsia chai.]

HIROMU MOMOSE

CHIANG Liang-ch'i 蔣良騏 (千之, 贏川) 1722-1789, official and writer, was a native of Ch'üan-chou, Kwangsi. He was the second son of Chiang Lin 蔣林 (T. 元楚, H. 介亭, 1694-1748) who was a *chin-shih* of 1715 and a corrector in the Hanlin Academy, and who after filling several posts as prefect served as salt-controller in Chihli from 1736 to 1740. Chiang Liang-ch'i and his elder brother, Chiang Liang-i 蔣良翊 (T. 廷勳, H. 補堂), passed the provincial examination in the same year (1747), but Liang-ch'i became a *chin-shih* in 1751, three years earlier than his brother. When Emperor Kao-tsung had the State Historiographer's Office re-opened about 1765 in order to revise the biographies for the official history of the reigning dynasty Chiang Liang-ch'i, then a compiler in the Hanlin Academy, was appointed one of the editors. In this capacity he had access to the "veritable records" (實錄) of the dynasty, and from them he copied, in condensed form, documents of importance dating from the time of Nurhaci [q. v.] to the beginning of the reign of Emperor Kao-tsung (1735). This record he arranged

chronologically in 32 *chüan* and printed under the title 東華錄 *Tung-hua lu*, "Records from within the Eastern Flowery Gate," in reference to the great east gate (*Tung-hua Môn*) of the Palace area, near which the State Historiographer's Office was located. This work was expanded by Wang Hsien-ch'ien 王先謙 (T. 益吾 H. 葵園, 1842-1918) who added data about later reigns. After the compilation of Chiang's edition of the *Tung-hua lu* the Ch'ing official history was subjected to several revisions, hence Chiang's version preserves some passages which cannot be found in the revised history. There is a manuscript copy in 16 *chüan* in the Kuo-hsüeh Library, Nanking.

Chiang Liang-ch'í served for five years (1779-84) as vice-governor and commissioner of education of Fêng-t'ien-fu. Recalled to Peking, he was promoted to the directorship of the Court of the Imperial Stud, and made inspector of a school for imperial clansmen. On February 14, 1785 (the fiftieth anniversary of the accession of Emperor Kao-tsung) Chiang was honored by an invitation to the Banquet for Elderly Men (*Ch'ien-sou yen*, see under Liang Kuo-chih). Later he was made commissioner in the Office of Transmission. He died in Peking, but was buried in his native district.

Chiang Liang-ch'í is said to have been an able calligrapher and also to have composed several volumes of poems.

[*Ch'üan-chou chih* (1799) 6/6b, 8/49a-63a; Wang Ch'ang [q. v.] *Hu-hai wên-chuan* 52/13b; *Chi-fu t'ung-chih* (see Huang P'êng-nien) 30/48b; 盛京通志 *Shêng-ching t'ung-chih* (1778) 41/7b; 千叟宴詩 *Ch'ien-sou yen shih* (1785), 3/21a, for date of birth; Biggerstaff, Knight, "Some Notes on the *Tung-hua lu* and the *Shih-lu*", *Harvard Journal of Asiatic Studies*, vol. 4, no. 2, July 1939.]

FANG CHAO-YING

CHIANG Shêng 江聲 (T. 叔雲, 饒濤 H. 良庭), 1721-1799, Oct. 1, native of Yüan-ho (Soochow), was one of the disciples of the great classicist, Hui Tung [q. v.]. In his youth he aspired to official honors, but early in his thirties, while observing the period of mourning for the death of his parents, he devoted himself to a serious study of the Classics, becoming a pupil of Hui Tung under whom he mastered the technique of textual criticism. When he was about forty *sui* he began to study the *Classic of History*, and after thirteen years of labor (1761-73) he completed his 尙書集注音疏 *Shang-shu chi-chu*

yin-shu, 12 + 2 *chüan*, an exegetical study of the entire text of that classic with pronunciation of the characters and with commentaries written from the point of view developed by Yen Jo-chü [q. v.] and Hui Tung. His special contribution is a detailed study of the chapter, entitled *T'ai-shih* (泰誓, "The Great Declaration"). The fame of the *Shang-shu chi-chu yin-shu* spread rapidly and in 1793 it had the distinction of being printed in the ancient *chuan* (篆) characters. At the close of the seventeen-eighties Chiang was a member of the famous secretarial staff of Pi Yüan [q. v.] whom he assisted in editing the *Shih-ming shu-chêng* (see under Pi Yüan). In 1796, when the newly-enthroned Emperor Jên-tsung ordered that men of eminent virtue be recommended to him, the governor of Kiangsu, Fei Ch'un 費淳 (T. 筠浦, ca. 1739-1811), submitted the name of Chiang Shêng who was decorated with the Opaque White Button of the sixth rank.

As a textual critic and philologist Chiang Shêng stressed the study of the origin and formation of the characters, a knowledge of which he regarded as fundamental for adequate textual criticism. For this reason he studied the ancient lexicon, *Shuo-wên* (see under Tuan Yü-ts'ai) but finding, it is said, that Tuan Yü-ts'ai was occupied with the same subject, he gave up his own researches on it and sent his manuscript drafts to Tuan. A short essay by Chiang, entitled 六書說 *Liu-shu shuo*, is significant for its systematic analysis of the six categories in which Chinese characters are usually classified. He was particularly successful in the interpretation of the category called *chuan-chu* (轉注), covering extended or derived meanings. The *Liu-shu shuo* was printed by the Hu (胡) Family of Soochow in the 琳琅秘室叢書 *Lin-lang pi-shih ts'ung-shu* (1853-54). So devoted was Chiang Shêng to the study of antiquity that he often used the archaic *chuan* characters even in his more personal writings.

Chiang Shêng left several works on the Classics, among them the 論語彙纂 *Lun-yü ssü-chih*, 3 *chüan*, a textual study of the *Analects*; and the 尙書逸文 *Shang-shu i-wên*, 2 *chüan*, a collection of fragments of the ancient text of the *Classic of History* which are not contained in the ordinary text. The former was printed in the *Lin-lang pi-shih ts'ung-shu* and the latter, after being re-edited by Sun Hsing-yen [q. v.], was printed in 1795 as an appendix to the *ku-wên* text of the *Classic of History* which Sun arranged and annotated. Chiang Shêng also left an astro-

nomical work, entitled 恒星說 *Hêng-hsing shuo*, 1 *chüan*, and two literary works: 良庭詞 *Kên-t'ing tz'ü*, 3 *chüan*, and *Kên-t'ing hsiao-hui* (小慧), 1 *chüan*.

A son of Chiang Shêng, Chiang Liu 江鏐 (T. 貢庭, d. 1800), who was also a scholar, died before his works were published. He was one of the chief assistants of Juan Yüan [q. v.] in the compilation of the *Shih-san ching chu-shu chiao-k'an chi* (see under Juan Yüan). A grandson of Chiang Shêng, Chiang Yüan 江沅 (T. 子蘭, 鐵君), was a serious student of the *Shuo-wên*, on which he wrote the following works: *Shuo-wên shih-li* (釋例), 2 *chüan*, studies in the pronunciation, the meaning and the form of the characters; and *Shuo-wên chieh-tz'ü yin-yün piao* (解字音韻表), 17 *chüan*, lists of all the characters in the *Shuo-wên* classified according to their supposed original pronunciation, with critical notes. The former was completed in 1811 and printed in 1851, and the latter was completed in 1809 and printed in the *Hsü Huang-Ch'ing ching-chieh* (see under Juan Yüan). Of the pupils of Chiang Shêng the most brilliant were Ku Kuang-ch'ü and Chiang Fan [qq. v.].

[1/487/39a; 3/421/1a; 4/134/15a; 7/36/18a; Li Ching-ko 黎經詒, 許學考 *Hsü-hsüeh k'ao* (1927) 15/33a, 40a, 17/8b; Takada Hirotsada 高田周忠, 轉注考證 in 漢學 *Kangaku*, vol. 1, nos. 1-7; Hashimoto Naribumi 橋本成文, 清朝尚書學 in 漢文講座 *Kambun Kôza*, vol. V (1933)]

HIROMU MOMOSE

CHIANG Shih-ch'üan 蔣士銓 (T. 心餘 or 新畬, 茗生 H. 清客, 定甫, 離垢居士), Dec. 2, 1725-1785, Apr. 1 or 3, poet and dramatist, came from a family which originally bore the name of Ch'ien 錢, and which resided for many generations in Ch'ang-hsing, Chekiang. In the turmoil accompanying the fall of the Ming dynasty, when Ch'ang-hsing was ravaged by soldiers and bandits, his grandfather, then in his teens, escaped to Yüan-shan, Kiangsi, and adopted the surname, Chiang. Thereafter the family was registered in the district of Yüan-shan, though it also resided elsewhere. Chiang Chih-ch'üan was born in Nanchang and lived there until 1735. In his childhood he studied under his mother, Chung Ling-chia 鍾令嘉 (T. 守箴 H. 甘茶老人, 1706-1775), who was a well educated woman. In 1735 his father, Chiang Chien 蔣堅 (T. 非磷 H. 適園, 1678-1749), took the family north and lived for nine

years in Tsé-chou, Shansi. After he returned to Kiangsi, Chiang Shih-ch'üan became a *hsiu-ts'ai* (1746) and in the following year (1747) a *chü-jên*. Early in 1750 Ku Hsi-ch'ang 顧錫鬯 (T. 孝爲, *chin-shih* of 1736), magistrate of Nanchang, initiated the compilation of the local history and Chiang Shih-ch'üan was invited to be one of the editors. This edition of the 南昌縣志 *Nanch'ang hsien chih*, in 70 *chüan*, was completed and printed late in 1751. Taking his *chin-shih* in Peking in 1757, Chiang Shih-ch'üan was appointed in 1760 a compiler of the second class and a proof reader in the Imperial Printing Establishment and Bookbindery in the Wu-ying tien (see under Chin Chien). In 1762 he was associate examiner of the Shun-t'ien provincial examination, and in the following year helped to revise the *Hsü Wên-hsien t'ung-k'ao* (see under Ch'ü Shao-nan). In 1763 he asked for leave to look after his aged mother. Upon his return to the South in 1764 he resided for a time in Nanking.

In 1766 Chiang Shih-ch'üan began his career as an educator. First he was in charge of the Academy, Chi-shan Shu-yüan 戡山書院, in Shaohsing, Chekiang, then for a time of the Ch'ung-wên Academy 崇文書院, in Hangchow, and finally of the An-ting Academy 安定書院, in Yangchow. In 1775 his mother died. After observing the period of mourning, he went to Peking in 1778. While awaiting appointment as censor he was made, in 1781, a compiler in the National Historiographic Bureau (國史館). He took part in compiling the fourteenth *chüan* of the *Huang-Ch'ing K'ai-kuo fang lüeh* (see under Sun Yü-t'ing). Soon after this appointment, however, he was afflicted with paralysis and retired, and so his name was not included in the list of compilers of that work. In 1781 he returned to his residence in Nanchang, which he called Ts'ang-yüan 藏園, and there he died four years later.

Chiang Shih-ch'üan was one of the foremost literary men of his time. He and P'êng Yüan-jui 彭元瑞 (T. 掌仍 H. 雲楣, 1731-1803), a fellow-provincial and like him a *chin-shih* of 1757, were in their younger days referred to as "The Two Celebrities of Kiangsi" (江右兩名士). Their later careers were widely different, for while Chiang remained an official of low grade, P'êng rose to the high rank of president of the Board of Civil Office (1789-91). In the field of poetry Chiang Shih-ch'üan, Yüan Mei and Chao I [qq. v.], were the recognized masters of South China in the Ch'ien-lung period. Unlike most of his contemporaries, Chiang was not an admirer

of the great T'ang poet, Li Po (see under Huang Ching-jên), nor of the Ch'ing poet, Wang Shih-chên [q. v.]; he regarded their poems as rather lacking in content. Both in his verse and in his dramas he leaned toward realism, preferring themes from historical or contemporary events in which he could demonstrate the virtuous qualities in human nature. His collected prose, in 12 *chüan*, is entitled *忠雅堂文集 Chung-ya t'ang wên-chi*. His verse, *Chung-ya t'ang shih*-(詩) *chi*, appeared in 31 *chüan*, including 2 *chüan* of *tz'u* 詞. These works were printed a few years after he died and were reprinted in Canton in the years 1816 and 1817.

Chiang Shih-ch'üan was the foremost dramatist of his time. He was an ardent admirer of T'ang Hsien-tsu [q. v.], and composed about T'ang and his masterpiece, *Mu-tan t'ing*, a drama entitled *臨川夢 Lin-ch'uan mêng*. Nine of Chiang's best known dramas appear in print under the collective title, *Ts'ang-yüan chiu-chung ch'ü* (九種曲), but are also known as *紅雪樓傳奇 Hung-hsüeh lou ch'uan-ch'i*, or *清容外集 Ch'ing-jung wai-chi*. Two of them, entitled *一片石 I-p'ien shih*, and *第二碑 Ti-er pei*, commemorate the wisdom of the far-sighted Lou Fei 婁妃, concubine of a rebel Ming prince, Chu Ch'ên-hao 朱宸濠 (d. 1520). The plays, *空谷香 K'ung-ku hsiang*, and *香祖樓 Hsiang-tsu lou*, revolve about the tragic life of Yao Mêng-lan 姚夢蘭, concubine of the afore-mentioned Ku Hsi-ch'ang at whose request Chiang compiled the *Nan-ch'ang hsien chih*. The play, *四弦秋 Ssu-hsien ch'iu*, is a dramatization of the famous lyric poem, *琵琶行 P'i-p'a hsing*, written by the T'ang poet, Po Chü-i (see under Chang Wên-t'ao). The drama, *冬青樹 Tung-ch'ing shu*, deals with the career of the well-known Sung patriot, Wên T'ien-hsiang 文天祥 (1236-1282). The *桂林霜 Kwei-lin shuang* rehearses the story of Ma Hsiung-chên [q. v.] who resisted to the end the pressure of the rebel, Wu San-kuei [q. v.]. Finally, the *雪中人 Hsüeh-chung jên*, "The Man in the Snow", dramatizes an alleged incident in the life of Cha Chi-tso [q. v.]. The incident in question is related by Wang Shih-chên in his *Hsiang-tsu pi-chi*; by Niu Hsiu 鈕鏐 (T. 玉樵, d. 1704) in his book of miscellaneous notes, entitled *觚賸 Ku-shêng*; and by P'u Sung-ling [q. v.] in his collection of short stories, the *Liao-chai chih-i*.

Chiang Shih-ch'üan had seven sons; the eldest, Chiang Chih-lien 蔣知廉 (T. 用恥, 修隅 H. 香雪), was a senior licentiate (*pa-kung*) of 1777; the second, Chiang Chih-chieh 蔣知節

(T. 守初, 冬生 H. 竹城, 秋竹), was a *chü-jên* of 1779; the third, Chiang Chih-jang 蔣知讓 (T. 師退 H. 藕船), was a *chü-jên* of 1780; the fourth, Chiang Chih-po 蔣知白 (T. 君賓, 蓮友), was a senior licentiate of 1801. Chiang Chih-chang 蔣志章 (T. 恪卿 H. 璞山, *chün-shih* of 1845, d. 1871), grandson of Chiang Chih-chieh and great-grandson of Chiang Shih-ch'üan, rose in his official career to the governorship of Shensi and was given the posthumous name Wên-k'o 文恪.

[1/490/10b; 3/129/3a; 20/3/00, portrait; *Yüan-shan hsien chih* (1873) 15/54b; Chu Hsiang 朱湘, *Chiang Shih-ch'üan* in the *小說月報 Short Story Magazine* (July 1927), a special number, entitled *中國文學研究 chüan* 下; autobiographical *nien-p'u* (not consulted); Ch'ên Shu 陳述, 蔣心餘先生年譜 in *師大月刊 Shih-ta yüeh-k'an*, no. 6.]

TU LIEN-CHÊ

CHIANG T'ing-hsi 蔣廷錫 (T. 揚孫, 酉君 H. 西谷, 南沙, 青桐居士), 1669-1732, Sept., official and painter, was a native of Ch'ang-shu, Kiangsu. His grandfather, Chiang Fên 蔣夔 (T. 畹仙 H. 南陔 1598-1663), was a *chin-shih* of 1637 who held various official posts in the last years of the Ming dynasty. His father, Chiang I 蔣伊 (T. 渭公 H. 莘田, 1631-1687), a *chin-shih* of 1673, made a name for himself, when officiating as censor in Kwangsi (1679-1681), by submitting memorials to the throne accompanied by pictures painted by himself depicting the sufferings of the people. Chiang T'ing-hsi had an elder brother, Chiang Ch'ên-hsi 蔣陳錫 (T. 文孫 H. 雨亭, 1653-1721), who rose in his official career to governor-general of Yunnan and Kweichow (1716). Chiang T'ing-hsi himself became a *chü-jên* in 1699. He then served as a painter in the Imperial Court and gained distinction, particularly in the portrayal of plant life. As he rose higher in his official career his fame as a painter increased, and his paintings have since been highly esteemed and treasured. In 1703 he failed to pass the metropolitan examination, but the emperor bestowed upon him the special favor of participation in the palace examination, as if he had passed. He therefore became a *chin-shih* in 1703; and as a member of the Hanlin Academy, he was ordered to serve in the Imperial Study. After filling various posts, he was promoted to be a sub-chancellor of the Grand Secretariat (1717).

Beginning with the new reign of Emperor Shih-

tsung (see under Yin-chên) in 1723, Chiang T'ing-hsi became junior vice-president of the Board of Rites. In the same year he was made chief-editor of the great, officially-compiled encyclopedia, *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei) which was completed and presented to the throne three years later (1726). In the year 1724 he memorialized on the compilation of a revised and supplemented edition of the *Ta-Ch'ing hui-tien* (see under Wang An-kuo). The request was granted and Chiang was appointed assistant editor. This work, completed in 1733, was the second edition of the *Ta-Ch'ing hui-tien*, the first being compiled in 1684-90 and printed in 1690. After serving as junior vice-president of the Board of Revenue in 1724, Chiang was promoted to senior vice-president of the same board in the following year. Early in 1726 he became president of the Board of Revenue. In this important post he gained a reputation for integrity and incorruptibility and received imperial commendation. In the same year, also, he served as chief-examiner of the Shun-t'ien provincial examination, and later acted concurrently as president of the Board of War. Upon the death of his mother (late in 1726 or early in 1727) the emperor, unwilling to grant him more than a few months' leave for mourning, ordered him to observe it while continuing his duties. In 1728 he was made Grand Secretary, though retaining the presidency of the Board of Revenue. At the same time he served as one of the editors-in-chief of the "veritable records" of Emperor Shêng-tsu, 聖祖仁皇帝實錄 *Shêng-tsu Jên Huang-ti shih-lu*. In 1729 he was given a mansion and also the honorary title of Grant Tutor of the Heir Apparent. In the following year he was chief examiner of the metropolitan examination. In July 1729, when the Grand Council was established to direct the war against the Eleuths, Chiang T'ing-hsi was made one of the first three Grand Councilors, the other two being Yin-hsiang and Chang T'ing-yü [qq. v.]. Late in 1730, in recognition of his diligence and efficiency as an official, he was awarded the hereditary title of *Ch'ing-ch'ê tu-yü* of the first class. He died about September 9, 1732, at the age of sixty-four (*sui*) and was canonized as Wên-su 文肅.

A number of paintings by Chiang T'ing-hsi are reproduced in the 故宮週刊 *Ku-kung chou-k'an*; and a collection of sixteen of them, depicting plant life, insects, and birds, were reproduced in facsimile (1911) by the Wên-ming Shu-chü

文明書局, under the title 蔣南沙花鳥草蟲冊 *Chiang Nan-sha hui-niao ts'ao-ch'ung ts'ê*.

Chiang T'ing-hsi was also known as a poet—his collected verse, printed about 1702, appearing under the titles, 青桐集 *Ch'ing-t'ung chi*, 秋風集 *Ch'iu-fêng chi*, 片雲集 *P'ien-yün chi*, 坡仙集 *P'o-hsien chi*, and 西小爽氣集 *Hsi-hsiao shuang-ch'i chi*. His early poems are represented in the anthology known as *Chiang-tso shih-wu tzü shih-hsüan* (see under Sung Lao).

Chiang T'ing-hsi had two sons: Chiang P'u 蔣溥 (T. 質甫 H. 恆軒, 1708-1761) and Chiang Chou 蔣洲 (H. 履軒, d. 1760). The former, a *chin-shih* of 1730 and an accomplished painter, rose in 1759 to be a Grand Secretary and upon his death was given the posthumous name, Wên-k'o 文恪. The latter became governor of Shantung (1757) but was beheaded in 1760 for serious corruption. Chiang Ting 蔣櫛 (T. 作梅 H. 伯欽), a son of Chiang P'u and *chin-shih* of 1751, carried on the family tradition as a painter of plant life. Chiang Chi-hsi 蔣季錫 (T. 蘋南), a younger sister of Chiang T'ing-hsi, who married Wang T'u-wei 王圖緯, a son of Wang Hung-hsü [q. v.], was another accomplished artist of the family. A painter of plant life, Chiang Chi-hsi was also a calligrapher and left a literary collection, under the title 清芬閣集 *Ch'ing-fên ko chi*.

[1/295/5a; 3/16/7a; 19/乙下/22b; 20/2/00 (portrait); 27/9/1a; 蘇州府志 *Su-chou fu chih* (1883) 100/25a; 常昭合志 *Ch'ang-Chao ho-chih* (1904); Sun Yüan-hsiang [q. v.], *T'ien-chên ko chi*, 47/13b; Ku Kuang-ch'i [q. v.], *Ssü-shih-chai chi* 18/1a; L.T.C.L.H.M. for a long list of his paintings.]

TU LIEN-CHÊ

CHIANG Yüeh-kuang 姜曰廣 (T. 居之 H. 燕及), d. Mar. 1, 1649, Ming statesman, was a native of Hsin-chien, Kiangsi. A *chin-shih* of 1619, he was appointed to the Hanlin Academy and became a compiler. In 1626 he went on a mission to Korea and established a reputation for uncorrupted service. On his return he was removed from office by the Wei Chung-hsien [q. v.] party because of his affiliation with the Tung-lin party (see under Chang P'u). Reinstated in 1628, he had risen to the post of junior vice-president in the Board of Civil Office (1636) when he was lowered in rank and sent to serve at Nanking. There he was placed in charge (1642) of the Hanlin Academy.

When the Ming court fled south he espoused the cause of the Prince of Fu (see under Chu Yu-sung). After the Court was established at

Nanking he became president of the Board of Ceremonies and Grand Secretary. Upright and out-spoken by nature, he opposed the corrupt Ma Shih-ying [q. v.], particularly when Ma advocated the appointment of Juan Ta-ch'êng [q. v.]. After long and vain exhortations on responsible government and disinterested service, he took a final thrust at Ma Shih-ying and withdrew from the Court. Later he joined the cause of Chin Shêng-huan [q. v.] and when the latter was defeated, committed suicide by drowning. He was given the posthumous title, Chung-ch'üeh 忠確.

[M.1/274/15a; M.35/9/5b; M.41/5/22b, 8/4a, 16/3b; M.59/11/3b; 明季南略 *Ming-chi nan-lüeh* 4/8a; 13/15b.]

EARL SWISHER

CHIAO Hsün 焦循 (T. 理堂 H. 里堂老人), Mar. 17, 1763-1820, Sept. 4, scholar and philosopher, was a native of Kan-ch'üan (Yangchow), Kiangsu. Becoming a *hsiu-ts'ai* in 1779, he entered the Academy, An-ting shu-yüan (安定書院) at Yangchow (ca. 1782). From 1787 to 1794 he taught the children of several rich families in his neighborhood, and in the meantime studied the Classics and mathematics. In 1795 he went to Shantung as a secretary to his relative, Juan Yüan [q. v.], then commissioner of education in that province. Late in the same year he accompanied Juan to Chekiang. In 1797 he returned home, but went back to Chekiang three years later when Juan became governor of that province. In 1801 he became a *chü-jên*, and in the following year went to Peking where he competed unsuccessfully in the metropolitan examination. The autumn of 1802 he again spent in Chekiang, but after returning home late that year he gave up hopes of an official career and decided to study the Classics at home. In 1806 a famine, caused by flood in his district, compelled him to accept a teaching position. Later in the same year he was engaged by I Ping-shou (see under Chang Wên-t'ao), prefect of Yangchow, to co-operate with other scholars in compiling the following two works concerning that region: 揚州圖經 *Yang-chou t'u-ching*, a gazetteer; and *Yang-chou wên-ts'ui* (文粹), an anthology. Neither work was then printed, but the former seems to be extant, and the latter, after being re-edited by Chiao, was published under the title 揚州足徵錄 *Yang-chou tsu-chêng lu*, 27 *chüan*. It was printed in the *Jung-yüan ts'ung-shu* (see under Ch'ên Li). In 1809 he was engaged as a compiler of the gazetteer,

揚州府志 *Yang-chou fu-chih* of 1810. Early in 1811 he took an oath to devote the rest of his life to a study of the *Classic of Changes*, which his grandfather and his father had studied. Between the years 1813 and 1818 he produced six works on this Classic, and also a number of commentaries to other classics. From 1817 to 1820 he worked on his interpretations of *Mencius*, entitled 孟子正義 *Mêng-tzu chêng-i*, 30 *chüan*. The transcription of the final draft of this work was not quite finished when he died. His son, Chiao T'ing-hu 焦廷琥 (T. 虎玉, b. 1782), and his brother, Chiao Chêng 焦徵 (T. 季蕃, b. 1774), completed the transcription. This and some twenty other works by Chiao Hsün—several printed when he was alive, the rest after his death—are collectively known as 焦氏遺書 *Chiao-shih i-shu*, 124 *chüan*. This collection was reprinted in 1876. At least five more works by Chiao Hsün appear in various *ts'ung-shu* (叢書).

In his early years Chiao Hsün devoted much time to the study of mathematics and he became known, together with Ling T'ing-k'an [q. v.] and Li Jui 李銳 (T. 尙之 H. 四香, 1765-1814), as the "Three Comrades Who Discuss the Heavens" (談天三友). Li Jui left a collection of works on astronomy and mathematics, entitled 李氏遺書 *Li-shih i-shu*, which was printed by Juan Yüan in 1823. Seven of these deal with the calculations of various ancient calendars, and the other four with algebraic equations, trigonometry, and evolution. The interest in Chinese mathematics which was revived in the eighteenth century by Tai Chên [q. v.] was now beginning to bear fruit. Chiao Hsün sent the works of Li Chih (see under Mei Ku-ch'êng) to Li Jui and thus inspired the latter's studies in Chinese algebra. The mathematical works of Chiao Hsün, comprising five items, appear in the *Chiao-shih i-shu*, but are known collectively as 里堂學算記 *Li-t'ang hsüeh-suan chi*. The one dealing with Chinese algebra is entitled, 天元一釋 *T'ien-yüan-i shih*, 2 *chüan*. He also left a work on evolution, entitled 開方通釋 *K'ai-fang t'ung-shih*. These works were elementary, but because the explanations in them were clearly written they could serve as textbooks.

By means of his knowledge of mathematics and philology Chiao Hsün worked out a method of interpreting the *Classic of Changes*—the most recondite of all the classics because it originated as a book of divination. His 雕菰樓易學 *Tiao-ku lou I-hsüeh* comprises three main works and two supplementary ones. The three main works are: 易章句 *I chang-chü*, 12 *chüan*, a punctua-

tion of the text; 易圖略 *I t'u-lüeh*, 8 *chüan*, explanations with diagrams of the various combinations of the *kua* 卦; and 易通釋 *I t'ung-shih*, 20 *chüan*, comments on the Classic. The two supplements are: 易話 *I hua*, 2 *chüan*; and 易廣記 *I kuang-chi*, 3 *chüan*. His main contribution to the study of the *Changes* was his application of the principles of mathematics to determine comparatively the amount of good fortune or calamity which, according to the *Changes*, ensued from various types of conduct. His conclusion was that the Classic was written to show men how they might prolong their happiness by avoiding calamities and how they might extricate themselves when once involved.

Chiao Hsün produced several other works on classical topics. One of these, the 群經宮室圖 *Ch'ün-ching kung-shih t'u*, is incorporated in the *Chiao-shih i-shu*. It is an illustrated treatise on the plans, technical terms, and uses of the houses, palaces, temples and other kinds of buildings mentioned in various classics. Another is the 論語通釋 *Lun-yü t'ung-shih*, printed in the *Mu-hsi hsüan ts'ung-shu* (see under Liu Hsi-hai), in which he explains seventeen terms from the *Analects* to show that Confucius taught forgiveness and that the different schools of thought should therefore cease quarreling with each other.

Having lived most of his life in or near Yangchow, Chiao Hsün wrote a work on a scenic and historic part of that region, entitled 北湖小志 *Pei-hu hsiao-chih*, 6 *chüan*, a work also incorporated in the *Chiao-shih i-shu*. He culled from various works a collection of miscellaneous notes about Yangchow which he entitled 邦記 *Han-chi*, 6 *chüan*. It was printed in the 傳硯齋叢書 *Ch'uan-yen chai ts'ung-shu* of 1885. He left a collection of miscellaneous notes, entitled 里堂道聽錄 *Li-t'ang tao-t'ing lu*, 50 *chüan*, the manuscript of which is in the National Library of Peiping. A similar collection, entitled 易餘籥錄 *I-yü yao-lu*, 20 *chüan*, was printed in 1886 in the *Mu-hsi hsüan ts'ung-shu*. Chiao's interest in music, operas and lyrics is reflected in a collection of notes, entitled 劇說 *Chü-shuo*. A collection of his poems and short articles in prose, entitled *Tiao-ku lou chi* (集), 24 *chüan*, was printed in 1824 at Canton by Juan Yüan who also printed the works of Chiao T'ing-hu, entitled 密梅花館集 *Mi-mei-hua kuan chi*, 2 *chüan*. A supplement to the *Tiao-ku-lou chi* was edited by Hsü Nai-ch'ang 徐乃昌 (T. 積餘) under the title, *Chiao Li-t'ang i-wên* (軼文), and printed in Hsü's 郵齋叢書 *Hsü-chai ts'ung-shu* of 1900. Juan Yüan and Chiao Hsün were life-

long friends, and after Chiao died Juan wrote a very appreciative sketch of his life.

As a philosopher Chiao Hsün was an admirer and, from certain points of view, a follower of Tai Chên. His *Mêng-tzü chêng-i* and the short articles in his collected works compare favorably with Tai's *Mêng-tzü tzü-i 'hu-chêng*. According to Chiao Hsün, human nature (*hsing* 性) is primarily motivated by the desires of food and sex, just as with other animals. The difference lies in man's capacity to acquire knowledge by which he may so regulate his desires that he can prevent calamities prejudicial to his continued existence or the existence of the group. For him, knowledge (智) or the understanding of what is proper (宜) in conduct, is the thing most necessary to the well-being of man. Following the clues that he derived from the *Classic of Changes*, he taught that the acquisition of knowledge enables man to change from inappropriate conduct, which leads to calamity, to appropriate conduct, which leads to happiness. He interpreted *tao* 道 as the proper 'thoroughfare' of human life in general, and *li* 理 as the thoroughfare which is suited to man individually. Like Tai Chên he advocated the regulation, as over against the suppression, of human desires. But unlike Tai Chên he did not press the implications of this belief with revolutionary fervor. Influenced here, too, by the *Classic of Changes*, he advocated forgiveness and reconciliation—the kind of conduct that avoids extreme positions, not the kind that revolutionists with strong convictions are inclined to follow.

[1/488/11a; 2/69/21b; 3/422/1a; 4/135/15a; 7/34/9a; 13/7/14a; 17/7/51a; Wang Yung-hsiang 王永祥, 焦學三種 *Chiao-hsüeh san-chung* (1933), including three items: 年譜 *Nien-p'u*, 思想 *Sü-hsiang*, and 易學 *I-hsüeh*; Tai Tung-yüan 戴定向 (T. 在倫 1524-1596, *chün-shih* of 1556) and acquired a reputation for wide learning which began in his student days. Passing as *chuang-yüan* or *optimus* in the palace examina-

FANG CHAO-YING

CHIAO Hung 焦竑 (T. 弱侯 H. 澹園 and 漪園), 1541-1620, Ming scholar and bibliophile was a native of Chiang-ning (Nanking). His father migrated to Nanking as a military officer of low rank from Jih-chao, Shantung. In his youth Chiao Hung studied under Kêng Ting-hsiang 耿定向 (T. 在倫 1524-1596, *chün-shih* of 1556) and acquired a reputation for wide learning which began in his student days. Passing as *chuang-yüan* or *optimus* in the palace examina-

tion of 1589, he was made a Hanlin compiler of the first class. When the Grand Secretary, Ch'ên Yü-pi 陳于陛 (T. 元忠 d. 1596), proposed in 1594 to compile a history of the Ming dynasty, Chiao Hung was given the post of director of the enterprise, but the death of the sponsor about two years later brought the project to an end. In the meantime Chiao Hung had completed the bibliographical section, entitled **國史經籍志** *Kuo-shih ching-chi chih* in 6 *chüan* (+ 1 *chüan* of corrections), which was printed privately in Nanking in 1590 and is reproduced in the *Yüeh-ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh) of 1853. He compiled, most likely also for this project, 120 *chüan* of biographies of eminent men who lived in the period from the beginning of the dynasty (1368) to the Chia-ching reign-period (1522). This work has survived under the title, **獻徵錄** *Hsien-chêng-lu* and was submitted to the printer by Ku Ch'iyüan 顧起元 (1565-1628) in 1616 at the request of Mao Yüan-i 茅元儀 (T. 止生 H. 石民 d. ca. 1629). Parts of it (along with four of his other works) were banned in the eighteenth century, but original editions are preserved in the Library of Congress and elsewhere. For a time Chiao Hung was lecturer to the eldest son of the emperor. While thus engaged he compiled the **養正圖解** *Yang-chêng t'u-chieh* an illustrated thesaurus of golden sayings and noble deeds drawn from history. In 1597 he was chief examiner for the metropolitan area of Shun-t'ien but, disliked by the Court for his frankness, and denounced for seditious words which were said to have appeared in the examination papers, he was degraded to the post of assistant magistrate in Fu-ning-chou, Fukien. There he remained for more than a year, after which he resigned to devote himself exclusively to writing. The lane in Nanking in which his home was located is still called Chiao Chuang-yüan Hsiang **焦狀元巷** after him.

The *Imperial Catalogue* gives notice to 16 of his works, of which not all are reviewed favorably. Three, however, were copied into the *Ssü-k'u* Manuscript Library (see under Chi Yün for both). The **金陵叢書** *Chin-ling ts'ung-shu*, a collection of works by Nanking authors published in 1916, reprints four of his works as follows: **老子翼** *Lao-tzu i*, in 8 *chüan*, being combined notes on *Lao-tzu* compiled from the writings of 65 scholars including himself; **莊子翼** *Chuang-tzu i*, in 10 *chüan*, notes on *Chuang-tzu* by 49 scholars including himself; **焦氏筆乘** *Chiao-shih pi-ch'êng*, his own miscellaneous notes

in 6 *chüan* with supplement in 8 *chüan*; and his collected works, **澹園集** *Tan-yüan chi*, in 49 *chüan*, with a supplement of 27 *chüan*. A work of his entitled **俗書刊誤** *Su-shu k'an-wu*, in 12 *chüan*, on common errors in the printed forms of Chinese characters, was recently reprinted from the *Ssü-k'u* Manuscript Library. Another work of his, **玉堂叢語** *Yü-t'ang ts'ung-yü*, 8 *chüan*, a compilation of historical notes on members of the Hanlin Academy, was printed in the late Ming period with a preface by Chiao Hung himself, dated 1618. This work, of which the Library of Congress possesses a copy, was given notice in the *Ssü-k'u* Catalogue.

A contemporary noted that Chiao Hung had a library which filled five rooms, every volume of which was carefully annotated in his own hand. According to the *Ch'ien-ch'ing t'ang shu-mu* (see under Huang Yü-chi), he compiled two catalogues: **焦氏藏書目** *Chiao-shih ts'ang-shu mu*, in 2 *chüan*, and **欣賞齋書目** *Hsin-shang chai shu-mu*, in 6 *chüan*. To the latter was appended a catalogue of inscriptions on bronzes and stone tablets, in 2 *chüan*.

[M.1/288/7b; M.32/13/28b; M.64/庚16/1a; M.83/35/8b; M.84/丁下/46a; **上江兩縣志** *Shang-Chiang liang-hsien chih* (1874) 22/19a; Yeh Ch'ang-ch'ih, (see under P'an Tsu-yin), *Ts'ang-shu ch'ishih shih* (1910) 3/44b; *Ssü-k'u*, *passim*.]

TU LIEN-CHÊ

CHIEH-shu. See under Giyešu.

CHIEN, Prince. See under Jidu, Labu, and Tê-p'ei.

CH'ÏEN Ch'ên-ch'ün 錢陳群 (T. 主敬, 集齋 H. 修亭, 香樹, 柘南居士), July 19, 1686-1774, Feb. 17, official, man of letters, and calligrapher, was a native of Kashing, Chekiang, where he made his home after moving from his ancestral place in the nearby district of Hai-yen. For five generations his ancestors had been officials or holders of degrees. Both his parents were skilled in poetry and he owed much of his early education to his mother, Ch'ên Shu [q. v.], who was also one of the most famous women painters of the Ch'ing period. When Ch'ien Ch'ên-ch'ün was one year old there was an epidemic of smallpox in his neighborhood and he was sent to the home of his maternal grandmother with whom he remained for seven years. Throughout his life he was grateful to her and in remembrance of her the patronymic Ch'ên was made a part of his personal name. After returning to his paternal home he devoted himself to

study and in a few years began to compose poems and essays. In 1702 he became a senior-licentiate. Thereafter he moved back and forth between his home and Peking and in the latter place associated with such scholars as Cha Shên-hsing and Ch'ou Chao-ao [qq. v.]. After becoming a *chü-jên* (1714) he stayed in Tientsin for several years, where he made the acquaintance of An Ch'í [q. v.] and studied the latter's collection of paintings and calligraphy. In 1721 he became a *chün-shih* and was appointed a bachelor in the Hanlin Academy.

At the death of Emperor Shêng-tsu in the following year Ch'ien Ch'ên-ch'ün was one of the nine men who were rewarded for the epitaphs and other documents which they had composed for the occasion. In 1723 he was made a compiler in the Hanlin Academy and in 1727 was appointed to the editorial board for the compilation of the *Ta-Ch'ing i-t'ung chih*, or "Comprehensive Geography of the Empire" (see under Hsü Ch'ien-hsüeh). In 1729 he served as chief examiner of the provincial examination of Hunan and two years later was sent to Shensi to tranquilize the people who were suffering from the effects of the war against the Eleuths (see under Yüeh Chung-ch'í). In 1732 he returned to Peking where he was much applauded for his work in Shensi, and two years later was made an expositor of the Hanlin Academy. In 1735 he was appointed commissioner of education of Chihli and although he remained at home in Kashing for two years after 1736 to observe the mourning period for his mother he was reappointed to the same post on his return to Peking in 1738. In this capacity he assisted a number of young students who later became famous—among them being A-kuei, Chi Yün and Wêng Fang-kang [qq. v.]. After several promotions he was appointed junior vice-president of the Board of Punishments (1742) and in the following year senior vice-president of the same Board, serving in the latter capacity for nine years. Meanwhile he was twice (in 1747 and in 1750) made chief examiner of the provincial examination of Kiangsi, officiated several times in the metropolitan and the palace examinations, and served on the editorial board for the compilation of the *Ta-Ch'ing hui-tien* or "Collected Statutes of the Empire" (see under Wang An-kuo). When he accompanied Emperor Kao-tsung on the latter's first tour of South China in 1751, he was appointed one of the three examiners of a group of select students, among whom was Ch'ien Ta-hsin [q. v.]. Early in 1752 the em-

peror wrote a colophon in honor of Ch'ien's mother, on a painting depicting Ch'ien as a young lad studying at night while she was weaving. The painting is entitled 夜紡授經圖 *Yeh-fang shou-ching t'u*.

In 1752 Ch'ien Ch'ên-ch'ün fell ill and his resignation was accepted. The emperor wrote a farewell poem in his honor, the two having several times exchanged verses while Ch'ien was serving at Court. After Ch'ien returned home this poetic correspondence continued. Another poet-official, Shên Tê-ch'ien [q. v.], a friend of Ch'ien, was similarly favored. In 1761 these two went together to Peking to celebrate the seventieth birthday of the Empress Dowager, mother of Emperor Kao-tsung, and were entertained together with other aged ex-officials. Several years later (1765) they met the emperor on the latter's fourth tour to South China. The emperor conferred on each of them the title of Grand Tutor of the Heir Apparent and granted them the highest annual stipends. In 1771, at eighty-six *sui*, Ch'ien again went to Peking, this time to celebrate the eightieth birthday of the Empress Dowager. He died three years later and was canonized as Wên-tuan 文端. His name was entered by decree in the Temple of Eminent Statesmen.

The first collection of Ch'ien's poems, entitled 香樹齋詩集 *Hsiang-shu chai shih-chi*, in 18 *chüan*, was printed in 1751. Poems written between 1751 and the year of his death were edited in a second collection of 36 *chüan* and posthumously printed. The first collection of his prose works, *Hsiang-shu chai wên* (文) *chi*, in 28 *chüan*, were probably printed in 1764. A second collection, in 5 *chüan*, was printed some years later. The eldest of Ch'ien's seven sons, Ch'ien Ju-ch'êng 錢汝誠 (T. 東麓, 1722-1779), was a *chün-shih* of 1748 and served, like his father, as a vice-president of the Board of Punishments from 1760 to 1761 and again from 1777 to 1779. He also served as one of the vice-directors for the compilation of the *Ssü-k'u ch'üan shu* (see under Chi Yün). Many of Ch'ien Ch'ên-ch'ün's sons and grandsons were officials. Two of his great grandsons, Ch'ien I-chi and Ch'ien T'ai-chi [qq. v.], were eminent scholars.

[1/311/1a; 3/75/1a; 4/34/1a; 20/2/00; 26/1/37a; 29/3/19b; 錢文端公年譜 *Ch'ien Wên-tuan kung nien-p'u* (1894).]

FANG CHAO-YING

CH' IEN Ch'í 錢榮 (T. 振威 H. 湘齡), d. 1799, age fifty-eight (*sui*), man of letters, was a native of Ch'ang-chou, part of present Wuh-sien, Kiangsu. His family traced its ancestry to Ch'ien Liu (see under Ch'ien Tséng), he himself being a descendant of Ch'ien Liu in the thirtieth generation. His great-grandfather, Ch'ien Chung-hsieh 錢中諧 (T. 宮聲 H. 庸亭, *chín-shih* of 1658), passed the *po-hsüeh hung-tz'ü* examination of 1679 (see under P'êng Sun-yü) and served in the Hanlin Academy as compiler. Ch'ien Ch'í was a studious youth. In 1766 he won highest honors in the local examination for the *hsiu-ts'ai* degree, his examiner being Liang Kuo-chih [q. v.], then commissioner of education of Kiangsu. He passed first also in all subsequent examinations, namely, in the provincial examination of 1779 as *chieh-yüan* 解元, in the metropolitan examination as *hui-yüan* 會元, and in the palace examination of 1781 as *chuang-yüan* 狀元. These honors, the highest a candidate in the examination system could obtain, were collectively known as *san-yüan* 三元, or "thrice first." Ch'ien Ch'í was the first scholar of the Ch'ing period to obtain this distinction, another being Ch'ên Chi-ch'ang (see under Ch'ên Hung-mou) who received it in 1820. In the twelve hundred years before the abolition of the examination system in 1905 there were about four hundred *chuang-yüan*, of whom less than ten are known to have achieved the honor of *san-yüan*. When the results of the palace examination of 1781 were announced Emperor Kao-tsung, then in his seventieth year, was so pleased that he wrote a poem to commemorate the event.

In 1786 Ch'ien Ch'í served as one of the associate examiners of the Shun-t'ien provincial examination and in the following year was made a teacher in the palace school for princes, a post known as *Shang shu-fang hsing-tsou* 上書房行走. In April 1789 he was one of the associate examiners in the metropolitan examination. A month later he with other teachers who for seven consecutive days were found neglecting their daily attendance at the Palace School (*Shang shu-fang*) were deprived of their ranks, but were permitted to continue at their posts. In 1794 Ch'ien Ch'í was sent for a time to Kwangtung as assistant examiner in the provincial examination of that year. After several promotions he was, in 1798, made a reader in the Hanlin Academy. In the summer of the same year he served as chief examiner in the provincial examination of Yunnan, and after the examination

was over was appointed commissioner of education in the same province. Although promoted in 1799 to the rank of chancellor of the Grand Secretariat, he was nevertheless ordered to continue at his post in Yunnan. That summer he went to examine the students in the southern prefectures of Yunnan where he contracted malaria and died. His daughter, Ch'ien Shu 錢淑 (T. 永如) won distinction as a poetess, but died young.

[2/28/50b; 3/104/12a; 33/76/14a; 21/8/30a; Shih Yün-yü [q. v.], *Tu-hsüeh lu ssü* (四) kao 5/15a; Kung Mêng-jên 宮夢仁, *讀書紀數略* *Tu-shu ch'i-shu lüeh* (1709) 22/34a gives the number of *san-yüan* as five, thus making a total of seven, counting Ch'ien Ch'í and Ch'ên Chi-ch'ang; Wéng Fang-kang [q. v.], *Fu-ch'ü chai wên-chi* (1877) 3/10b gives the number of *san-yüan* since the T'ang period (including Ch'ien Ch'í) as eight, making, with Ch'ên Chi-ch'ang, a total of nine.]

FANG CHAO-YING

CH' IEN Ch'ien-i 錢謙益 (T. 受之 H. 牧齋, 牧翁, 虞山老民, 錢後人, 蒙叟, 東澗遺老) Oct. 22, 1582-1664, June 17, poet, scholar, and Ming-Ch'ing official, was a native of Ch'ang-shu, Kiangsu. He was born in a scholarly family and became a *hsiu-ts'ai* in 1598. Two years later he married a lady of the Ch'ên 陳 family, who died in 1658. In 1605 Ch'ü Shih-ssü [q. v.], then aged sixteen (*sui*), came to study under him. After graduating in 1610 as *chín-shih* with high honors, Ch'ien was appointed a Hanlin compiler, but owing to his father's death he soon returned to his native place where he remained about ten years. In the winter of 1620 he resumed his former official post, and in the following year served as provincial examiner in Chekiang. Soon thereafter he was promoted to junior secretary of the Supervisorate of Imperial Instruction and was ordered to take part in the compilation of the official chronicle of Emperor Shên-tsung (神宗實錄). In the winter of 1622 Ch'ien asked for leave, on grounds of ill health, and returned to Ch'ang-shu. Two years later (1624) he was recalled to the capital and appointed a diarist. In the following year he was promoted to supervisor of instruction, but was dismissed for active membership in the Tung-lin party (see under Chang P'u and Yang Lien). At the commencement of the Ch'ung-chên period (1628) he was recalled to Peking and made chief supervisor of instruction, and soon afterward was appointed concurrently junior

vice-president of the Board of Ceremonies and a reader in the Hanlin Academy. When the question of the appointment of a Grand Secretary arose (see under Ch'ü Shih-ssü), Ch'ien was accused by Wên T'î-jên (see under Chêng Man) of connection with a bribery case which occurred in the provincial examination of Chekiang in 1621 when Ch'ien was examiner. Consequently he was dismissed (1629) and retired to his home in Ch'ang-shu.

In the following year (1630) he built a studio, named Ou-kêng t'ang 耦耕堂, in the country villa, Fu-shui Shan-chuang 拂水山莊, where he resided until 1637 when a charge was lodged against him by a native of Ch'ang-shu which resulted in Ch'ien's imprisonment (see under Ch'ü Shih-ssü). But Ch'ien was released in the following year (July 5, 1638) after the accuser was put to death. In the same year Chêng Ch'êng-kung [q. v.], then aged fifteen (*sui*), came to study under Ch'ien who gave him the appellation Ta-mu 大木. In 1640 Ch'ien shifted his abode to the hall called Pan-yeh t'ang 半野堂, and at the close of that year made the acquaintance of the famous singing girl, Liu Shih [q. v.], who in the following year (July 14, 1641) became his consort. Ch'ien gave her the sobriquet, Ju-shih 如是, taken from the conventional phrase which introduces so many Buddhist sutras, 如是我聞 "I heard it said." Her residence he similarly named Wo-wên shih 我聞室. For her he built in 1643 the studio known as Chiang-yün lou (see under Liu Shih) where Ch'ien kept his great collection of books. It was partially destroyed by fire in 1650—most of the rare editions that were saved from the catastrophe going later to his relative, Ch'ien Tsêng [q. v.].

When the house of Ming collapsed in 1644 Liu Shih is said to have implored her lover to sacrifice his life, but he would not. He became president of the Board of Ceremonies (July 11, 1644) under the Prince of Fu (see under Chu Yu-sung) in Nanking, but when the victorious Manchu prince, Dodo [q. v.], arrived at the gates of Nanking (June 8, 1645), Ch'ien is said to have been one of the first to declare his allegiance. He proceeded to Peking and there, early in 1646, became a senior vice-president of the Board of Ceremonies, but by the middle of the same year he begged leave to retire. In 1647 he was accused of giving aid to a plot against the new regime and was imprisoned in Nanking, but protested his innocence and was permitted to return home in the spring of the following year.

For the next sixteen years he sought release through travel and writing and in Buddhistic studies to which he was inspired, it is said, by a Buddhist image that he saved from the burning Chiang-yün lou in 1650.

Ch'ien Ch'ien-i compiled an anthology of Ming verse entitled 列朝詩集 *Lieh-ch'ao shih-chi*, 81 *chüan*, printed by Mao Chin [q. v.] in 1649. He was one of the most popular poets and essayists of his day, and is still considered, as Mr. Lin Yutang 林語堂 says, "a beautiful writer." Ch'ien criticized adversely all the poetry of the Ming period, but was not able to create a new school as was done by Wang Shih-chên [q. v.] who followed him. Ch'ien was in some respects a bibliographer and a historian, his great library giving him in this field an unrivalled opportunity. A catalogue of his collection of books, entitled *Chiang-yün-lou shu-mu* (書目) appears in the *Yüeh-ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh) and a supplement to it, edited by Yeh Tê-hui (see under Chu I-tsun), was printed in 1902 in the *Kuan-ku t'ang shu-mu ts'ung-k'o* (see under Ts'ao Jung). Several manuscript copies of the catalogue are extant. Ch'ien Ch'ien-i compiled a history of the Ming dynasty under the title 明史稿 *Ming-shih kao*, 100 *chüan*, but it was destroyed when the Chiang-yün-lou was burned. He was the first to point out the significance of Hsü Hung-tsu's [q. v.] travel diary, and was likewise one of the first Chinese scholars to study the Nestorianism and Manichaeism of the T'ang period. There are two collections of his works in verse and prose, entitled 牧齋初學集 *Mu-chai ch'ü-hsüeh-chi*, 110 *chüan*, printed by Ch'ü Shih-ssü in 1643 (original edition in the Library of Congress), and *Mu-chai yü* (有) *hsüeh-chi*, 50 *chüan*, printed in 1664 (also in the Library of Congress). Several selections of his works were later edited by his admirers, and a supplement to these collections was edited by Ho Ch'ö [q. v.]. Owing to his interest in Buddhism, Ch'ien in his later years edited several Buddhist works. Despite the popularity of his writings in the early Ch'ing period, Emperor Kao-tsung violently opposed them when he found that they contained scornful and antagonistic remarks about the Manchus. In edict after edict he fulminated against them, but his efforts at complete destruction were not wholly successful, though they did cause Ch'ien to be unpopular for more than a century. His writings regained popularity as resistance to Ch'ing authority increased, so that by 1910, just before the fall of the dynasty, there ap-

peared a collection of his writings in 163 *ch'uan*, entitled *Mu-chai ch'üan* (全) *chi*. It is rather extraordinary that among the items saved were two poems and several essays included in the official encyclopaedia, *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei). Other items were preserved in private libraries in Japan. At present there is a considerable vogue for reprinting these as they are made available.

[1/489/6b; 2/79/33b: 6/44/1a; Chin Ho-ch'ung 金鶴冲, 錢牧齋先生年譜 *Ch'ien Mu-chai hsien-shêng nien-p'u* (1932) with portrait; *Ku-chin t'u-shu chi-ch'êng* VI, 767, 11a/b, XXIII, 128, 13a, 201, 12a-15b; Ma Chun 馬準 and Ku Chieh-kang, *Library Journal of Sun Yat-sen University* (Canton) 1928, pp. 12-16; Aurousseau, B.E.F.E.O., XII, no. 9, p. 98; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung*, especially pp. 100-07.]

L. CARRINGTON GOODRICH
J. C. YANG

CH'ÏEN Fêng 錢豐 (T. 東注 H. 南園), Apr. 26, 1740-1795, Oct. 30, official, was a native of K'un-ming, Yunnan. After taking his *chin-shih* degree in 1771 he, for a time, pursued advanced studies in the Hanlin Academy, later serving as a corrector in the same institution until 1780 when he was sent to Kwangsi to conduct the provincial examination. The following year he was appointed a censor. Traditionally the censors were the "eyes and ears" of the emperor. Though officials of comparatively low rank, they nevertheless had the privilege of memorializing the emperor directly, and were expected to report on incompetent or corrupt officials. Ordinarily they played an important rôle in the administration of government in China, and were rewarded for honest exposure of official laxity or corruption. By 1780, however, Ho-shên [q. v.] had obtained such a dominating influence over the aging Emperor Kao-tsung, and was so abusing his power to enrich himself and his henchmen, that it was very dangerous for a censor to criticize him or his followers. Even the most conscientious censor hesitated to bring upon himself almost certain political annihilation, not to say possible death, by performing his duty. But Ch'ien Fêng was one of those courageous officials who place duty even above life. On two occasions he brought indirect charges against the Ho-shên machine which in Kao-tsung's younger days would have led to a thorough investigation and to a complete renovation of the government.

In 1782 Ch'ien preferred charges of embezzlement and extortion against two prominent members of Ho-shên's party—Kuo-t'ai 國泰 and Yü I-chien 于易簡 (T. 華平, younger brother of Yü Min-chung q. v.)—Governor and Financial Commissioner respectively of Shantung. Even Ho-shên was unable to prevent the conviction and execution of the culprits. But this indirect thrust at his power failed of its purpose, for although the Emperor knew of his favorite's efforts to save Kuo and Yü, he did not punish him. Ho-shên doubtless attempted to damn the censor in the eyes of the Emperor, but Ch'ien's courage and integrity were recognized and he was promoted to a deputy commissionership in the Transmission Office and later made director of education for Hunan. After several years in the latter post, a Ho-shên-controlled governor finally succeeded, in 1789, in proving that Ch'ien had committed some minor infraction, and recommended that he be severely punished. But the Emperor, in consideration of his good record, recalled him to Peking. There for a time he was an assistant department director, and eventually was reinstated as censor. Still believing that it was his duty to speak out against the ever-increasing arrogance and rapacity of Ho-shên and his accomplices, Ch'ien presented a memorial giving detailed information concerning disunion within the Grand Council and concerning other forms of official laxity—an indirect but none the less obvious impeachment of Ho-shên. But the latter's hold over the Emperor was so firm that nothing significant resulted from this move. The Emperor however refused to be influenced against the censor and rewarded him with a post in the office of the Grand Council. In his new position Ch'ien Fêng labored with his accustomed vigor and conscientiousness, but he died shortly thereafter, owing, it is said, to the fact that Ho-shên assigned to him the most arduous duties of the Council. Ch'ien Fêng's collected prose and verse were printed separately, but in 1871 were re-edited and brought together under the title 錢南園先生遺集 *Ch'ien Nan-yüan hsien-shêng i-chi*, 5 *ch'uan*.

Ch'ien Fêng was not the only fearless censor of his time. Ts'ao Hsi-pao 曹錫寶 (T. 鳴書 H. 劍亭, 容圃, 1719-1792), dared in 1786 to impeach Ho-shên indirectly by bringing charges against his servant Liu Ch'üan 劉全. Hsieh Chên-ting 謝振定 (T. 一齋, H. 蕪泉 1753-1809), a censor in Peking at the beginning of the Chia-ch'ing era, dared to arrest and flog the

brother of one of Ho-shên's concubines who was in the habit of driving his cart through the city at such speed as to endanger the lives of pedestrians. Finally, Yin Chuang-t'u 尹壯圖 (T. 萬起 H. 楚珍 1738-1808), a sub-chancellor of the Grand Secretariat, dared in 1790 to charge that the treasuries of practically all the provinces were empty and that the people were suffering—an indirect indictment of Ho-shên, of Fu-k'ang-an [q. v.], and of other members of the faction then in control of the country.

[1/328/4b; 2/72/34a; 3/100/19a; 4/56/16b; 7/21/4a; 16/9/6a; 20/3/00; 26/2/24a; 29/6/16b; Chao-lien [q. v.], *Hsiao-t'ing tsa-lu* and *hsü-lu*, *passim*; Yao Wên-tung 姚文棟, 軍機故事 *Chün-chi ku-shih*, 12-13, and *pu-i* 補遺 2-4; Portrait in 青鶴 *Ch'ing-ho*, vol. III, no. 23 (Oct. 16, 1935).]

KNIGHT BIGGERSTAFF

CH'IENT I-chi 錢儀吉 (T. 謫人, 星湖 H. 衍石, original *ming* 達吉), 1783-1850, May 18, scholar, native of Chia-hsing, Chekiang, was a great-grandson of Ch'ien Ch'ên-ch'ün [q. v.]. His grandfather, Ch'ien Ju-kung 錢汝恭 (T. 雨時 H. 蔭齋, Jan. 1727-1774), second son of Ch'ien Ch'ên-ch'ün, was a *chü-jên* of 1747. His father, Ch'ien Fu-tso 錢福祚 (T. 雲岩, 1763-1802), was a *chin-shih* of 1790. Ch'ien T'ai-chi [q. v.] was his cousin. At the age of nine (*sui*) Ch'ien I-chi went with his father to Peking, where much of his youth was spent. By the time he was thirteen *sui* (1795) he is said to have read all the Thirteen Classics. When his father was made director of education of Fukien in 1799 Ch'ien I-chi accompanied him to that province. In 1801 he became a *chü-jên*, and shortly thereafter married Ch'ên Êr-shih 陳爾士 (T. 煒卿, 靜友, 1785-1821), a cultivated woman who left a collection of literary works, under the title 聽松樓遺稿 *T'ing-sung lou i-kao*, in 4 *chüan*. In 1802 his father died and for several years thereafter he remained at home. Although he became a *chin-shih* in 1808 he did not actually begin his official career until 1820—after he had observed the period of mourning for the death of his mother. From 1820 to 1830 he held posts in various Boards. Dismissed from office in 1830, on the ground of a deficit, he continued to reside in the capital until 1832 at which time he went to Kwangtung to direct the Hsüeh-hai-t'ang Academy in Canton (see under Juan Yüan). In 1836 he was invited to take charge of the Ta-liang Shu-yüan (大梁

書院) in Kaifeng, Honan, where he remained until his death in 1850.

Ch'ien I-chi was the author and compiler of many works, among them the 國朝碑傳集 *Kuo-ch'ao pei-chuan chi*, 160 *chüan*, a collection of epitaphs, biographical sketches, and other source materials relating to some 2,000 persons—the material being drawn from some 560 works and arranged under 25 categories. It covers two centuries, beginning in the Manchu T'ien-ming reign-period (1616) and terminating in the Chia-ch'ing period (1796-1821). The work was, however, not printed until 1893, more than 40 years after the compiler's death. Two supplements to it appeared: one by Miao Ch'üan-sun (see under Chang Chih-tung), entitled *Hsü* (續) *pei-chuan chi*, 88 *chüan*, printed in 1910; the other by Min Êr-ch'ang (see under Ch'ien Ta-hsin), entitled *Pei-chuan chi pu* (補), 60 *chüan*, printed in 1932 by Yenching University, Peiping. There is a much larger work of the same nature compiled by Li Huan 李桓 (T. 叔虎 H. 輔堂, 1827-1891), under the title 國朝耆獻類徵初編 *Kuo-ch'ao ch'ü-hsien lei-chêng ch'u-pien*, 720 *chüan*, which purports to begin in the T'ien-ming reign-period (1616) and terminates in 1850. The printing of this work began in 1884 and was completed in 1890. While teaching in the Ta-liang Shu-yüan, Ch'ien I-chi compiled and edited a collection of Sung, Yüan and Ming works on the Classics, under the title 經苑 *Ching yüan*. The collection was originally planned to include 41 works, but only 25 were printed by the time of his death. It is recorded that Ch'ien also compiled works on matters of state (會要) of the San-kuo (221-277 A. D.), Chin (265-419 A. D.) and Nan-Pei Ch'ao periods (420-454 A. D.). To preserve to posterity certain writings of his ancestors he compiled the following works: 廬江錢氏文匯 *Lu-chiang Ch'ien-shih wên-hui* and *Lu-chiang Ch'ien-shih shih-hui* (詩匯). His collected prose, 衍石齋記事稿, *K'an-shih chai chi-shih kao*, in 10 *chüan*, was first printed in 1834 in Canton; a supplement, *K'an-shih chai chi-shih hsü* (續) *kao*, 10 *chüan*, being printed in 1854. His youngest son, Ch'ien I-fu 錢彝甫, reprinted these in 1880-81, adding two collections of his father's poems: 刻楮集 *K'o-ch'u chi*, (4 *chüan*); and 旅逸小稿 *Lü-i hsiao-kao*, (2 *chüan*).

Ch'ien I-chi had four sons, of whom the eldest, Ch'ien Pao-hui 錢寶惠 (T. 子萬), and the third, Ch'ien Ch'ang-ch'ün 錢豐醇 (T. 子侑) both obtained the *chü-jên* degree in the year 1840.

[1/491/6a; 2/73/13b; 6/10/4a; *Chia-hsing hsien chih* (1909) 21/38a.]

TU LIEN-CHÊ

CH'IENT-lung, reign-title of Hung-li [q. v.].
CH'IENT Ta-chao 錢大昭 (T. 晦之, 宏嗣 H. 可廬, 竹廬), 1744-1813, scholar, native of Chia-ting, Kiangsu, was a brother of Ch'ien Ta-hsin [q. v.] who was eighteen years his senior. For a time Ch'ien Ta-chao joined his older brother in Peking and accompanied him to Kwangtung in 1774 when the latter was appointed director of education. On the recommendation of local authorities, the honorary title of Hsiao-lien fang-chêng 孝廉方正, and the button of the sixth rank, were conferred upon him (1796). In 1801 he undertook, together with his older brother, to compile the local history of Ch'ang-hsing (see under Ch'ien Ta-hsin). He died in 1813 in Sung-yang, Chekiang, where his eldest son was then magistrate.

Ch'ien Ta-chao possessed a broad knowledge of the Classics and history, but concentrated primarily on the Han period (206 B.C.-220 A.D.) as the following titles of his works show: *漢書辨疑* *Han-shu pien-i*, 22 *chüan*; *Hou* (後) *Han-shu pien-i*, 11 *chüan*; *Hsü* (續) *Han-shu pien-i*, 9 *chüan*; *San-kuo chih* (三國志) *pien-i*, 3 *chüan*; *Hou Han-shu pu-piao* (補表), 8 *chüan*; *Hou Han-shu chün-kuo ling-chang k'ao* (郡國令長考), 1 *chüan*; and *補續漢書藝文志* *Pu hsü Han-shu i-wên chih*, 2 *chüan*. All the above are critical disquisitions, annotations, or supplementary notes on the two Han Histories and the History of the Three Kingdoms, and all are reproduced in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung). In the field of the Classics he wrote: on the *Book of Odes*, a work entitled *詩古訓* *Shih ku-hsin*, in 12 *chüan*; on the *Er-ya*, a work known as *爾雅釋文補* *Er-ya shih-wên pu*, in 3 *chüan*; and on the *Shuo-wên*, a work known as *說文統釋* *Shuo-wên t'ung-shih*, in 60 *chüan*.

Ch'ien Ta-chao had three sons who, because of their accomplishments in the field of scholarship, were known as the "Three Phoenixes of the Ch'ien Family" (錢氏三鳳). The eldest, Ch'ien Tung-yüan 錢東垣 (T. 既勤, H. 亦軒, d. 1824), was a *chü-jên* of 1798. His best known work, entitled *崇文總目輯釋* *Ch'ung-wên tsung-mu chi-shih*, 6 *chüan*, written in collaboration with his brothers and others, is an attempt to reconstruct from various sources the ancient catalogue, *Ch'ung-wên tsung-mu*, which was compiled by imperial order during the

years 1034-42, but is now mostly lost. The second son, Ch'ien I 錢繹 (T. 以誠 H. 小廬, original *ming* 東塘), produced a work, entitled *方言箋疏* *Fang-yen chien-shu*, in 13 *chüan*, on the *Fang-yen*, a dictionary of dialects in northern and central China, compiled during the first century A.D. The preface to the *Fang-yen chien-shu* is dated 1851. The third son, Ch'ien T'ung 錢侗 (T. 同人, H. 趙堂 1778-1815), was a *chü-jên* of 1810 who took part in the compilation of Ch'ien Ta-hsin's *Ssu-shih shuo-jun k'ao*, and assisted Wang Ch'ang [q. v.] in the compilation of the latter's *Chin-shih ts'ui-pien*. Ch'ien T'ung's own work, *九經補韻考證* *Chiu-ching pu-yün k'ao-chêng*, a brief treatise on phonetics, supplementary to an earlier one of the Sung period, was first printed in 1799 and later incorporated in various *ts'ung-shu*.

[1/487/41b; 2/68/44a, 45a, b; 3/420/58a; 6/40/21a; *Chia-ting hsien-chih* (1880) 16/59b, 19/32b; *T'oung Pao*, VI, pp. 426-28 for notes on *Ch'ung-wên tsung-mu*.]

TU LIEN-CHÊ

CH'IENT Ta-hsin 錢大昕 (T. 曉徵, 及之, H. 辛楣, 竹汀), Feb. 16, 1728-1804, Nov. 21, scholar, was a native of Chia-ting, Kiangsu. Both his grandfather, Ch'ien Wang-chiung 錢王炯 (T. 青文, 陳人, 1668-1759), and his father, Ch'ien Kuei-fa 錢桂發 (T. 方五, 方壺, H. 小山, 1697-1775), were devoted to learning. At the early age of fifteen (*sui*) Ch'ien Ta-hsin became a *hsiu-ts'ai* and at seventeen (*sui*) began to teach. He taught first in the home of a family named Ku (顧) where he had access to the family library. There he studied the classics and histories, and became proficient in the new historical scholarship characterized as "the search for evidence" (考據). In 1749 he was chosen to study in the Tzü-yang Academy (紫陽書院) at Soochow. In the following year he married Wang Shun-ying, a sister of Wang Ming-shêng [q. v.]. When Emperor Kao-tsung, on his first tour to South China (1751), granted a special examination at Nanking, Ch'ien Ta-hsin was one of the six successful competitors (see under Ch'ien Ch'ên-ch'ün). Others were Wu Lang (see under Wu Ching-tzû) and Ch'ü Yin-liang 褚寅亮 (T. 捐升 H. 鶴侶, 宗鄭, 1715-1790) with whom Ch'ien Ta-hsin later studied mathematics in Peking. As a candidate for the secretaryship of the Grand Secretariat Ch'ien proceeded to the capital, early in 1752. In 1754 he passed the metropolitan and palace examina-

tions and became a *chin-shih*. A number of scholars who later achieved distinction passed the examination with him, including Chi Yün [q. v.] and his brother-in-law, Wang Ming-shêng. In the same year Ch'ien made the acquaintance of Tai Chên [q. v.] who had recently arrived in Peking. Together with Chi Yün he was ordered (1756) to assist in the compilation of the local history of Jehol, *熱河志 Jo-ho chih*, 80 *chüan*, completed in 1781. Both were given permission to accompany the emperor on the autumn hunting tour so that they might gather information in that locality. Ch'ien Ta-hsin became in 1757 a compiler. During these years he acquired the habit, like many other scholars who live in Peking, of frequenting Liu-li ch'ang 琉璃廠, the famous book emporium and center for antiques. He was thus in a position to satisfy his antiquarian interest and to become a connoisseur and collector of inscriptions on metal and stone. In 1758 he became assistant secretary of the Supervisorate of Imperial Instruction. Owing to his accomplishments in mathematics he was assigned to assist the Imperial Board of Astronomy in making a map of the world (see under Ho Kuo-tsung). Several times he officiated as chief or associate examiner—in Shantung 1759, Hunan 1762, and in the Metropolitan area 1766.

After his wife's death in 1767 Ch'ien Ta-hsin was granted leave (in the winter of that year) to return home on the plea of illness. It was in that year also that his critical notes on the *Twenty-two Dynastic Histories* 廿二史考異 *Nien-er shih k'ao-i*, completed in 1782 in 100 *chüan*, began to take form. In 1768 he purchased a new residence, designating his studio Ch'ien-yen t'ang 潛研堂—a name that appears in the title of many of his collected works. In the autumn of 1769 he returned to the capital and in the spring of 1772 was appointed a reader of the Hanlin Academy, with orders (1773) to supervise the study of the imperial princes and to tutor the emperor's twelfth son, Yung-chi 永璂 (1752-1776). In 1774 he was director of the Honan provincial examination, after which he became director of education in Kwangtung. Although he assumed office late in 1774 the death of his father in the summer of the next year made it necessary for him to retire for the required period of mourning. Thereafter he continued in retirement on the ground of his mother's advanced age.

In 1778 Kao Chin [q. v.], governor-general of Kiangnan, invited Ch'ien to become head of

the Chung-shan Academy (鍾山書院) in Nan-king where he enjoyed the friendship of such men of letters as Yüan Mei and Yen Ch'ang-ming [qq. v.]. In the spring of 1780 he went to northern Kiangsu to greet the emperor who was then making his fifth tour to South China. When Ch'ien later (1784) was on his way to meet the emperor, who was on his final tour of the South, he was stricken with paralysis. But having sufficiently recovered by 1785, he became director of the Lou-tung Academy 婁東書院 at Sungkiang, Kiangsu. In 1787 Ch'ien Wei-ch'iao (see under Ch'ien Wei-ch'êng), magistrate of Yin-hsien, Chekiang, invited him to Ningpo to direct the compilation of the local history of that district. After five months the *鄞縣志 Yin-hsien chih*, in 30 *chüan*, was completed and was printed in the following year (1788). While thus engaged in Ningpo, Ch'ien visited the famous T'ien I Ko Library (see under Fan Mou-chu) and compiled a catalogue of its epigraphical rarities, under the title 天一閣碑目 *T'ien-i-ko pei-mu*, in 2 *chüan*. In 1789 he became director of the Tzū-yang Academy where he himself had studied some thirty years before, and remained at this post for sixteen years, until his death. During this period he taught about 2,000 students, many of whom, such as Ku Kuang-ch'í, P'an Shih-ên [qq. v.], Li Jui (see under Chiao Hsün), and T'ao Liang (see under Chu I-tsun) became famous. In the summer of 1790 he made his last journey to the capital to congratulate Emperor Kao-tsung on the latter's eightieth birthday. In 1801 Hsing Chu 邢澍 (T. 雨民, *chin-shih* of 1790), magistrate of Ch'ang-hsing, Chekiang, invited both Ch'ien Ta-hsin and his younger brother, Ch'ien Ta-chao [q. v.] to compile the local history of his district. While Ch'ien Ta-hsin's younger brother stayed in Ch'ang-hsing he himself divided his time between the latter place and the Academy. This local history, *長興縣志 Ch'ang-hsing hsien-chih*, in 28 *chüan*, was completed in 1803 and was printed two years later (1805). Although ill most of the last year of his life he continued to teach, and finally died in the Academy. His name was ordered (1807) by imperial edict to be entered in the temple of local worthies.

Ch'ien Ta-hsin's complete works, *Ch'ien-yen t'ang ch'üan-shu* (全書), were first printed in 1806, and again in 1840, and 1884. The edition of 1884 consists of thirty-four items, three under classics, twenty-three under history, five under philosophy, and three under *belles lettres*; but eleven were not included. Under the first class

may be mentioned the 聲類 *Shêng lei*, in 4 *chüan*, a work on phonetics which was first printed in 1825, again in 1849, and later included in his complete works. But it was in the field of history that Ch'ien Ta-hsin exercised his greatest influence. In addition to the afore-mentioned *Nien-êr shih k'ao i*, he produced two works on the Yüan dynasty: one tracing Mongol clan and family names, the other a bibliography of the literary productions of the Yüan period. The former, in 3 *chüan*, was entitled 元史氏族表 *Yüan-shih shih-tsu piao*, and the latter, in 4 *chüan*, was entitled 元史藝文志 *Yüan-shih i-wên chih*, both completed in 1791. Conscious of the short-comings of the official dynastic history of the Yüan period, Ch'ien Ta-hsin intended to rewrite it, and the two above-mentioned works seem to be parts of that project. Chang Chih-tung [q. v.] states in his *Shu-mu ta-wên* that Ch'ien Ta-hsin left a draft of his Yüan history, 元史稿 *Yüan-shih kao*, in 100 *chüan*, which was never published. The Japanese bibliophile, Shimada Kan (see bibliography) affirms that a manuscript *Yüan-shih kao* is in existence in 28 fascicles of which the first 25 chapters are missing. During the turmoil of the Sung, Liao, Chin and Yüan dynasties the use of various reign-titles and conflicting calendars produced confusion in the writing of history. To clarify this situation Ch'ien prepared a chart, entitled 四史朔閏考 *Ssi-shih shuo-jun k'ao*. Left unfinished at the time of his death, it was brought to completion by his pupil, Li Jui, and by his nephew, Ch'ien T'ung (see under Ch'ien Ta-chao). It was first printed in 1820. His corrections of Hu San-hsing's 胡三省 (身之, 1230-1287) commentary to the *Tzû-chih t'ung-chien* (see under Yen Yen) resulted in a work of 2 *chüan*, entitled 通鑑注辨正 *T'ung-chien chu pien-chêng*, first printed in 1792 by a pupil, Ko Chou-hsiang 戈宙襄 (T. 小蓮, 1765-1827). Ch'ien also wrote five chronological biographies as follows: the biography of Hung K'uo 洪适 (T. 景伯, 1117-1184), entitled 洪文惠公年譜 *Hung Wên-hui kung nien-p'u*; of Hung Mai 洪邁 (T. 景廬, 1123-1202), entitled 洪文敏公年譜 *Hung Wên-min kung nien-p'u*; of Lu Yu (see under Chao I), entitled 陸放翁年譜 *Lu Fang-wêng nien-p'u*; of Wang Ying-lin 王應麟 (T. 伯厚, 1223-1296), entitled 王伯厚年譜 *Wang Po-hou nien-p'u*; and of Wang Shih-chên (see under Ch'ên Chi-ju), entitled 兪州山人年譜 *Yen-chou shan-jên nien-p'u*.

Ch'ien Ta-hsin took special interest in record-

ing the dates of birth and death of historical figures. The result was the well-known 疑年錄 *I-nien lu*, ("Record of Uncertain Dates"), which became the basis of the most important dictionary of dates in the Chinese language. This work, in 4 *chüan*, which recorded dates of birth and death of some 364 persons, was left incomplete at the time of Ch'ien's death, but was supplemented (續 *hsü*) in 1813 by a pupil named Wu Hsiu 吳修 (T. 子修, H. 思亭, 1764-1827), and published in 1818 with a few additions (補 *pu*) and a preface by Yao Nai [q. v.]. Further supplements to this work were compiled later as follows: *Pu* (補) *i-nien lu*, in 4 *chüan*, by Ch'ien Chiao 錢椒 (T. 澥菴), with a preface by Wêng Kuang-p'ing 翁廣平 (T. 海琛, 1760-1842), dated 1838; *San-hsü* (三續) *i-nien lu*, published in 1879, in 10 *chüan*, by Lu Hsin-yüan [q. v.]; *I-nien kêng* (廣) *lu*, in 2 *chüan*, by Chang Ming-k'o 張鳴珂 (T. 公束, 1829-1908), published in 1908; *Wu-hsü* (五續) *i-nien lu*, in 5 *chüan*, by Min Êr-ch'ang 閔爾昌 (T. 葆之, H. 黃山). Finally all these were brought together by Chang Wei-hsiang 張惟驥 (H. 季易) who re-edited them and printed them in 1925, with further additions, under the title *I-nien lu hui-pien* (彙編), "Union List of Uncertain Dates," 16 *chüan*—including a total of 3,928 names. As a result of his study of inscriptions on metal and stone Ch'ien Ta-hsin produced four collections of interpretative notes totaling 25 *chüan*, under the title 金石文跋尾 *Chin-shih wên pa-wei*. These were printed at various times separately before they were re-edited and reprinted in his collected works in 20 *chüan*. A catalogue of inscriptions in his own collection, 金石文字目錄 *Chin-shih wên-tzû mu-lu*, 8 *chüan*, was edited by his son-in-law, Ch'ü Chung-jung 瞿中溶 (T. 莢生 H. 木夫, 1769-1842), and printed in 1805 with the assistance of another son-in-law, Hsü Hsi-ch'ung 許希冲 (T. 子與 H. 壽卿 original name 蔭堂, d. 1830). During his illness in 1784 Ch'ien Ta-hsin began to write his chronological autobiography, the 竹汀居士年譜 *Chu-t'ing chü-shih nien-p'u*, which he brought down to the year 1792. His great-grandson, Ch'ien Ch'ing-tsêng 錢慶曾 (T. 又沂 H. 涪溪居士, 1809-1870), completed it with additional notes of his own. A collection of Ch'ien's miscellaneous notes, entitled 十駕齋養新錄 *Shih-chia chai yang-hsin lu*, 20 *chüan*, with a supplement (餘錄) in 3 *chüan*, is compared by some to the famous *Jih-chih lu* of Ku Yen-wu [q. v.]. In the field of mathematics Ch'ien produced two works, 三統

術衍 *San-t'ung-shu yen*, 3 *chüan*, and *San-t'ung-shu ch'ien* (鈐), 1 *chüan*. His literary collections, entitled *Ch'ien-yen t'ang wên-chi* (文集) and *Ch'ien-yen t'ang shih* (詩)-*chi*, comprise 50 *chüan* of prose and 20 *chüan* of verse. Except for certain titles published separately or in collectanea, all the afore-mentioned works can be found in the 1884 edition of Ch'ien's collected works.

Ch'ien Ta-hsin had two sons, Ch'ien Tung-pi 錢東壁 (T. 星伯, 飲石 H. 夢漁 1766-1818) and Ch'ien Tung-shu 錢東塾 (T. 學仲 H. 子泉, 學韓, 膠田, 石橋, 東橋, 石丈 1768-1833). Both were ardent students, and the latter was also a painter and calligrapher. Ch'ien Ta-hsin himself achieved a moderate reputation as a calligrapher and a painter.

[3/128/1a; 19/丁上/21b; 20/3/00 (portrait); Chronological Autobiography; 錢竹汀先生行述 *Ch'ien Chu-t'ing hsien-shêng hsing-shu* by his sons; *Chia-ting hsien chih* (1880) 16/51b, 19/31b; Shimada Kan 島田翰, *古文舊書考 Ku-wên chiu-shu k'ao*; *T'oung Pao* (1931) p. 379, (1927-28) pp. 64-81, "Les Yi Nien Lou".]

TU LIEN-CHÊ

CH'IENT T'ai-chi 錢泰吉 (T. 輔宜 H. 警石, 深廬, 甘泉鄉人), Nov. 1, 1791-1863, Dec. 30, scholar and bibliophile, native of Chia-hsing, Chekiang, was a great-grandson of Ch'ien Ch'ên-ch'ün [q. v.] and a first cousin of Ch'ien I-chi [q. v.]. His father, Ch'ien Fu 錢復 (T. 景顏 H. 蓉裳, 1754-1806, Jan. 22), was magistrate of Wu-ch'iao, Chihli (1796-99) and of Ta-hsing, Shun-t'ien (1799-1804), and it was owing to this fact that Ch'ien T'ai-chi spent the greater part of his youth in North China. In 1806, the year in which his father died, Ch'ien T'ai-chi returned to his native place. He became a *hsiu-ts'ai* in 1808, and four years later a senior licentiate. He failed repeatedly in succeeding examinations, and, after a final attempt in 1825, abandoned all efforts for a higher degree. Two years later (1827) he received a position as sub-director of schools in Hai-ning (Chekiang), a post which he held for twenty-seven years. He took with him to Hai-ning a large collection of books which he had inherited, naming the studio in which he placed them *K'o-tu-shu chai* 可讀書齋. Being himself a descendant of a celebrated family, he began in 1828 to record the achievements of his ancestors and the recognition they received from the throne. This work, entitled *清芬世守錄 Ch'ing-fên shih-shou lu*, was completed in 1830, in 26 *chüan*. At the

same time he began to take an interest in the comparative study of various texts of antiquity, such as the *Han-shu* and the *Shih-chi*—an interest that he maintained throughout his life. Since he lived not far from Hangchow, he often made use of the Wên Lan Ko Library in that city (see under Chi Yün).

Under the title 海昌學職禾人考 *Hai-ch'ang hsüeh-chih Ho-jên k'ao*, he wrote (1834) a short account of the scholars of his native place who had held educational posts in the region of Hai-ning. He prepared a series of notes on books and book collecting, entitled 曝書雜記, *P'u-shu tsa-chi*, 3 *chüan*, of which two *chüan* were completed by him in 1838 and were first printed in the following year, in the *Pieh-hsia chai ts'ung-shu* (see under Chiang Kuang-hsü). A third *chüan* was added about 1851, these three forming *chüan* 7 to 9 of his collected works. The first edition of the latter was printed in 1854 under the title 甘泉鄉人稿 *Kan-ch'üan hsiang-jên kao*, 24 *chüan*. During the political unrest of the years 1840-42 which accompanied the Anglo-Chinese War it is said that Ch'ien worked undisturbed at his scholarly tasks. In 1843 he edited and printed the literary works of his father; of his mother, Shên Tê-i 沈德儀 (1760-1816, Jan. 10); and of his brother, Ch'ien Yu-ssü 錢友泗 (T. 學源, H. 四水子, 1779-1797)—under the collective title 頤和室合稿 *I-ho shih ho-kao*, 4 *chüan*. In 1845 he acted as chief compiler of the local history of Hai-ning chou, entitled 海昌備志 *Hai-ch'ang pei-chih*, 52 *chüan*, printed in 1847, with a supplement of 2 *chüan*. Retiring from office in the spring of 1853, he was invited by the gentry of Hai-ning to direct the local Academy, An-lan Shu-yüan 安瀾書院. As the head of this Academy he remained seven more years in Hai-ning until 1860 when, at the approach of the Taiping rebels, he retired to Hangchow. A few months later, when Hangchow fell, he moved to a country place in Hai-yen. Early in 1861, his son, Ch'ien Ying-p'u 錢應溥 (T. 子密, 葆慎 H. 閒靜老人, 1824-1902, Jan. 28, a *pa-kung* of 1849), joined him.

When Hai-yen was taken by the rebels the family moved again, first to Yü-yao (Chekiang), and later to Tz'ü-ch'i (Chekiang), to Shanghai, and then to Ta-t'ang (Hunan). Ch'ien Ying-p'u, having in the meantime been summoned by Tsêng Kuo-fan [q. v.] to assist on his staff, the family went in the autumn of 1862, to Anking, Anhui, where Tsêng had his headquarters. There Ch'ien T'ai-chi died in the following year, at the age of seventy-five (*sui*). Ch'ien T'ai-chi had

another son, Ch'ien Ping-sên 錢炳森 (T. 子方 original *ming* 銘恕, 1816-1854), who was a *chü-jên* of 1844 but died in middle life. When Ch'ien Ying-p'u reprinted the *Kan-ch'üan hsiang-jên kao* in 1872, he added a *nien-p'u* of his father and 1 *chüan* of poems by his brother. He rose to the office of president of the Board of Works (1897-99).

Ch'ien T'ai-chi and his cousin, Ch'ien I-chi, were sometimes referred to as "The Two Stones of the Ch'ien family" (錢氏二石) because they both had *hao* containing the character *shih* 石 meaning 'stone'.

[1/491/6a; 2/73/14a; 5/79/16a; *Chia-hsing hsien-chih* (1906) 21/38b, 22/50b; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih* 6/43b.]

TU LIEN-CHÊ

CH'IENT T'ang 錢塘 (T. 學淵, 禹美 H. 慨亭), 1735-1790, scholar, native of Chia-ting, Kiangsu, was a relative of Ch'ien Ta-hsin [q. v.]. He obtained his *chü-jên* degree in 1779 and his *chin-shih* degree in 1780 with appointment as director of schools of Chiang-ning (Nanking). His scholastic interests were wide and he produced studies in many fields, including the classics, history, philosophy, music and the *Shuo-wên* (for the last see under Tuan Yü-ts'ai). A collection of his prose writings, dealing principally with the Classics, and entitled *慨亭述古錄 Kai-t'ing shu-ku lu*, 2 *chüan*, was printed in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan). His *律呂古義 Lü-lü ku-i*, also known as *Lü-lü k'ao-wên* (考文), 6 *chüan*, a work on ancient music, is included in the *Nan-ch'ing shu-yüan ts'ung-shu* (see under Huang T'i-fang). He left about fifteen works of which some are apparently not extant.

A younger brother of Ch'ien T'ang, named Ch'ien Tien 錢站 (T. 獻之, 篆秋 H. 泉站, 十蘭, 1744-1806), was a scholar and calligrapher. He became a *fu-kung* or senior licentiate of the second class in 1774, and then was appointed a second class sub-prefect of Ch'ien-chou, Shensi. Later he officiated simultaneously as magistrate of several other districts in the same province. About 1783 he participated in the compilation of the local history of Han-ch'êng, Shensi, *韓城縣志 Han-ch'êng hsien-chih*, which was printed in 1784. He was also a member of the staff which compiled the *Hsü Tzû-chih t'ung-chien* (see under Pi Yüan). His work on the *Shuo-wên*, entitled *說文解字斟詮 Shuo-wên*

chieh-tzû chiao-ch'üan, 14 *chüan*, was first printed in 1807. His notes on the geographical section of the *Han-shu*, *新輯注漢書地理志 Hsin chiao-chu Han-shu ti-li chih*, 16 *chüan*, was first printed in 1797 and was later annotated by Hsü Sung [q. v.]. Two of his antiquarian studies, entitled *車制考 Chü-chih k'ao* and *爾雅釋地 Êr-ya shih-ti*, are included in the *Hsü Huang-Ch'ing ching-chieh* (see under Juan Yüan).

Ch'ien Tien was an accomplished calligrapher, though it is said that after suffering a paralytic stroke he learned to write with his left hand. Sun Hsing-yen [q. v.] regarded him as the most skillful writer of lesser seal characters in the Ch'ing period.

Ch'ien T'ang and his brother, Ch'ien Ta-hsin and his two sons, and Ch'ien Ta-chao [q. v.] and his three sons—all being scholars of repute—came to be known collectively as the "Nine Ch'iens" (九錢).

[1/487/18a; 4/49/21b, 134/12b; 20/4/00 (portrait of Ch'ien Tien); 26/2/32a; 29/6/10a; *Chia-ting hsien-chih* (1880) 16/52b, 53b.]

TU LIEN-CHÊ

CH'IENT Tsai 錢載 (T. 坤一, H. 礬石, 根苑, 瓠尊, 萬松居士, 萬蒼翁), Oct. 21, 1708-1793, official, poet, and painter, was a native of Hsiu-shui, Chekiang, and a relative of Ch'ien Ch'ên-ch'ün [q. v.]. He came from a poor family but by dint of hard study early established a reputation as a poet. About the year 1725 he began to teach the sons of Ch'ien Ch'ên-ch'ün, and while so engaged, learned painting from the latter's mother, Ch'ên Shu [q. v.]. In 1736 Ch'ien Tsai competed in the second special *po-hsüeh hung-tz'ü* examination of 1736 (see under Liu Lun) but failed to qualify. In 1751 he failed in another special examination for classical scholars (see under Ku Tung-kao). Nevertheless in the following year he became a *chin-shih* with high honors, was selected a bachelor of the Hanlin Academy and later was given the rank of a compiler. Thereafter he served several times as a provincial examiner (Kwangsi in 1759, Kiangnan in 1765 and 1780, Kiangsi in 1774 and 1779) and as diarist of the emperor's movements. In 1773 he was appointed a sub-chancellor of the Grand Secretariat and two years later, a teacher in the school known as Shang-shu fang (see under Yin-chên) where the sons of the emperor studied. He served a year as commissioner of education in Shantung (1776-77), and once represented the emperor in offering sacrifices to the sacred moun-

tains and the tombs of ancient emperors in Shensi and Szechwan (1780). In 1780 he was promoted to a vice-presidency in the Board of Ceremonies, but three years later was ordered to retire on account of old age and deafness. He lived at his home for ten years more.

Ch'ien Tsai is known as a painter and as a connoisseur of paintings and calligraphy. Many of the verses which he wrote were about masterpieces by earlier artists. In the collection of his poetry, entitled *礬石齋詩集* *T'o-shih chai shih-chi*, 50 *chüan*, are references to many celebrities of the Ch'ien-lung period who were his friends. There is also a collection of his prose writings, entitled *T'o-shih chai wên* (文) *chi*, 26 *chüan*. Both collections were probably printed by himself.

[1/311/5a; 3/91/25a; 20/3/00; 26/2/8b; 27/12/1b; 29/5/17a; 31/9/1b; L.T.C.L.H.M., p. 425a; Ch'üan Tsu-wang [q. v.], *Kung-chü chêng-shih lu*, p. 68a.]

FANG CHAO-YING

CH'IENTSÛNG 錢曾 (T. 遵王 H. 也是翁), 1629—after 1699, bibliophile, was a native of Ch'ang-shu, Kiangsu, a descendant in the twenty-fifth generation of Ch'ien Liu 錢鏐 (852-932), founder of the state of Wu-Yüeh, one of the so-called "Ten Kingdoms" which arose during the transitional period between the T'ang and Sung dynasties. He was the third son of Ch'ien I-su 錢裔肅 (T. 嗣美, d. 1646, aged fifty-eight *sui*), a bibliophile who laid the foundations of a good library; and a great-great-nephew of Ch'ien Ch'ien-i [q. v.], under whom he studied from about twenty *sui*, and with whom he was intimate until the latter died. When the library of Ch'ien Ch'ien-i, the famous Chiang-yün lou, was destroyed by fire in 1650, Ch'ien Tsung became the recipient of some of the rare editions that escaped the catastrophe. As a *hsiu-ts'ai* of the district school Ch'ien Tsung lost his degree when in 1661 he and thousands of the gentry of Kiangsu were punished for failure to pay arrears in taxes (see under Yeh Fang-ai and Chin Jen-jui).

In 1669 he made a catalogue of his library of more than 3,600 titles, calling it *也是園書目* *Yeh-shih yüan shu-mu* after the name of his dwelling. This classified catalogue in 10 *chüan* was printed for the first time in the *玉簡齋叢書* *Yü-chien chai ts'ung-shu*, published by Lo Chên-yü (see under Chao Chih-ch'ien) in 1910. Beginning in 1669, and continuing for fifteen years, he labored on another bibliographical

work, the *讀書敏求記* *Tu-shu min-ch'iu chi*, in 4 *chüan*. This work, first printed by Chao Mêng-shêng 趙孟升 in 1726, lists 601 Sung and Yüan works and manuscripts with detailed comparative annotations concerning editions. Highly prized by scholars, it passed through at least three printed editions during the Ch'ing period and also circulated in manuscript. An edition, carefully collated from various texts by Chang Yü 章鉅 (T. 孟堅, 茗理, 式之 H. 蟄存, 負翁, 晦翁, 霜根老人, 1865-1937), appeared in 1926 with comments and annotations, under the title *錢遵王讀書敏求記校證* *Ch'ien Tsun-wang, Tu-shu min-ch'iu chi chiao-chêng*. [Chang Yü himself was a celebrated scholar who in 1937 willed a large part of his private library to Yen-ching University, Peiping. An annotated catalogue of this collection, entitled *章氏四當齋藏書目* *Chang-shih ssü-tang chai ts'ang-shu mu*, was printed in 1938.]

A third catalogue by Ch'ien Tsung—the *述古堂書目* *Shu-ku t'ang shu-mu*, named after his studio—was first printed in 1883 in the *Yüeh-ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh). This work, in 4 *chüan*, has a separate part dealing exclusively with Sung editions, of which he was very fond. The *Ssü-k'u ch'üan-shu tsung-mu* (see under Chi Yün) gives notice of both the second and third of these works, but neither was copied into the Imperial Manuscript Library. Ch'ien Tsung was a friend of other noted bibliophiles of his day, such as Mao Chin, Mao I, and Chi Chên-i [q. v.]. To the last mentioned he sold duplicate copies of some of his rarities. The seals most frequently impressed upon the items in his library read: *彭城世家述古堂圖書記* *P'êng-ch'êng shih-chia Shu-ku t'ang tu-shu chi* and *Ch'ien Tsung, Tsun-wang, ts'ang-shu*. His son, Ch'ien Yüan 錢沅 (T. 楚殷), was likewise a bibliophile who kept up the family tradition.

Ch'ien Tsung left a collection of poems, entitled *今吾集* *Chin-wu chi*, 1 *chüan*, and is said to have left a larger collection of literary works entitled *Shu-ku t'ang chi* (集). He also annotated (about 1675) two collections of poems by his teacher and fellow-clansman, Ch'ien Ch'ien-i, entitled respectively, *Mu-chai ch'u-hsüeh chi shih-chu* (詩註), 20 *chüan*, and *Mu-chai yü-hsüeh chi shih-chu*, 14 *chüan*, both of which he printed with his own notes.

[3/427/32a; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih* (1910) 4/6a; 常昭合志稿 *Ch'ang-Chao ho-chih kao* (1904)

32/26a; Ssü-k'u 87/2a, 2b; Ch'ien Tsun-wang Tu-shu min-ch'iu chi chiao-chêng (類記); 錢氏家變錄 Ch'ien-shih chia-pien lu in 荆駝逸史 Ching-t'o i-shih.]

TU LIEN-CHÉ

CH'IENT Wei-ch'êng 錢維城 (T. 宗磐, 幼安 H. 稼軒, 茶山), 1720-1772, official and artist, was a native of Wu-chin, Kiangsu. Having taken his *chü-jên* degree at the age of nineteen *sui* (1738), he was four years later (1742) appointed a secretary in the Grand Secretariat—after passing a special examination. In 1745 he became a *chin-shih*, with highest honors in the palace examination, and then was appointed a Hanlin compiler of the first class. But when he was released from study in 1748 he was placed in the third rank among students of the Manchu language, and for this both he and Chuang Ts'un-yü [q. v.] were reproached by the emperor. After serving in various positions Ch'ien Wei-ch'êng became senior vice-president of the Board of Works 1757-61; and junior, then senior, vice-president of the Board of Punishments 1761-72. In the meantime he officiated several times, either as chief or as associate examiner, of the metropolitan or provincial examinations (1754, 1757, 1759). In 1762 he became director of Education in Chekiang, at a time when the students of that province were paying more attention to the form than to the content of their compositions. To correct this practice Ch'ien Wei-ch'êng established a regulation that each student must study thoroughly one Classic in the course of every half year. As a result the scholastic standing of Chekiang greatly improved. In 1769 he accompanied Udašan 吳達善 (d. 1771, *chin-shih* of 1736), who was then governor-general of Hu-Kuang, to Kweichow to settle a case involving default in the official accounts. When an insurrection of the Miao (苗) tribesmen took place in Kweichow in the following year he helped to tranquilize them. But owing to the death of his father he returned to his home in 1772 to observe the period of mourning, and he himself died in the latter part of that year. He was canonized as Wên-min 文敏. In 1775 his son, Ch'ien Chung-shên 錢中訖, was granted by imperial favor the degree of *chü-jên*.

Ch'ien Wei-ch'êng was a master of both calligraphy and painting. In the former he followed the style of the famous Su Shih of the Sung dynasty (see under Sung Lao), in the latter he studied with Tung Pang-ta [q. v.], and was skilled

in depicting both landscape and plant life. Many of his paintings were honored by laudatory colophons written by Emperor Kao-tsung. His collected literary works, entitled 錢文敏公全集 Ch'ien Wên-min kung ch'üan-chi, in 30 *chüan*, were first printed in 1776.

His younger brother, Ch'ien Wei-ch'iao 錢維喬 (T. 樹參, 季木 H. 曙川, 竹初, 1739-1806, *chü-jên* of 1762), achieved some distinction as a painter, a man of letters; and a dramatist. Ch'ien Wei-ch'iao's collected verse, entitled 竹初詩鈔 Chu-ch'u shih-ch'ao, 16 *chüan*; and his prose, Chu-ch'u wên (文) ch'ao, in 6 *chüan*, were printed in 1808. Ch'ien Wei-ch'êng also had a learned daughter, Ch'ien Mêng-tien 錢孟錕 (T. 冠之 H. 浣青, 1739-1806), who married Ts'ui Lung-chien (崔龍見, T. 翹英 H. 曼亭, 1741-1817, a *chin-shih* of 1761) and left a collection of verse, entitled 緬秋詩草 Jên-ch'iu shih ts'ao, in 4 *chüan*.

[3/88/29a; 4/33/3b; 19/丙下/32b; 26/2/8a; 武進陽湖合志 Wu-chin Yang-hu ho-chih (1886) 22/33a; L.T.C.L.H.M., p. 425-28; 故宮週刊 Ku-kung chou-k'an for reproductions of his paintings.]

TU LIEN-CHÉ

CHIH-jui 志銳 (T. 伯愚 H. 公穎, 廊軒, 迂安), 1852-1912, Jan. 7, civil and military official, was a member of the Tatala (他塔刺) clan and of the Manchu Bordered Red Banner. His grandfather, Yü-t'ai 裕泰 (T. 東巖 H. 餘山, posthumous name 莊毅, 1788-1851), had a long and brilliant career as governor of Hunan (1836-37 and 1838-41) and as governor-general of Hu-Kuang (1841-51). His father, Ch'ang-ching 長敬 (1831-1868) who was the third son of Yü-t'ai, served as prefect of Sui-tung-fu, Szechwan, where he died in office. Losing his father when he was seventeen *sui*, Chih-jui spent his later youth at the official residence of his uncle who served as Tartar General at Canton. Graduating as *chü-jên* in 1876 and as *chin-shih* in 1880, he served for about ten years in the Hanlin Academy. During this period he was on intimate terms with Shêng-yü, Wên T'ing-shih and Huang T'i-fang [qq. v.]. Like them he often criticized the unfair practices of the high officials who retarded his promotion, but early in 1894 he was made junior vice-president of the Board of Ceremonies. Several months later, at the outbreak of the Sino-Japanese war, he was dispatched to Jehol to drill troops. Late in the same year, however, owing

to the degradation in rank of the Imperial concubines, Chin-fei and Chên-fei (see under Tsai-t'ien), who were his cousins, he was relegated to the assistant military governorship of the remote Uliasutai region, a post he assumed in the spring of the following year. Poems he wrote during this journey were collected under the title, 張家口至烏里雅蘇台竹枝詞 *Chang-chia-k'ou chih Uliasutai chu-chih tz'ü*, printed in 1910 in the collectanea 懷函雜俎 *Huai-Pin tsa-tsu*. During his term in office he made efforts to strengthen the defenses against Russia, but a memorial by him on this subject incurred the displeasure of the Empress Dowager who in 1899 deprived him of his position. For the ensuing nine years he remained on the northwestern frontier, first as commandant of the Manchu colonial troops and later as deputy military lieutenant-governor, with headquarters at Ninghsia.

Shortly after the death of the Empress Dowager (late in 1908) Chih-jui was recalled to Peking and in 1910 was appointed Tartar General at Hangchow. Early in the following year he was made Tartar General and military governor of Ili and was also given the nominal rank of President of a Board. But before he assumed his new duty the anti-Ch'ing revolution broke out (October 10, 1911) at Wuchang; and late in 1911, about a month after he reached his new post in Ili, the Hunanese troops under him revolted. On January 7 of the following year they attacked his *yamen* and put him to death. A few days later he was canonized as Wên-chên 文貞 and was given the honorary title of Junior Guardian of the Heir Apparent.

Chih-jui excelled in poetic composition and in calligraphy. His poems were collected under the title 廓軒詩集 *K'uo-hsüan shih-chi*.

[1/476/1a; 6/34/30a; *Hsüeh-ch'iao shih-hua* (see under Shêng-yü), first series, 12/73b; *Nien-p'u* of Yü-t'ai compiled by his sons (1870).]

HIROMU MOMOSE

CHIN Chien 金簡 (鑑), d. Jan. 12 or 13, 1795, official, came from a Korean family of I-chou 義州 on the Yalu River. In 1627 an ancestor, Sandari 三達理, joined the court of Abahai [q. v.] and was appointed an interpreter. Sandari's eldest brother, Sindari 新 (辛) 達理, the head of the family, was made (1637) captain of a newly created company composed of Korean families taken in the course of Abahai's expedition to Seoul. This company constituted the second Korean contingent of the Fourth Bond

Servant's Division of the Manchu Plain Yellow Banner, but in the official biography Chin Chien is listed as a member of the Chinese Plain Yellow Banner. The captain of this company was always a member of Sindari's family. Chin Chien's father, Sanbao 三保, was a grandson of Sandari and captain of the Korean company. Sanbao served for several terms as salt censor of the Ch'ang-lu Salt District, with headquarters at Tientsin (1734-37, 1740-43). His family received imperial favors in the Ch'ien-lung period, owing to the fact that his daughter (see under Yung-ch'êng) became a concubine of Emperor Kao-tsung and between the years 1739 and 1752 gave birth to three of the emperor's sons: Yung-ch'êng, Yung-hsüan and Yung-hsing [qq. v.]. She was Chin Chien's younger sister, and because of her position Sanbao's branch of the family was in 1799 freed from the status of bond servants, was granted the clan-name Jingiya (金佳), and was incorporated in the Manchu Plain Yellow Banner.

Chin Chien began his official career by purchasing the rank of a student of the Imperial Academy and of a clerk in the Imperial Household. In the latter office he became a secretary in 1750, a department director in 1765, and a director of the Imperial Gardens and Hunting Parks in 1770. In 1772 he was made a minister of the Household, a post which, together with other concurrent offices, he probably held until his death. On April 2, 1773, he was named concurrently superintendent of the Imperial Printing Press and Bindery (Wu Ying Tien 武英殿) and thus achieved fame in the history of printing in China.

In 1772 the project for compiling the Imperial Manuscript Library, *Ssü-k'u ch'üan-shu* (see under Chi Yün), was initiated and on April 2, 1773, the emperor ordered Chin Chien to take charge of making reprints from a number of rare works, some of them copied from the *Yung-lo ta-tien* (see under Chu Yün and under Hsü Sung). On December 11, 1773, Chin memorialized concerning a plan for printing with movable wooden type, a procedure he regarded as much cheaper than the commonly used wooden blocks. He recommended cutting from jujube wood some 6,000 characters in common use and duplicating by tens or hundreds the ones most frequently needed. These type would be of two sizes, the smaller size to be used for footnotes or commentaries. Uncut blanks would also be prepared so that any uncommon character might be cut as needed. To this plan the

emperor gave his approval, and in less than six months a set of about 253,500 wooden type in two sizes was completed. The cost of the type, trays, and other equipment totaled less than 2,340 taels. On June 3, 1774 Emperor Kao-tsung gave this method of printing—hitherto known as *huo-tzū pan* 活字版—the name, *Wu-ying tien chū-chên pan* (聚珍版), and wrote a poem to commemorate the initiation of the project. It was decided that twenty copies of each work would be printed for the emperor's various studios—five of these on the better grade of paper known as *lien-ssü chih* 連四紙. Some 300 other copies, printed on "bamboo paper" (*chu-chih* 竹紙), would be offered for sale. The enterprise progressed rapidly, the first five works being completed early in 1775. The impressions were exceptionally clear. Early in 1777, after more than thirty works had been printed, Chin Chien published, also with movable type, an illustrated treatise about the printing, which he entitled *Wu-ying tien chū-chên pan ch'êng-shih* (程式). This treatise contains documents relating to the enterprise. All the works thus printed, including the treatise just mentioned, were brought together in one great collectanea known as the *Wu-ying tien chū-chên pan ts'ung-shu* (叢書). It consists of 134 items, the last item being printed about the year 1794. Four works printed from blocks before 1774 were also included in this collectanea, making a total of 138 items. It is known that at least eight other works were printed from the movable type of the Wu Ying Tien in the Ch'ien-lung and Chia-ch'ing periods, but these are not usually regarded as parts of the collectanea.

Books printed from the *chū-chên pan* became so popular that in October 1774, at the suggestion of Tung Kao [q. v.], the provincial authorities of Kiangnan, Kiangsi, Chekiang, Fukien, and Kwangtung were ordered to reprint for general use the works that had come from the Imperial Press. But none of the reprints thus made include all of the 138 original items. About the year 1899, however, the Kuang-ya Shu-chū (see under Chang Chih-tung) produced an expanded edition which contains 148 titles.

While thus engaged in supervising the Imperial Printing Press, Chin Chien was made (early in 1774) an assistant director-general of the commission for compiling the *Ssü-k'ü ch'üan-shu*. In this enterprise he served more or less as an administrator, since his scholastic training was limited. After 1774 he served successively as a vice-president of the Board of Revenue (1774-83)

and as president of the Board of Works (1783-92) and of the Board of Civil Appointments (1792-95). In these posts he proved to be an excellent financier and an efficient administrator of building enterprises. In 1785 he was commended for his part in the construction of the Imperial Lecture Hall (Pi-yung 辟雍), the lovely square double-eaved edifice, surrounded by a moat, which stands in the center of the Imperial Academy (Kuo-tzū chien 國子監), adjoining the Confucian Temple in Peking. Work on the structure had begun two years previously. In the same year (1785) he was put in charge of repairing and remodeling the tombs of the emperors of the Ming Dynasty, north of Peking. In 1793 he was one of the commissioners charged with arranging in the Audience Hall the elaborate presents which the Macartney Mission had brought to Peking (see under Hung-li). He died two years later after a service at Court of more than forty-five years. He was canonized as Ch'in-k'o 勤恪. After his death no further items were added to the Palace edition of the *Wu-ying tien chū-chên pan ts'ung-shu*.

A son of Chin Chien, named Wên-pu 縕布 (d. about 1809), was promoted in 1764 from a clerk in the Imperial Household to be an Imperial Bodyguard. After several promotions, he was named a minister of the Imperial Household (1795), possibly with the expectation that he would succeed to his father's post. Like his father, Wên-pu supervised several building enterprises and served as superintendent of the Imperial Printing Press and Bindery. In 1799 he and his family were freed from servitude in the Imperial Household and were given the status of Manchus. His last post was that of president of the Board of Works (1801-09).

[1/327/6b; 3/90/6a; 34/5/33b; *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggū) 72/1a; 辦理四庫全書檔案 *Pan-li Ssü-k'ü ch'üan-shu tang-an*, 1/49b; *The China Review*, vol. VI, pp. 294-95 (1877-78); Schierlitz, Ernst, "Zur Technik der Holztypendrucke aus dem Wu-ying-tien in Peking", in *Monumenta Serica*, vol. I, pp. 17-38.]

FANG CHAO-YING

CHIN Chih-chün 金之俊 (T. 豈凡 H. 息齋), 1593-1670, Ming-Ch'ing official, was a native of Wu-chiang, Kiangsu. He became a *chin-shih* in 1619 and under the Ming dynasty reached the office of junior vice-president of the Board of War. When Li Tzū-ch'êng [q. v.] took Peking in 1644 Chin endured torture, but in the same

year submitted to the Manchu conquerors and was given his former official post. In 1648 he was made president of the Board of Works and in 1653 president of the Censorate. In March 1654 he was appointed a Grand Secretary. In the following year he asked leave to retire on account of illness but the Emperor, instead of granting the request, sent a painter to make his portrait. In 1658 he was made concurrently president of the Board of Civil Office, and collaborated in fixing the code of laws. In 1659 he was given the titles of Grand Guardian and Grand Tutor of the Heir Apparent, and in the following year that of Grand Tutor. He was permitted to retire in 1662 on account of age.

Though his official and personal character were attacked after his return home, and the title of Grand Tutor revoked in consequence, his recorded official acts seem to have been in the interests of the common people—lightening the burden of taxation and relieving from punishment the families of offenders. He was given the posthumous name, Wên-t'ung 文通. He left 10 *chüan* of works in prose and poetry which were printed in 1649, under the title 息齋集 *Hsi-chai chi*, together with a supplement in 4 *chüan* of memorials to the throne and a chronological autobiography in one *chüan*.

For his relations with Adam Schall see under Yang Kuang-hsien.

[1/244/6b; 2/79/4a; 天津直隸圖書館書目 *Tien-tsin, Chihli t'u-shu-kuan shu-mu* 27/2a]

DEAN R. WICKES

CHIN Fu 靳輔 (T. 紫垣), 1633-1692, Dec. 26, official and specialist in river conservancy, was a member of the Chinese Bordered Yellow Banner and a native of Liao-yang where his ancestors had migrated from Tsinan, Shantung, in the early Ming period. His father, Chin Ying-hsüan 靳應選, was a secretary in the Transmission Office. After completing his studies in the Government School Chin Fu was selected (1652) a compiler in the Kuo-Shih Yüan 國史院. In the following nineteen years (1652-71) he rose rapidly in his official career and by 1671 was appointed governor of Anhwei, a post he held until 1677. During this period Wu San-kuei [q. v.] revolted in South China and Chin Fu assisted the government by quelling local uprisings in Shê-hsien, by improving the defenses of Anhwei and by devising plans to finance the troops in the south. In 1677 he was appointed director-general of Yellow River Con-

servancy to cope with the menace of floods which had caused serious damage in Kiangsu province. In this post, which he held for the next eleven years, he made his most important contribution to the country. The control of the Yellow River was regarded by Emperor Shêng-tsu as one of the three most pressing problems of the time—the other two being that of grain transport to the capital via the Grand Canal, and the rebellion of Wu San-kuei.

Taking office on May 7, 1677, at Su-ch'ien, Kiangsu, Chin Fu immediately made a comprehensive personal survey of the Yellow River in general and of the flooded areas in particular. After two months of intensive study he submitted to the throne on August 4, 1677, a far-reaching memorial embodying the following eight points: (1) deepening of the lower reaches of the Yellow River from Ch'ing-chiang-p'u 清江浦 to the sea and making use of the silt to erect dikes on both sides of the river; (2) repairing and deepening the canals linking Lake Hung-tsê 洪澤湖 with the Yellow River in order thus to accelerate the current and carry the silt to the sea; (3) improving the embankments on the east shore of Lake Hung-tsê, particularly at Kao-chia-yen 高家堰 (or Kao-yen), by making them more sloping and so mitigating the force of the waves and their consequent damage; (4) repairing thirty-four breaks in the dikes between Chou-ch'iao Water Gate 周橋閘 and Chai-chia-pa 翟家壩 south of Kao-chia-yen; (5) deepening a section of 230 li in the Grand Canal between Ch'ing-k'ou, near Huai-yin, and Ch'ing-shui-t'an 清水潭 in the district of Kao-yu; (6) increasing local taxes for financing these undertakings; (7) reorganizing the management of personnel; and (8) insuring maintenance of the dikes by stationing guards at suitable intervals. His plan was adopted by the government with few alterations, and the gigantic project was ordered to begin in 1678.

By 1681, after three years of labor, floods in some parts of the Yellow River had not yet abated. For this failure Chin Fu offered to shoulder the responsibility and in consequence was deprived of his official title, but was permitted to supervise the work. In 1683 he reported the return of the River to its course, with the result that early in the following year his title was restored. Emperor Shêng-tsu, being at this time (1684) on his first tour of South China, took occasion to laud the work of Chin Fu by honoring him with a poem and showering him with gifts. Apparently at this time Chin

Fu brought to the attention of the emperor the name of a subordinate, Ch'ên Huang 陳潢 (T. 天一 [裔], H. 省齋, 有齋, d. ca. 1688), who had helped him draft most of his plans. Ch'ên Huang was granted an audience with the emperor and was later (1687) given a minor rank and made an assistant in river control. Late in 1684 Chin recommended the construction of fifteen water gates on the Yellow River from Tang-shan to Ch'ing-ho to control the lower reaches of that stream. His plan was adopted early in the following year.

Although Emperor Shêng-tsu was satisfied with the conservancy work on the river he was distressed by the extent of the damage in the flooded area of the lake region in central Kiangsu. On January 21, 1685, Yü Ch'êng-lung [q. v.] was placed in charge of the drainage of these areas, under the general supervision of Chin Fu. Yü favored the plan of deepening the beds of the streams to enable the water to flow to the sea; but Chin Fu, believing these areas to be below sea-level, recommended the construction of water gates at Kao-yu and Shao-po 邵伯, near Chiang-tu (Yangchow), and by means of dikes diverting the water to the sea by way of Hsing-hua. In order that both plans might be presented to the throne, Chin and Yü were summoned (November 19, 1685) to the capital. Upon their arrival in Peking about a month later they found that opinions at court were likewise divided. A commission headed by Samha 薩穆哈 (clan name 吳雅氏 d. 1704), and including T'ang Pin [q. v.], was appointed to ascertain the wishes of the people in the districts concerned. The commission made its report early in 1686, advising that both plans be dropped as impracticable. But on June 11, 1686 T'ang Pin, returning from the governorship of Kiangsu, had an audience with the emperor in which he described the seriousness of the flood in central Kiangsu and at the same time expressed a preference for Yü Ch'êng-lung's plan which Samha had opposed when he was head of the commission. Samha was in consequence dismissed and Sun Tsai-fêng (see under K'ung Shang-jên) was ordered to supervise the deepening of the rivers according to Yü's plan. Later Sun asserted that in order to carry out the project it was necessary to shut off the water gates on the Grand Canal south of Huai-an—a plan Chin at first strongly opposed but later assented to after attending an audience with the emperor early in 1687. But when Chin returned to his post he again made an intensive

study of the problem, and with the help of Ch'ên Huang drafted a new plan for the release of the waters in central Kiangsu. This involved the construction of a new dike parallel to the one on the eastern shore of Lake Hung-tsê in order to divert the flood waters northward to Ch'ing-k'ou and southward to the Yangtze. His proposal was, however, again opposed by Yü Ch'êng-lung. Nevertheless, late in 1687, a commission headed by Fo-lun 佛倫 (clan name 舒穆祿氏, d. 1701) was appointed to study Chin's proposal. When the commission returned from its survey, early in 1688, the majority of its members reported in favor of Chin's plan, but action was delayed by the death of the Empress Dowager (Hsiao-chuang Wên Huang-hou, q. v.) on January 27, 1688. About a month later (February 24, 1688) Kuo Hsiu [q. v.] submitted a memorial denouncing Chin and Ch'ên Huang for inefficiency and for frustrating Yü's plan of deepening the river beds. Chin was further accused of forming a clique with Mingju [q. v.] and other high officials for corruption and mutual protection. In order to settle the dispute, once for all, a conference was called to meet in Peking on April 8 and 9, 1688, together with all those involved in the case, including Chin Fu, Yü Ch'êng-lung, Fo-lun, Sun Tsai-fêng, and Kuo Hsiu. On April 12 it was decided that Chin's new proposal be dropped and that Chin and Sun Tsai-fêng be dismissed. Ch'ên Huang was also deprived of his rank and was ordered to be imprisoned in Peking, but before the sentence could be carried out he fell ill and died.

In the meantime the Chung-ho 中河, a new canal constructed under the supervision of Chin Fu, was completed. Extending about 300 *li* parallel to the Yellow River north of Ch'ing-ho, it mitigated the danger to grain transport in that section of the Yellow River. The people were so benefited by the canal that Chin Fu's work was heralded as equal to that of Sung Li 宋禮 (T. 大本 d. 1422) and Ch'ên Hsüan 陳瑄 (T. 彥純 posthumous name 恭襄, 1365-1433), in the Ming period. Two imperial commissions were appointed to inspect the new canal, both of which reported that it facilitated grain transport and that the improvements made were excellent. Those who had opposed Chin's plan, including Yü Ch'êng-lung, were reprimanded; and Wang Hsin-ming 王新命 (T. 純嘏), Chin's successor, was ordered to follow closely Chin's system.

In the course of his second tour to South China

in 1689 Emperor Shêng-tsu realized what acclaim Chin Fu's achievement had among the people. Hence upon his return to the capital (April 8, 1689) he ordered the restoration of Chin's official rank. In the ensuing three years he several times directed him to supervise conservancy projects and on March 18, 1692 reappointed Chin director-general of Yellow River Conservancy. Taking office April 30 he began to supervise the transport of grain along the Yellow River to famine-stricken areas in Shensi. On September 6 he fell ill at Ying-tsê, Honan, and died three months later. Early in 1693 he was given the posthumous name, Wên-hsiang 文襄, and later his name was entered in the Temple of Eminent Officials at Shan-yang (present Huai-an), Kiangsu. In 1707 he was given the additional posthumous rank of Grand Preceptor; and the minor hereditary rank of *Ch'i-tu yü* was granted to his son, Chin Chih-yü 靳治豫, who in 1725 was appointed by Emperor Shih-tsung as assistant in the work of river control. On June 23, 1727, Chin Fu was posthumously given the rank of a president of the Board of Works. Two years later (March 6, 1729) Emperor Shih-tsung ordered Yin-chi-shan [q. v.], then governor of Kiangsu, to erect a temple at Ch'ing-chiang-p'u in honor of Chin Fu and Ch'i-su-lo (see under Kao Pin). When the Temple of Eminent Statesmen was completed (1730) in Peking, Chin Fu's name was among those there honored.

Two works by Chin Fu were copied into the *Ssü-k'u* Manuscript Library (see under Chi Yün): 靳文襄奏議 *Chin Wên-hsiang tsou-i*, 8 *chüan*, a collection of memorials to the throne compiled by his son, Chin Chih-yü; and 治河奏績書 *Chih-ho tsou-chi shu*, 4 *chüan*, a work on river control. An alleged dialogue between Chin Fu and Ch'ên Huang on problems of river control was prepared by a contemporary, Chang Aishêng 張鶴生 (留埜), under the title 河防述言 *Ho-fang shu-yen*, 1 *chüan*. It, too, was copied into the Manuscript Library and was later reprinted in the 青照堂叢書 *Ch'ing-chao t'ang ts'ung-shu* (1835). The most significant work by Chin Fu himself on river conservancy is the 治河方略 *Chih-ho fang-lüeh*, 8 + 2 *chüan*, submitted to the throne in 1689 under its original title, *Chih-ho shu* (書), this title being altered by imperial edict in 1727. The *Chih-ho fang-lüeh*, however, was not printed until 1767 when it was re-edited by Ts'ui Ying-chieh 崔應階 (T. 吉升 d. ca. 1780) and published together with the above-mentioned

Ho-fang shu-yen and a work by Ch'ên Huang, entitled *Ho-fang tsê-yao* (摘要), 1 *chüan*. In 1799 the *Chih-ho fang-lüeh* was reprinted with serious omissions by Chin Fu's great-grandson, Chin Kuang-tou 靳光斗 (T. 煥章).

[1/285/4a; 2/8/31b; 3/155/1a; 4/75/1a, 76/11b; 7/5/18b; 9/7/19a; 11/26/1a; 18/5/1a; Hou Jên-chih 侯仁之, 靳輔治河始末 *Chin Fu chih-ho shih-mo* in 史學年報 *Shih-hsüeh nien-pao*, vol. II, no. 3; *Tung-hua lu*, K'ang-hsi, *passim*.]

J. C. YANG

CHIN Ho 金和 (T. 弓叔 H. 亞匏), July 17, 1819–1885, poet, came from a family that for two hundred years had resided in Shang-yüan (Nanking). He was born in Ch'üan-chiao, Anhwei, in the home of his maternal relatives. His mother, née Wu 吳, was a distant relative of Wu Ching-tzû [q. v.]. When he was nine *sui* he was taken to Nanking where he remained until 1853. In this period he led a comfortable life, writing verse and competing in the examinations. Some of his poems describe the British invasion in 1842. After the Taiping forces took Nanking in March 1853 (see under Hung Hsiu-ch'üan) Chin Ho lived in that city for several months at a time when the Government forces were camped outside the city, occasionally attacking the rebels. Chin and his friends framed a plot against the rebels, agreeing to act on a certain day inside the city while the Government forces attacked from the outside. Chin managed to get out of the city to inform the commander of the Government forces, Hsiang Jung [q. v.], of the plot and to settle on the day and hour of the attack. But Hsiang lacked confidence in the plan and did not order the attack on the time agreed. Disheartened by the faithlessness of the Government leaders, Chin wrote a number of sarcastic poems in criticism of them. Before long he left the camp to live with his relatives at Ch'üan-chiao. His wife and a niece also escaped from the city and joined him. He warned his friends within the city of the futility of the plot, but they again communicated with the Government troops. Early in 1854 their plot was discovered by the rebels and they were executed.

From 1854 to 1856 Chin Ho taught in family schools in T'ai-chou, Ch'ing-ho (both in northern Kiangsu), and at Sungkiang, near Shanghai. Late in 1856 he was engaged as a clerk in the newly established office for collecting the taxes called *likin* 釐金. In this capacity he worked

at Ch'ang-chou (1856-57) and then at Huai-yin (1857-59). In 1859 he went to Hangchow to take the provincial examination, but failed. A year later, when the Taipings expanded their territory in Kiangsu, he fled to Shanghai. In 1861 he went to Kwangtung where he remained for six years, working as a secretary in the magistrate's office at Kao-ming and then in the prefect's office at Ch'ao-chou. He returned to Kiangsu in 1867 and a year later went to Nan-king where he lived for some time. Thereafter he resided in Ningpo, Shanghai, and other cities. He died in Shanghai.

The eventful life of Chin Ho is richly recorded in his poems which he jokingly called his 'diary'. Unfortunately many of his poems were destroyed. A collection of his verse was first printed in 1892, seven years after his death, under the title 來雲閣詩稿 *Lai-yün ko shih-kao*, 6 *chüan*. In 1914 the collection was re-edited and printed under the title 秋蟪吟館詩鈔 *Ch'iu-hui yin-kuan shih ch'ao*, 8 *chüan*, including 1 *chüan* of *ts'ü* and 1 of prose. In recent years the poems of Chin Ho have become popular owing to the fact that they reveal his experiences and his attitudes during the Taiping Rebellion. The 1869 edition of the famous novel, *Ju-lin wai-shih* (see under Wu Ching-tzū), has a post-script by Chin, giving important data relative to the novel and its author.

[1/498/3a; 6/51/6b; 胡適文存 *Hu Shih wên-ts'un*, second series, pp. 106-12.]

FANG CHAO-YING

CHIN Jên-jui 金人瑞 (T. Shêng-t'an 聖歎), d. Aug. 7, 1661, writer and humorist, was a native of Wu-hsien (Soochow). He is commonly known by his *tzü* as Chin Shêng-t'an. He was referred to by Ch'ien Ch'ien-i [q. v.] as "my pupil, Chin Ts'ai" (金采), and by some other writers as Chin K'uei 金喟. Statements to the effect that he was also known as Chang Ts'ai 張采 seem to be incorrect, being apparently due to a confusion with a contemporary of that name (see under Chang P'u).

Chin Jên-jui was born toward the close of the Wan-li period, probably about 1610. He passed his childhood in poverty and loneliness, but when he was about ten *sui* he showed unusual aptitude in his studies and in the interpretation of the Classics. He liked best, however, to read novels and dramas, and this fondness increased as he grew older. He obtained a *hsiu-ts'ai* degree, but often ridiculed his fellow *hsiu-*

ts'ai for their commonplace aims and their lack of aesthetic appreciation. Spending freely what money he had, he was often in straitened circumstances. Nevertheless, he had a few devoted friends whose views were similar to his, and with these he was fond of holding lengthy conversations. He liked to read Buddhist literature, and therefore cultivated friendship with some learned priests.

The career of Chin Jên-jui can be understood only in the light of the social and political background of his day. The land was overrun with bandits, the literati spent their energies in the formation of rival factions (see under Chang P'u), and the dynasty was losing its sovereignty through the Manchu invasion. Consequently Chin Jên-jui attacked the oppressive measures of the government and even advocated rebellion on the part of the people who were pressed beyond endurance. For him the novel and the drama portrayed best the hollowness of obsolete conventions and taboos, and it is for this reason that he valued the 水滸 *Shui-hu* and the 西廂記 *Hsi-hsiang chi* as the outstanding specimens of the novel and the drama, respectively, in his day. In the *Shui-hu* the sympathy of the writer was obviously with the poor peasants who were forced by oppressive officials to unite and become bands of robbers. In the *Hsi-hsiang chi* we have an attractive love story in which the ordinary conventions are indirectly criticized, and the elemental passions are unreservedly portrayed. For these reasons Chin compared the former to the *Spring and Autumn Annals* and the latter to the *Book of Odes*. It is not surprising, therefore, that his notes and commentaries to both of these works became very popular. For the same reasons he praised the ancient works: 離騷 *Li-sao* ("An Elegy on Encountering Sorrows"); 南華 *Nan-hua* (the writings of Chuang-tzū); 史記 *Shih-chi* ("Historical Record"); and 杜詩 *Tu-shih* ("The Poems of Tu Fu", the T'ang poet). To these four works and to the above-mentioned *Shui-hu* and *Hsi-hsiang chi*, he gave the collective name, 才子書 *Ts'ai-tzū shu* ("Works by and for Men of Genius"), ranking the six in the order here given. Consequently these works are sometimes still referred to, not by the titles commonly assigned to them, but by the order in which Chin classified them. Thus the drama *Hsi-hsiang chi* is referred to as the 六才子書 *Liu ts'ai-tzū shu*, "The Sixth of the Works by and for Men of Genius". Chin's commentaries to the *Shui-hu* were written about 1641 and were printed in 1644 by Han

Chu 韓住 (T. 嗣昌) whose studio was named Kuan-hua t'ang 貫華堂. His edition of the *Hsi-hsiang chi* was printed in 1656. Other works by Chin, published about this time, were the 唐才子書 *T'ang ts'ai-tzū shu*, (*chia-chi* 甲集, first series), 8 *chüan*, an anthology of T'ang writers; and the 制義才子書 *Chih-i ts'ai-tzū shu*, printed about 1654, a collection of *pa-ku wên* 八股文, or essays in the style required in the examination halls. Aside from writing, Chin sometimes gave lectures to students. Both his lectures and his writings impressed most of the contemporary conventional writers as strange and eccentric. Some of his views strikingly anticipate those of our time. His last years he devoted to the elucidation of Tu Fu's poems, but he did not finish this task before he lost his life in a famous episode known as *k'u-miao* 哭廟 ("Laments in the Temple"), related below.

Early in 1661 the newly-appointed magistrate of Wu-hsien [Chin's district], named Jên Wei-ch'u 任維初, having determined on a speedy collection of delinquent taxes, set out to use strong measures. These included the actual flogging of many farmers and even the confiscation of grain from the public stores which the magistrate sold to local merchants in lieu of taxes. The injustice and cruelty of these measures angered many of the scholars of the district who had an opportunity to display their feelings as they gathered from the first to the third of March that year in the local Temple of Confucius to mourn the death (February 5, 1661) of Emperor Shih-tsu. The governor of Kiangsu, Chu Kuo-chih (see under Yeh Fang-ai) and many other prominent officials were also present. On the fourth of March more than a hundred students gathered at the Temple and, with loud lamentations, presented to the governor a document attacking the magistrate and pleading for his dismissal. Eleven leaders among the students were placed in confinement to await trial. At the preliminary hearing the accused magistrate explained that he was forced to resort to the measures complained of in order to satisfy the illicit demands of the governor. To pacify the magistrate, and to nullify his charges, the governor connived with others to make the measures the magistrate had used seem reasonable. This he did by issuing an order stating that owing to military exigencies all taxes must be speedily collected, and predated the order many days to give to the measures used the appearance of legality. Thereupon he reported

to Peking that the students had staged a riot against the assessment of taxes, had threatened physical harm to the magistrate, and by their conduct had "disturbed the spirit of the lately deceased emperor". When the memorial reached Peking the regents (see under Oboi) were already contemplating some intimidation of the people of Kiangsu by punishments sufficiently drastic. At this time more than a hundred men lay imprisoned at Chinkiang, Chin-t'an (both in Kiangsu), and elsewhere, most of them charged with having surrendered to Chêng Ch'êng-kung [q. v.] when the latter invaded Kiangsu in 1659. The regents, therefore, dispatched several officials to try all these offenders. The trial began at Nanking early in May, and within that month eleven more natives of Soochow were arrested for their part in the *k'u-miao* incident—among them Chin Jên-jui. Finally Chin and six of those most recently seized, and the eleven originally arrested, were sentenced to be beheaded for treasonous conduct. The execution took place on August 7. The property of Chin and of seven others was confiscated and their families were banished to Manchuria. It seems that his son Chin Yung 金雍 (T. 釋弓), was later pardoned and was allowed to return to Soochow. The execution of these scholars of Soochow was bitterly resented by the people of the province (Kiangsu); and biographers of Chin Jên-jui and narrators of the *k'u-miao* incident evidently took pleasure in recording that the magistrate, Jên Wei-ch'u, and the governor, Chu Kuo-chih, each died an unnatural death. Jên lost his post late in 1661 and in the following year was executed at Nanking. Chu became governor of Yunnan (1671–73), but was killed late in 1673 by Wu San-kuei [q. v.] when the latter began his rebellion.

Soon after his death the works of Chin Jên-jui were collected and edited by his cousin, Chin Ch'ang 金昌 (T. 長文 H. 嬰齋, 聖璣). Sixteen items, some of them comprising only a few pages, were printed under the title, 唱經堂才子書彙稿 *Ch'ang-ching t'ang ts'ai-tzū shu hui-kao*. They were reprinted in 1744—one of them being the *Tu-shih chieh* (解), in 4 *chüan*. Chin Ch'ang also made a list of all of Chin Jên-jui's writings, dividing them into *wai-shu* 外書 (comments on the works of others) and *nei-shu* 內書 (his own compositions). Five of these items are listed as having been printed, including Chin Jên-jui's editions of the *Shui-hu* and the *Hsi-hsiang chi*. The comments of Chin Jên-jui on these two works were so well received that

publishers had his name as commentator printed on several other items, giving to each its number as one of the *Ts'ai-tzu shu*. His comments were also referred to favorably by Emperor Shih-tsu about the year 1659. In recent years the significance of the *Shui-hu* as one of China's literary masterpieces has been duly recognized—thus corroborating, in a sense, Chin's high praise of it.

[Ch'ên Têng-yüan 陳登原, *Chin Shêng-t'an chuan* (傳, 1935); 哭廟紀略 *K'u-miao chi-lüeh*; 金壇縣志 *Chin-t'an hsien-chih* (1923) 12之2/8b; 胡適文存 *Hu Shih wên-ts'un*, 1st series; 6/44/10a; Liu Hsien-t'ing [q. v.], *Kuang-yang tsa-chi* 3/26b; Ch'ien Ch'ien-i, *Ch'u-hsüeh-chi*, 43/13a.]

FANG CHAO-YING

CHIN Pao 金堡 (T. 衛公, 道隱 H. 澹歸, monastic names 性因, 今釋), 1614-1680, Sept. 1 (Jan. 17, 1681?), Ming official, writer, and Buddhist priest, was a native of Jên-ho (Hangchow). A *chin-shih* of 1640, he was made department magistrate of Lin-ch'ing, Shantung, but was dismissed in the same year for failure to collect his quota of taxes. He was recommended for reinstatement, but before this was effected, Peking fell and he returned to his native district to bury his mother. In 1645, when the Manchus captured Hangchow, he raised a local army to resist them and his services brought him to the attention of the Ming Prince of T'ang (see under Chu Yü-chien) who appointed him a supervising censor. He defied and incurred the wrath of Chêng Chih-lung [q. v.] and was dismissed (1646). In 1647 he visited Chu Yu-lang [q. v.] at Chao-ch'ing, Kwangtung, and was again made supervising censor. Fearless in his criticism of officials, regardless of their rank or power, he soon occupied a powerful position in the turbulent and faction-ridden court. When Li Yüan-yin 李元胤, adopted son of Li Ch'êng-tung [q. v.], was nominally in power, a contemporary cartoon represented Chin Pao as a composite tiger (五虎) of which he formed the teeth and four other officials other parts of the tiger's body. Chin so monopolized the Court that the prince was obliged to build a separate audience hall in which to receive other officials.

In 1650, after Chu Yu-lang had fled to Wuchow, enemies of Chin Pao joined in bringing charges of usurpation of power against him. Subjected to a severe third degree, he was tortured nearly to death. Crippled in body and

politically ruined, he was sentenced to banishment to Ch'ing-lang-wei, Kweichow, but he never reached his place of exile, for after stopping at Kweilin, Kwangsi, to convalesce, he entered the Buddhist priesthood. His last political act was an impassioned plea to K'ung Yu-tê [q. v.] for decent disposal of the bodies of his ill-fated colleagues of the Ming Court. He devoted himself to Buddhist works and by 1663 had raised funds and built the Pieh-ch'uan Monastery in the Tan-hsia 丹霞 hills, Jên-hua-hsien, Kwangtung. To buy a set of the *Tripitaka* for his monastery, he went in 1678 to P'ing-hu, Chekiang, where he died. His collected essays and poems, 徧行堂集 *Pien-hsing-t'ang chi*, in 49 *chüan*, with a supplement (*hsü-chi*) in 16 *chüan*, was banned in 1776, but a complete copy is now preserved in the National Library of Peiping. His numerous other works are not available.

[清代文字獄檔 *Ch'ing-tai wên-tzu-yü tang*, 3/1-25; 韶州府志 *Shao-chow-fu chih* (1876) 12/26b; Jung Chao-tsu 容肇祖, *Pien-hsing t'ang chi ts'an-pên pa* (殘本跋) in *Chung-shan ta-hsüeh yü-yen li-shih-hsüeh yen-chiu-so chou-k'an* (Chung-shan University Philological and Historical Studies), VI, no. 72 (Mar. 13, 1929), pp. 23-7; M.59/32/7a; M.35/19/13b; 痛史 *T'ung-shih* XVI, 3/1a; 明季南略 *Ming-chi nan-lüeh*, 15/6b; Hsü Ch'ien-hsüeh [q. v.], *Tan-güan chi* 32/12b.]

L. CARRINGTON GOODRICH

CHIN Shêng-huan 金聲桓 (T. 虎臣), d. Mar. 1, 1649, soldier under both the Ming and Ch'ing dynasties, was a native of Liaotung. He was a brigade-general under the Ming general, Huang Lung 黃龍, when the latter was defeated and killed in 1633 by the Manchus at Lü-shun, Liaotung. His wife and son were taken captive, but he himself managed to escape and join the forces of Tso Liang-yü [q. v.], in Honan. In 1645, as a subordinate of Tso Mêng-k'eng (see under Tso Liang-yü), he surrendered to the Ch'ing general, Ajige [q. v.], at Kiukiang, offered his services to the new dynasty, and was appointed general-in-chief of Kiangsi, specially charged with the suppression of Ming loyalists. He subjugated the whole of Kiangsi province without the help of Manchu troops, and these successful operations against the southern Ming were acknowledged with imperial honors. His family was released, but his demand for wide discretionary powers in civil and military affairs was regarded by the Boards at Peking as presumptuous. He

made an almost regal court of his military headquarters at Nanchang, and entertained Taoist magicians who nursed his growing resentment against the Manchus. His subordinate, Wang Tê-jên 王得仁, nicknamed Wang the Piebald 王雜毛, a former follower of Li Tzû-ch'êng [q. v.], encouraged his feeling that his services required a marquise.

In 1648 Chin rebelled, killed the governor, and declared allegiance to Chu Yu-lang [q. v.] who confirmed on him his self-conferred title, Duke Yü-kuo 豫國公. He utilized the services of Chiang Yüeh-kuang [q. v.] who three years previously had quarreled with Ma Shih-ying [q. v.] and had left the court of Chu Yu-sung [q. v.] at Nanking. Failing in his attempt to take Kan-chou, he was besieged at Nanchang by the Manchu commander, Tantai (see under Yanggüri). This siege Chin withstood for seven months, but when the city fell (March 1, 1649) he was wounded by an arrow and drowned himself in a pond east of the city wall. The posthumous title, Prince of Nanchang 南昌王, and the name, Chuang-wu 壯武, were conferred by the Ming court. His associate, Wang Tê-jên, was captured and killed.

[M.1/271/16a; M.41/15/4a, 16/3b; M.59/65/5a; 明季南略 *Ming-chi nan-lüeh* 13/15a; 三藩記事本末 *San-fan chi-shih pên-mo* 2/8b, 3/5a in 借月山房彙鈔 *Chieh-yüeh shan-fang hui-ch'ao*; 西南記事 *Hsi-nan chi-shih* 11/1a in 邵武徐氏叢書 *Shao-wu Hsü-shih ts'ung-shu*.]

EARL SWISHER

CHIN Shêng-t'an. See under Chin Jên-jui.

CHIN-shih (Buddhist priest): See under Chin Pao.

CHIN-t'ai-shih. See under Gintaisi.

CHIN Tê-ch'un 金德純 (T. 素公), scholar, was a native of Liaoyang, attached to the Chinese Plain Red Banner. Through his close relations with Li Kung [q. v.] he became associated with the philosophical school of Yen Yüan [q. v.]. About 1715 he wrote an account of the organization and discipline of the eight Banners, in 1 *chüan*, entitled 旗軍志 *Ch'i-chün chih*. It appears in the *Hsüeh-hai lei-pien*, printed in 1831 (see under Ts'ao Jung), and in the second series of the 昭代叢書 *Chao-tai ts'ung-shu*.

[1/480/13a; 15/3/14b and preface.]

DEAN R. WICKES

CH'IN Hui-t'ien 秦蕙田 (T. 樹峯 H. 味經), Dec. 7, 1702-1764, Oct. 4, official, and scholar,

was a native of Chin-k'uei (Wu-hsi), Kiangsu, a descendant in the twenty-sixth generation of the noted Sung poet, Ch'in Kuan 秦觀 (T. 少游, 1049-1100). His grandfather, Ch'in Sung-ling 秦松齡 (T. 漢石, 留仙 H. 對巖, 1637-1714), was a *chin-shih* of 1655 and a successful competitor in the *po-hsüeh hung-tz'ü* examination of 1679 (see under P'êng Sun-yü). His father, Ch'in Tao-jan 秦道然 (T. 維生, 1658-1747), was a *chin-shih* of 1709. Ch'in Hui-t'ien himself was adopted by his uncle, Ch'in I-jan 秦易然. In 1736 he became a *chin-shih*, taking third highest honors. His father (Ch'in Tao-jan), having been involved in the question of succession to the throne (see under Yin-t'ang), had been imprisoned since 1728. Hence the first act of Ch'in Hui-t'ien after obtaining his degree with honors was to memorialize the throne offering to relinquish the favors he had received, in return for his father's release. The request was granted without relinquishment of his privileges, and his father enjoyed eleven more years of his old age peacefully at home. After filling various posts Ch'in Hui-t'ien was made (1743) sub-chancellor of the Grand Secretariat and two years later (1745) vice-president of the Board of Rites. When he concluded the period of mourning for the death of his father he was reappointed (1748) to his former post. Transferred to the Board of Punishments, he became concurrently (1757) president of the Board of Works and of the Board of Punishments and received also in the following year the honorary title of Grand Guardian of the Heir Apparent. In 1760 and again in 1763 he was chief examiner of the metropolitan examination. His request, early in the summer of 1764, to retire on the ground of ill-health was refused, but when he reiterated it in the autumn of the same year, it was granted. He died at Ts'ang-chou while traveling on a boat to his home in South China. He was canonized as Wên-kung 文恭. Ch'in Hui-t'ien's eldest son, Ch'in T'ai-chün 秦泰鈞 (T. 汝夏 H. 靜軒), was a *chin-shih* of 1754. One of his two daughters married Chi Ch'êng-yü 嵇承豫 (T. 介于 H. 笠軒 1734-1803), a son of Chi Huang (see under Chi Tsêng-yün).

From youth onward Ch'in Hui-t'ien was a student of the rites (禮). In 1724, he and a few friends of his native place began to study and collect notes on the various Classics of rites, and during the years 1747 and 1748 when he was observing the mourning period for the death of his father he began to read and examine the *Tu-li t'ung-k'ao* (see under Hsü Ch'ien-hsüeh).

Inspired thus to resume the study, he began to arrange and improve his old notes with a view to expanding the *Tu-li t'ung-k'ao* (which dealt only with the rites of mourning 喪禮) and to produce a work covering all the rites, as was once suggested by the philosopher Chu Hsi (see under Hu Wei). After thirty-eight years of labor he finished in 1761 the *五禮通考* *Wu-li t'ung-k'ao*, or "Comprehensive Study of the Five Rites", in 262 *chüan*. The "five rites" in question, derived from a classification in the *Institutes of Chou* (周禮 *Chou-li*), are: *Chi-li* 吉禮, rites employed in sacrifice; *Chia-li* 嘉禮, rites for festive occasions; *Pin-li* 賓禮, rites proper to host and guest; *Chün-li* 軍禮, rites for military circles; and *Hsiung-li* 凶禮, rites for death and misfortune. Under these broad categories are seventy-five subdivisions, and all the data are arranged, as far as possible, chronologically. A section from the *Chia-li*, entitled *觀象授時* *Kuan-hsiang shou-shih*, was included in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan). In the preparation of the *Wu-li t'ung-k'ao* Ch'in Hui-t'ien had the assistance of such scholars as Fang Kuan-ch'êng, Lu Chien-tsêng, and Ch'ien Ta-hsin [qq. v.]. The work not only received notice in the *Imperial Catalogue* but was copied into the *Ssü-k'u* Manuscript Library (see under Chi Yün). Ch'in's literary collection, entitled *味經齋類稿* *Wei-ching wo lei-kao*, is said to consist primarily of essays on the classics.

Ch'in Ying 秦瀛 (T. 凌滄, 小峴 H. 遂庵, 1743-1821), a great-great-grandson of Ch'in Sung-ling and grandnephew of Ch'in Hui-t'ien, was a *chü-jên* of 1774. He served as provincial judge of Chekiang (1797, 1800), of Hunan (1800-02), and of Kwangtung (1804-05); as governor of the Peking Metropolitan Area (1806-07); and as a vice-president of the Board of Punishments (1807-08, 1810). A famous writer of prose and poetry, Ch'in Ying left several works, including a biographical account of the successful candidates of the first *po-hsüeh hung-tz'ü* examination, entitled *己未詞科錄* *Chi-wei tz'ü-k'o lu*, 12 *chüan*, printed in 1807. He was also the chief compiler of a gazetteer of his neighborhood, entitled *Wu-hsi Chin-k'uei hsien-chih* (縣志), 40 *chüan*, printed in 1813. His son, Ch'in Hsiang-yeh 秦絳業 (T. 應華 H. 澹如, 1813-1883), was the chief compiler of the 1881 edition of the same gazetteer.

The Ch'in family owned a celebrated garden, *Chi-ch'ang yüan* 寄暢園, situated in the hills of Wu-hsi known as Hui-shan 惠山. This garden was first built early in the sixteenth cen-

tury, and was used as a *hsing-kung* 行宮, or "travelling palace", by Emperors Shêng-tsu and Kao-tsung on their tours to the south.

[1/310/5b; 3/81/19a; 7/17/12b; *Wu-hsi Chin-k'uei hsien chih* (1881) 21/32a; 3/118/17a (for Ch'in Sung-ling); 3/135/36a (for Ch'in Tao-jan).]

TU LIEN-CH'Ê

CH'IN Liang-yü 秦良玉 (T. 貞素) d. 1648, age 75?, woman leader of the Ming loyalists, was a native of Chung-chou, Szechwan. Her father gave her much the same literary and military training that he gave her brothers, Ch'in Pang-p'ing 秦邦平 (d. 1621) and Ch'in Min-p'ing 秦民平 (d. 1624), and enjoined them to be loyal to the Ming dynasty. Ch'in Liang-yü became the wife of Ma Ch'ien-ch'êng 馬千乘, a native chieftain or *t'u-ssü* 土司 of Shih-chu 石碛, Szechwan, whose ancestors had received from the Sung Emperor Kao-tsung, about 1130 A.D., the hereditary rank of *hsüan-fu shih* 宣撫使. The couple gained some military fame when they used their troops, which were known as *pai-kan ping* 白桿兵, to quell a local rebellion in 1600. About fifteen years later Ma was falsely accused of treason and died in prison at the age of forty-one (*sui*). Because his son, Ma Hsiang-lin 馬翔麟, was still young, the rank of *hsüan-fu shih* was transferred to the widow. When Liaotung was threatened by the Manchus in 1620 the emperor commanded her to dispatch a detachment of her troops to Manchuria. She sent her brothers with several thousand recruits, but shortly after the fall of Shên-yang (Mukden) on May 4, 1621, they suffered overwhelming defeat at Hun-ho (near Shên-yang). Ch'in Pang-p'ing was killed and Ch'in Min-p'ing escaped with wounds. She herself, coming too late to be of assistance, was ordered to return to Szechwan to enlist more soldiers. She reached home in time to assist the governor of the province in suppressing the rebellion of Shê Ch'ung-ming 奢崇明 (d. 1629), for which she was given the rank of brigadegeneral. Her son, Ma Hsiang-lin, was given the rank of *hsüan-wei shih* 宣慰使, one grade higher than the hereditary *hsüan-fu shih*. Her brother was advanced to the rank of colonel, but was killed in a battle with bandits in 1624.

After the Manchus succeeded in taking several cities near Peking in 1630 Emperor I-tsung again summoned her army to strengthen the defense at the capital. The quarter in Peking in which her troops were encamped is still called Szechwan ying 四川營, or "Szechwan Camp". At an

audience in the palace the emperor presented her with four poems in praise of her bravery and loyalty. Soon after the Manchus evacuated that region she returned to her province where she was entrusted with the task of exterminating bandits. But she left a detachment of her troops in Peking under the command of her son, Ma Hsiang-lin, and his wife, Ma Fêng-i 馬鳳儀 (*née* Chang 張, daughter of Chang Ch'üan, *q. v.*). In May 1633 Ma Fêng-i herself was ordered to assist Tso Liang-yü [*q. v.*] to exterminate bandits in Honan. About two months later she was killed in battle at Lin-hsien in that province. Back in Szechwan the troops of Ch'in Liang-yü gained several victories over the bandits but they were defeated by Chang Hsien-chung [*q. v.*] in 1640, owing to errors on the part of officials higher in command. She tried in vain to prevent Chang Hsien-chung from conquering the province, but did succeed in protecting her home town from devastation. The Prince of Kuei (see under Chu Yu-lang) bestowed on her the title, Marquis Chung-chên 忠貞侯 and Grand Guardian of the Heir Apparent—titles that were inscribed on her tomb two years after her death. Her grandson surrendered to the Manchus in 1659, but the family retained the native chieftainship until 1761 when the district of Shih-chu was changed into an independent sub-prefecture.

In 1751 a scholar and official by the name of Tung Jung 董榕 (T. 念青 H. 定巖, d. 1760, age 50 *sui*), printed a play, entitled 芝龔記傳奇 *Chih-k'an chi ch'uan-ch'i*, concerning the career of Ch'in Liang-yü and another woman leader of the same period, named Shên Yün-ying 沈雲英 (1624–1661). The latter was a daughter of Shên Chih-hsü 沈至緒 (d. 1643), a second captain in command of the garrison at Tao-chou, Hunan, who was killed when defending that city against an onslaught of bandits under Chang Hsien-chung. Shên Yün-ying took over her father's command, bravely defended the city, and saved it from the besieging bandits. By a special decree she was made a second captain to succeed her father at Tao-chou, but she resigned the command when she heard that her husband, a first captain at Ching-chou, Hupeh, had also been killed in the fight against the bandits. She then returned to her home at Hsiao-shan, Chekiang.

[M.1/270/11b; *Shih-chu t'ing-chih* (1843) 7/2b; 小說枝譚 *Hsiao-shuo chih-t'an* 下/96; *Hsiang-ch'êng-hsien* (Honan) *chih* (1746) 13/9a and *Fêng-yang-fu* (Anhwei) *chih* (1908) 6/24a for ap-

proximate date of Ma Ch'ien-ch'êng's death, deduced from the biography of Chang Ning 張寧, an official in Szechwan who resigned because he was unable to save Ma's life; 明通鑑 *Ming-t'ung-chien* 83/21a, 23a; 蕭山縣志 *Hsiao-shan hsien-chih* (1929) 22/9b.]

FANG CHAO-YING

CHING Huang-ti, posthumous name of Tsai-t'ien [*q. v.*].

CH'ING, Prince (I-k'uang, see under Yung-lin). **CH'IU** Chin 秋瑾 (T. 璦卿, 競雄, H. 鑑湖女俠), 1879?–1907, July 15, woman martyr of the revolution, came from a family of Shan-yin (Shaohsing), Chekiang. Her father evidently was a lawyer-secretary who served under local officials in various provinces, which accounts for the fact that Ch'iu Chin was born in Fukien and also spent a number of years in Hunan. It was while in the latter province that, at nineteen *sui*, she married Wang T'ing-chün 王廷鈞 (d. 1908) of Hsiang-t'an, and later gave birth to a son and a daughter. When her husband purchased an official post in Peking, the family moved to the capital where she came to know the celebrated woman calligrapher, Wu Chih-ying 吳芝瑛 (T. 紫瑛 H. 萬柳夫人, d. 1933), whose husband, Lien Ch'üan 廉泉 (T. 惠卿 H. 南湖, d. 1931), was an official in Peking. During the Boxer Uprising (1900) Ch'iu Chin and her family escaped with their lives. Keenly conscious of the pitiful condition of China, she determined to fit herself to serve her country. In 1904 she left her husband and children and went to study in Japan. Through her friend, Chiang (Kiang) K'ang-hu 江亢虎 (original *ming* 紹銓, b. 1883), she came to know Dr. and Mrs. Hattori Unokichi (see under Wu Ju-lun) with whom she travelled to Japan. She lived most of the time in Tokyo where she witnessed the celebrations of the victories of Japan over Russia. Like other compatriots in Japan she blamed the Manchu regime for the weakness of China and believed that the overthrow of the Manchu dynasty was necessary to China's salvation. She joined the revolutionaries and herself became one of the leaders of the revolutionary movement. She changed her name to Ching-hsiung 競雄 and gave herself the *hao*, Chien-hu nü-hsia as recorded above.

Ch'iu Chin is reported to have returned to China in 1905 and, through the introduction of T'ao Ch'êng-chang 陶成章 (T. 煥卿, d. 1911) came to know the leaders of the revolutionary society known as Kuang-fu hui 光復會—among them Hsü Hsi-lin 徐錫麟 (T. 伯蓀, 1873–1907).

She and Hsü were cousins and possibly had known each other before this time. At any rate, she joined the Kuang-fu society and became an active member of it. She returned to Japan in 1905 where T'ao, Hsü, and others gathered at one time or another for secret activities. At this time there were two other important Chinese revolutionary organizations in Tokyo, namely, the Hsing-chung hui 興中會, headed by Sun Wên (see under T'an Ssü-t'ung), and the Hua-hsing hui 華興會, headed by Huang Hsing 黃興 (T. 克強, 1873-1916). Many members of these and other organizations united in 1905 to form the Chung-kuo T'ung-mêng hui 中國同盟會 (later known as Kuo-min tang 國民黨) which Ch'iu Chin was one of the first to join. But while Sun Wên planned to revolt in Kwangtung, and Huang Hsing in Hunan, she joined Hsü Hsi-lin in operating independently in Chekiang and Anhwei. In 1906 Hsü went to Anking where he first became joint director of a military academy, and later of a school for training police officers. With the men and arms he thus had at his command he secretly organized his forces for an uprising.

In the meantime Ch'iu Chin returned to China (1906) and taught for a short time in a girls' school in Chekiang. Then she went to Shanghai where she founded a newspaper for women—the *中國女報* *Chung-kuo nü-pao*. Early in 1907 she returned to her native city, Shaohsing, where she directed a girls' school known as Ming-tao nü-hsüeh 明道女學. She also joined the staff of the Ta-t'ung hsüeh-t'ang 大通學堂, a school founded by Hsü Hsi-lin and used as headquarters for his revolutionary followers. During the ensuing months a plot was formed to begin a general uprising in Anhwei and Chekiang. Hsü had plenty of arms at his disposal at Anking; and, attached to the Ta-t'ung Hsüeh-t'ang at Shaohsing, was a gymnastic club where munitions were secreted under the supervision of Ch'iu Chin. The plan was to have the partisans rise in arms in cities southwest of Hangchow and, while the government troops were sent to quell the uprising, Ch'iu Chin would lead her force to take Hangchow. Hsü would simultaneously occupy Anking. But for some reason the plot went amiss at Anking and Hsü was forced to strike on July 6, in advance of the day set. Although he succeeded in assassinating the governor, Ên-ming 恩銘 (T. 新甫 1846-1907), he was himself captured and executed. With the exposure of the plot, revolutionaries in several cities in Chekiang were placed under arrest.

Ch'iu Chin became alarmed, and for a time was undecided about her own course. Finally she and her followers set the date July 19 for the seizure of Shaohsing. But the plot became known to the prefect, Kuei-fu 貴福, who reported it to the governor, Chang Tsêng-yang 張曾敫 (T. 次明 H. 小帆, 1843-1921). Chang at once sent a detachment of the provincial army to Shaohsing. Informed of the movement of troops, Ch'iu Chin decided to disband and go into hiding. But on the afternoon of July 13, just as she was leaving her school, the place was surrounded and she was captured, together with eight men, of whom two were wounded when they resisted. On her person were found diaries and documents implicating her as a revolutionary leader. Moreover, forty-eight guns of various kinds and more than six thousand rounds of ammunition were uncovered. Chang Tsêng-yang telegraphed an order for the immediate execution of Ch'iu Chin. After writing a simple confession, she was beheaded on July 15, two days after her arrest. Since then she has been known as one of the modern heroines of China.

The execution of Ch'iu Chin aroused an outburst of protest against the cruelty of the provincial authorities. In September 1907 the governor, Chang Tsêng-yang, was transferred to Kiangsu and a month later, to Shansi. The magistrate of Shan-yin, whom Chang falsely accused as responsible for Ch'iu Chin's death, committed suicide in November. Early in 1908 the body of Ch'iu Chin was interred on the shore of West Lake, Hangchow, by her two women friends, Wu Chih-ying and Hsü Tzû-hua 徐自華 (T. 寄塵). The latter wrote a sketch of her life which was inscribed on her tombstone in Wu Chih-ying's handwriting. Soon afterwards the authorities secretly ordered her elder brother, Ch'iu T'ung 秋桐, to transfer the coffin to Shaohsing. In the winter of 1909 her son came from Hunan and took the coffin to that province to be interred beside that of his father. After the overthrow of the Manchu regime Wu Chih-ying and others transported the remains back to the site on West Lake with formal burial ceremonies. A temple and a pavilion were raised to her memory near the tomb. A school for girls at Shanghai, named Ching-hsiung nü-hsiao (女校) in memory of the heroine, was for many years directed by her friend, Hsü Tzû-hua.

A collection of poems by Ch'iu Chin, entitled *Ch'iu Chin shih tz'ü* (詩詞), appeared about 1907. After being revised and supplemented it was reprinted about 1910 under the title, *Ch'iu*

nü-shih i-kao (女士遺稿). In 1929 the collection was again revised and enlarged by her daughter, Wang Kuei-fên 王桂芬, who is known by her *tzü* as Wang Ts'an-chih (燦芝). This collection was printed under the title, *Ch'iu Chin nü-hsia* (俠) *i-chi* (集).

6/57/11b; *Ch'iu Chin nü-hsia i-chi*; 清朝野史大觀 *Ch'ing-ch'ao yeh-shih ta-kuan*, vol. 8, p. 88, 127; 文獻叢編 *Wên-hsien ts'ung-pien*, nos. 16, 127; 孫中山先生年譜 *Sun Chung-shan hsien-shêng nien-p'u* (1929); Giles, Lionel, *The Life of Ch'iu Chin in T'oung Pao*, vol. XIV (1913), pp. 211-27; *The Eastern Miscellany (Tung-fang tsu-chih)*, vol. IV (1907) *chün-shih* no. 7, pp. 81-82, no. 10, pp. 106-10, no. 10 *Tsa-tsu* p. 24; *Nan-p'i hsien chih* (1932) 8/64b; 國聞週報 *Kuo-wên chow-pao*, vol. XIV, no. 11 (1937), pp. 33-7; Tsou Lu 鄒魯, 中國國民黨史稿 *Chung-kuo Kuo-min-tang shih-kao* (1929), pp. 41, 666-74.]

FANG CHAO-YING

CH'IU Fêng-chia 邱逢甲 (T. 仙根, 仲闕, 蟄仙 H. 滄海, 南武山人), 1864-1912, statesman, educationist and poet, was a member of one of the oldest and most influential Chinese families in Formosa. His ancestors moved from Chên-p'ing in Kwangtung to Chang-hua (Shōka) in central Formosa in the middle of the seventeenth century. The family name, Ch'iu, was originally written with the character 丘 which was prohibited in the Ch'ing period because it was the personal name of Confucius. In his youth he studied under a distinguished local writer named Wu Tzū-kuang 吳子光 (T. 芸閣 H. 鐵梅老子, b. 1802, *chü-jên* of 1864), who taught in a wealthy family named Lü 呂 at Chang-hua. The library, Hsiao Yün Hsüan 筱雲軒, owned by this family, contained some 21,000 *chüan* and was probably the best private collection in Formosa at this time. Ch'iu is said to have familiarized himself with most of the books in it. In his twenties he was already distinguished as a poet throughout the Island. In 1887 T'ang Ching-sung (see under Fêng Tzū-ts'ai) came to T'ai-nan (Tainan) as intendant of the Taiwan Circuit and Ch'iu was selected by him to be a student in the Hai-tung 海東 Academy of that city. In 1889 Ch'iu became a *chin-shih* and was designated an expectant secretary of the Board of Works. He then served as director in the Ch'ung-wên 崇文 Academy at T'ai-nan. In 1891 T'ang Ching-sung proceeded to his new post at Taipeh (Taihoku) as financial commissioner of Taiwan,

and invited Ch'iu to accompany him. There Ch'iu became an influential member of the Mu-tan Shih-shê 牡丹詩社, a literary club organized by T'ang.

Ch'iu Fêng-chia was a political agitator with strong patriotic feelings. When Formosa was ceded to Japan in accordance with the terms of the Treaty of Shimonoseki (see under Li Hung-chang) there was restlessness throughout the Island. Ch'iu and other influential men requested the Peking authorities for permission to take up arms to protect the Island from Japanese encroachment, but their plea was not granted. Late in May 1895 there was established the independent Republic of Formosa (Taiwan Min-chu kuo 臺灣民主國) with T'ang Ching-sung, then acting governor of Taiwan, as president. Ch'iu was elected vice-president and commander-in-chief of the volunteer corps. The authorities of the Republic sought recognition by foreign powers, and though they were encouraged in this by the Peking government, the plan failed. Late in June the first Japanese governor-general of Taiwan, Kabayama Sukenori 樺山資紀 (1837-1922), arrived in Formosa, and a few days later Japanese troops under the command of an Imperial Prince, Kitashirakawa-no-miya Yoshihisa 北白川宮能久 (1847-1895), occupied Kelung and Taipeh. The Japanese governor-general of Formosa (Taiwan sōtoku-fu 臺灣總督府) was thus established on July 14. T'ang Ching-sung, who seems to have accepted the presidency of the ill-fated Republic reluctantly, fled to China. Ch'iu Fêng-chia was forced to disband the volunteer corps, but some of the members continued to resist the Japanese in the central part of the Island. It is reported that Ch'iu vainly attempted to assist Liu Yung-fu (see under Fêng Tzū-ts'ai) in re-establishing the republic at T'ai-nan, but that city fell to Japan on October 21, 1895. Ch'iu left Formosa during that year.

After a brief sojourn at the original home of his ancestors in Kwangtung, Ch'iu Fêng-chia became director of the Han-shan 韓山 Academy at Ch'ao-chou in the same province. A few years later he was made the first director of the T'ung-wên Hsüeh-t'ang 同文學堂, a school established on the Western model in 1899 at Swatow. Then he served as director of a modern middle-school and of a school of foreign languages in Canton. His efforts to advance modern education in South China are deserving of high praise. In 1909, when provincial assemblies were first established, he was elected a member in Kwang-

tung. Two years later the anti-Ch'ing revolution broke out and the independent Kwangtung Government was established (November 9, 1911) under Hu Han-min 胡漢民 (T. 展堂, 1879-1936), and Ch'iu was made head of the education department. Early in 1912, as one of the delegates from Kwangtung, he went to Nanking where he was made a member of the Administrative Committee of the Chinese Republic. There he fell suddenly ill and returned to his native place where he died soon after.

Ch'iu Fêng-chia produced many poems of a patriotic nature, but those of his early years were lost in the wars of Formosa. His later poems were collected in 12 *chüan* under the title, 嶺海日樓詩鈔 *Ling-hai jih-lou shih-ch'ao*.

[Short biographies by Chiang Shan-yüan 江山淵 and by Lo Hsiang-lin 羅香林, in the *Short Story Magazine*, vol. VI, no. 3 (1915) and in the *National Sun Yatsen University Monthly of the Institute of History and Languages*, vol. II, no. 5 (1934) respectively; Inō Yoshinori 伊能嘉矩, 臺灣文化志 *Taiwan bunka shi* (1929), vol. III, *passim*; Japanese General Staff Office, 日清戰史 *Nisshin senshi* (1907), chapters 39-42; Davidson, J. W., *The Island of Formosa, Past and Present* (1903), pp. 275-370.]

HIROMU MOMOSE

CH'IU Yüeh-hsiu 裘曰修 (T. 叔度, 漫士, 諸泉) Nov. 27, 1712-1773, June 20, official, was a native of Hsin-chien, Kiangsi. His father, Ch'iu Chün-pi 裘君弼 (T. 展臣 H. 思補), was a *chin-shih* of 1697 and served as a censor. After taking his *chin-shih* degree in 1739, Ch'iu held the following offices: second class compiler in the Hanlin Academy (1739), junior vice-president of the Board of War (1751-53), of the Board of Civil Office (1753-54 and 1756-57), and of the Board of Revenue (1754-55 and 1757-59); senior vice-president of the Board of Civil Office (1757), of the Board of Works (1771) and of the Board of Revenue (1759-67); president of the Board of Rites (1767), of the Board of Works (1767-68 and 1771-73), and of the Board of Punishments (1768-70). He was an examiner in the provincial examinations in Hupeh (1745), chief examiner in Chekiang (1750, 1753), and Kiangnan (1752, 1759), and assistant examiner in the metropolitan examinations (1766). He served in the Imperial Study (1749), in the Grand Council of State (1756), and later was a director in the office of the *Ssü-k'u ch'üan-shu* (see under Chi Yün).

But Ch'iu's principal activity was the superintending of flood control in eastern Honan, western Shantung, and northern Anhwei (1757-58). Upon returning eight years later (1766) to examine conservancy work in the same region, he reported to the throne that the river was still well dredged, and the dykes, embankments, etc. whole. When in 1761 the Yellow River burst its banks at Yang-ch'iao, Honan, he superintended the engineering and the relief work, and he also had charge of flood control in Chihli in the years 1763 and 1771-72. In 1763 he made plans for the dredging of the Sui river in Honan. In an interesting memorial of 1772 he points out that there are only two ways of controlling river water: by dredging or by building dykes. He advocated the former, and charged the officials of Chihli province with practising the latter in order to draw added taxes from the irrigable land behind the dykes—a short-sighted policy, for at any time the river might burst the dykes and completely ruin this land. In 1763, and again in 1770, Ch'iu superintended the stamping out of locusts in Chihli, but was removed from office in the latter year for carelessness in handling the work. In 1764 the governor and the governor-general of Fukien were charged with receiving gifts from foreign companies in Amoy. Ch'iu was sent to investigate, and at the same time held temporarily the post of governor of Fukien. According to his report the charge was exaggerated.

It is of interest that early in his career Ch'iu was accused of complicity in the Hu Chung-tsao case (see under O-ér-t'ai). As a matter of fact, he was innocent, but was so alarmed at the accusation that he lied to the emperor, and for this offense was removed from office (1755). The following year (1756) he was sent to Sungaria to take charge of army supplies. In 1773 he was attacked by asthma, and asked to be retired, but Kao-tsung refused to grant the request on the ground that Ch'iu was only sixty, and that there was no precedent for retiring a minister of sixty who had asthma. The emperor, however, wrote him a consolatory poem. After his death he was re-instated in the various positions from which he had been removed for disciplinary reasons, was granted an official burial, and given the posthumous name Wen-ta 文達.

Ch'iu Yüeh-hsiu's collected writings, both prose and verse, entitled 裘文達公詩文集 *Ch'iu Wen-ta kung shih-wen chi*, in 24 *chüan*, with also 1 *chüan* of memorials, were printed in 1802 by his

son, Ch'iu Hsing-chien 裘行簡 (T. 敬之, posthumous name 恭勤, d. 1806, aged fifty-three *sui*). The latter was given the degree of *chü-jên* in 1775 and later served as acting governor-general of Chihli (1805-06).

[1/327/1a; 3/85/4a; 3/190/32a; *Hsin-chien hsien-chih* (1871) 33/4b, 41/3a, 16b, 27b.]

RUFUS O. SUTER

CHOU Liang-kung 周亮工 (T. 元亮 H. 減齋, 樸園, 樸下老人), May 7, 1612-1672, July 17, scholar and official, was born in Nanking. His ancestors, originally from Nanking, removed in the Sung period to Chin-ch'i, Kiangsi. His grandfather made his home in Hsiang-fu (Kai-feng), Honan. His father lived mostly in Nanking but the family retained its registry at Hsiang-fu where Chou Liang-kung took his district and provincial examinations. He became a *chin-shih* in 1640 and a year later was appointed magistrate of Wei-hsien, Shantung, where in 1642 and 1643 he successfully defended the city against the attack by the Manchu forces under Abatai [q. v.]. Early in 1644 he was called to Peking and was made a censor, but a few days after his appointment Peking fell to the rebel leader, Li Tzū-ch'êng [q. v.]. Chou escaped to Nanking but did not serve in the Court of Chu Yu-sung [q. v.]. In 1645, when the Manchu army under Dodo [q. v.] conquered Nanking, Chou joined the new regime, serving in northern Kiangsu, first as salt controller of the Huai River region (1645) and then as intendant of the Huai-Yang Circuit (1646). In 1647 he was sent to Fukien where he served as provincial judge (1647-49), as junior financial commissioner (1649-53), and as senior financial commissioner (1653-54). During these years of service in Fukien he subdued certain bands of criminals and office seekers, successfully defended several cities against the armies of Chêng Ch'êng-kung [q. v.], and in various ways won the esteem of the people. Though busily occupied, he found time to make notes about the customs and products of Fukien, which were published in 4 *chüan*, under the title 閩小記 *Min hsiao-chi*, and were reprinted in 2 *chüan* in several *ts'ung-shu*. This work contains a passage on the introduction of the sweet potato to Fukien from the Philippine Islands about the year 1590.

In 1654 Chou Liang-kung was summoned to Peking and made senior vice-president of the Censorate. In June 1655, two months after he was raised to the rank of junior vice-president

of the Board of Finance, he was accused by T'ung-tai (佟岱 or 屯泰), governor-general of Fukien and Chekiang, of corruption and of cruelty to culprits while he was in Fukien. Chou was dismissed and sent to Foochow for trial. In the meantime T'ung-tai, by intimidating the local judges, obtained testimony against Chou. However, the successes of the naval forces of Chêng Ch'êng-kung in Fukien and Chekiang caused the removal of T'ung-tai in 1656. While Chêng's forces attacked the city of Foochow, Chou, though a prisoner, was called upon by local officials to help in the defense of the city. Under his leadership the invaders were repelled, and his trial was resumed. After T'ung-tai's removal, the judges were no longer afraid to declare Chou innocent, but as some of them had previously turned in a verdict of guilty, they were themselves tried to ascertain why they had changed their minds. In 1658 Chou and the judges and witnesses were all escorted to Peking where the case was taken over by the Board of Punishments. As bribery was suspected, the prisoners were cross-examined and several of the judges died of injuries inflicted upon them. Although slated first for capital punishment and then for banishment, Chou took his imprisonment so calmly that in 1660 he edited his own poems, entitled 賴古堂詩 *Lai-ku t'ang-shih*—a work printed in Nanking about 1661 by his eldest son, Chou Tsai-chün 周在浚 (T. 雪客, b. 1640). Chou Liang-kung also wrote during imprisonment a volume of miscellaneous notes in 10 *chüan*, entitled 因樹屋書影 *Yin-shu-wu shu-ying*, which was printed in 1667—Yin-shu-wu being the name he gave to the cell in which he was lodged. Finally in 1661 he and others involved in his case were released in the general amnesty that followed the enthronement of Emperor Shêng-tsu. Later in the same year, for his part in defending Foochow in 1656, he was rewarded with the rank of an expectant secretary to a provincial judge. Thereafter he served as intendant of the Ch'ing-chou Circuit, Shantung (1663-66), and as grain intendant at Nanking (1666-69). While in Nanking in 1667 he printed several of his works, including the *Min-hsiao-chi*, the *Yin-shu-wu shu-ying*, and the 字觸 *Tzū-ch'u*, 6 *chüan*, the last being a work on divination by the use of ideographs. Again accused of corruption in 1669, he was sentenced to be hanged, but once more was released in a general amnesty of 1670. In the latter year, before he was set free, he burnt, for reasons unknown, all his writings and printing blocks, but spared the works of

his friends which he had edited. He died two years later.

Among other works written or compiled by Chou Liang-kung may be mentioned the 讀畫錄 *Tu-hua lu* (also known as 讀畫樓畫人傳 *Tu-hua lou hua-jên chuan*), 4 *chüan*, being short sketches of the lives of painters; the 印人傳 *Yin-jên chuan*, 3 *chüan*, about famous carvers of seals; and the 印譜 *Yin-p'u*, printed in 1667, being examples of well carved seals. His 同書 *T'ung-shu*, printed about 1649 in 4 *chüan*, contains facts and anecdotes grouped according to similarity. He edited a collection of short articles in prose by his contemporaries, entitled *Lai-ku t'ang wên-hsüan* (文選), 20 *chüan*, printed about 1667. This collection is rare because it contains the writings of several authors whose works were later banned, such as Ch'ien Ch'ien-i and Ai Nan-ying [qq. v.]. A copy of it is preserved in the Library of Congress. To commemorate his friends Chou Liang-kung edited three anthologies of letters by his contemporaries, known collectively as *Lai-ku t'ang ch'ih-tu hsin-ch'ao* (尺牘新鈔), printed in the early K'ang-hsi period. The first series, entitled simply *Ch'ih-tu hsin-ch'ao*, 12 *chüan*, was reprinted in 1847 in the *Hai-shan hsien-kuan ts'ung-shu* (see P'an Chên-ch'êng). The second series, known as 藏弄集 *Ts'ang-chü chi*, and the third, 結鄰集 *Chieh-lin chi*, each in 16 *chüan*, were reprinted in 1839. A fourth series, entitled 牧靡集 *Mu-mi chi*, was probably never printed. Chou Liang-kung attempted to print a *ts'ung-shu* comprising a hundred monographs under the title, *Lai-ku t'ang ts'ang-shu* (藏書), but the blocks for only seven items in the first series (甲集) were completed when he died. His fifth son, Chou Tsai-tu 周在都 (T. 燕客 H. 澌農, b. 1655), reprinted these in 1711, adding three more items to bring this first series to completion. As Chou Liang-kung had destroyed, shortly before he died, most of his own writings, his sons saw to it that they were reprinted. Thus Chou Tsai-chün reprinted his father's essays and poems in 1675 under the title, *Lai-ku t'ang wên-chi* (文集), 24 *chüan*, with supplements comprising a *nien-p'u* and biographical sketches of his father. The *Yin-shu-wu shu-ying* was reprinted in 1725 by his third son, Chou Tsai-yen 周在延 (T. 榕客, 龍客, b. 1653), and was again printed in 1814 by a descendant, Chou Hêng-fu 周恆福.

For more than a hundred years after his death Chou Liang-kung was widely acclaimed as a great writer. In 1776, when the compilation of the Imperial Library was in progress (see under Chi Yün), Emperor Kao-tsung ordered that officials of the Ming period who had accepted office under the Manchu regime should be designated Êr-ch'ên (貳臣), or "officials who served two dynasties". Thus men highly thought of in their day, such as Ch'ien Ch'ien-i, came to be regarded as disloyal and gained an unenviable place in the official history. Chou Liang-kung was classed with this group. Nevertheless the Imperial Library at first included four works written by Chou, namely the *Min hsiao-chi*, the *Tu-hua lu*, the *Yin-shu-wu shu-ying*, and the *Yin-jên chuan*. At the same time his works were frequently quoted in the *Imperial Catalogue* (see under Chi Yün). But in 1787 the emperor became infuriated when he observed in the Imperial Manuscript Library writings by Li Ch'ing [q. v.] slandering his great-grandfather, Emperor Shih-tsu. He therefore ordered a re-examination of the Library to expunge from it all works prejudicial to the reigning dynasty. The inquisitors discovered two lines of a poem which Chou had written and which was later reproduced in the second *chüan* of his *Tu-hua lu*, reading: 人皆漢魏上, 花亦義熙餘. These lines, which allude to the barbarian invasions on China in the fifth century A.D., were interpreted as a covert thrust at the Manchu invasion. Thus Chou's works were ordered expunged from the Manuscript Library and quotations from his writings were erased from the pages of the *Imperial Catalogue* of the Library. The Library of Congress possesses the original editions of the *Lai-ku t'ang wên-hsüan*, the *Lai-ku t'ang chi*, and the *Chieh-lin chi*. The last item was printed in 1670 and contains many letters written by persons whose works were listed among banned books in the Ch'ien-lung period.

[*Nien-p'u* in *Lai-ku t'ang wên-chi*; 2/79/32b; 4/10/21a; 29/1/20b; *Bulletin of the National Library of Peiping*, vol. 7, no. 5, pp. 23-24; 文獻論叢 *Wên-hsien lun-ts'ung* (1936) 論述 1, pp. 3-12; Goodrich, L. C., "The Introduction of the Sweet Potato into China", in *China Journal*, vol. XXVII, no. 4, Oct. 1937, pp. 206-08; W.M. S.C.K., 15/11a.]

FANG CHAO-YING

CHOU Yung-nien 周永年 (T. 書昌 (倉) H. 林汲山人), 1730-1791, Aug., scholar and bibliophile, was a native of Li-ch'eng, Shantung. From youth on his favorite pursuit was the collecting of books, and when he was a student in the Lo-yüan Academy 濼源書院 at Tsinan he already possessed a library of several thousand *chüan*. To the catalogue of this library of his younger days, entitled 水西書屋書目 *Shui-hsi shu-wu shu-mu*, the director of the Lo-yüan Academy, Shên Ch'í-yüan 沈起元 (T. 子大 H. 敬亭, 1685-1763, *chin-shih* of 1721), wrote a postscript dated 1754. Chou Yung-nien became a *chü-jên* in 1770 and a *chin-shih* in 1771. When the bureau for the compilation of the *Ssü-k'u ch'üan-shu* was established in 1773 (see under Chi Yün) Chou Yung-nien, Shao Chin-han, Yü Chi, Tai Chên [q. v.] and Yang Ch'ang-lin (see under Tai Chên) were invited to become assistant compilers. Chou, Shao, and Yü were appointed, by special decree, members of the Hanlin Academy as of the year 1772. In connection with his work on the *Ssü-k'u ch'üan-shu* Chou Yung-nien is reported to have read nine thousand volumes of the *Yung-lo ta-tien* (see under Chu Yün), abstracting therefrom more than ten literary collections of Sung and Yüan authors. He attempted simultaneously to take advantage of his access to ancient archives to compile a bibliographical work under the title 四部考 *Ssü-pu k'ao*. He engaged as many as ten copyists to execute it, among them Kuei Fu 桂馥 (T. 未谷, 冬卉, 1736-1805, *chin-shih* of 1790), his chief assistant; but as the government later prohibited the borrowing of books, the project failed to materialize.

During this period Chou Yung-nien accumulated a private library comprising nearly 100,000 *chüan*. This library he named Chi-shu Yüan 藉書園 or "Lending Library," in conformity with his belief that a collection of books should be put to the widest possible use. The catalogue of this library, entitled *Chi-shu yüan shu-mu* (書目), has an introductory essay which has for its title 儒藏說 *Ju-tsang-shuo*, "A Plea for Confucian Libraries". In this essay Chou argues that, like the temple collections of Taoist (*Tao-tsang*) and of Buddhist literature (*Shih-tsang*), Confucianists should build up *Ju-tsang* to preserve their books and serve their students. In connection therewith he advocated the establishment of public libraries having as one of their duties the exchange of catalogues—thus anticipating in a sense the Union Catalogue of

our day. He suggested also that lands be set aside for the support of libraries, and that such structures should be constructed of stone and in other ways made fire-proof. The *Ju-tsang shuo* was later printed in the *Sung-lin ts'ung-shu* (see under Hsü Sung). It is worthy of note that the celebrated historian, Chang Hsüeh-ch'eng [q. v.], wrote a preface to the above-mentioned *Chi-shu yüan shu-mu*.

In 1779 Chou Yung-nien officiated as chief examiner in the Kweichow provincial examination. His friend, Li Wên-tsao 李文藻 (T. 素伯, 茝畹 H. 南潤, 1730-1778, *chin-shih* of 1760), a bibliophile, author of one of the earliest accounts of bookstores in the street called Liu-li-ch'ang, Peking (琉璃廠書肆記 *Liu-li ch'ang shu-ssü chi*, 1769), borrowed many manuscripts and rare works from Chou's library and printed a number of them in Kwangtung. After Li's death Chou Yung-nien utilized the blocks of twelve of these works and reprinted them in 1789 as the 貸園叢書初編 *Tai-yüan ts'ung-shu ch'u-pien*. In the summer of 1791 Chou Yung-nien died, age sixty-two (*sui*).

Chou Yung-nien also compiled a short collection of quotations from ancient sages and scholars concerning methods of study which he entitled 先正讀書訣 *Hsien-chêng tu-shu chüeh*. This collection was reprinted in the *Ling-chien ko ts'ung-shu* (see under Ho Ch'iu-t'ao), together with a biography of Chou written by Chang Hsüeh-ch'eng. In his younger days Chou Yung-nien participated in the compilation of two local histories of Shantung: one of his native district, entitled 歷城縣志 *Li-ch'êng hsien chih*, completed in 1771; and another of Tung-ch'ang fu, 東昌府志 *Tung-ch'ang fu chih*, completed in 1777. A copy of the former is in the Library of Congress.

[1/487/27a; 3/130/30a; 20/3/xx (portrait); *Hsü* (續) *Li-ch'êng hsien chih* (1924) 4/9a; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih* 5/33a; Chang Hsüeh-ch'eng [q. v.], *Chang-shih i-shu*, 3/3a, 9/11a].

TU LIEN-CHÊ

CH'OU Chao-ao 仇兆鼐 (T. 滄柱 H. 知幾), 1638-1717, scholar, was a native of Yin-hsien, Chekiang. In his youth he was a pupil of Huang Tsung-hsi [q. v.] and like the latter espoused the philosophy of Liu Tsung-chou [q. v.]. After becoming a *chin-shih* in 1685 he was appointed to a post in the Imperial College

of Inscriptions, but in 1694 asked leave to retire to his native place. Ten years later he was again summoned to the capital for active service, rising in 1710 to a vice-presidency in the Board of Civil Office and chancellorship of the Hanlin Academy, but owing to ill health he retired in the following year. In 1713 he went to Peking to congratulate Emperor Shêng-tsu on his sixtieth birthday. Himself well advanced in years, he was invited by imperial favor to the "feast for the aged" (老人宴). He died at the age of eighty (*sui*). His best known literary achievement is a commentary on the poetical works of the T'ang poet, Tu Fu 杜甫 (712-770), entitled 杜詩詳注 *Tu-shih hsiang-chu*, in 25 *chüan*, with a supplement in 2 *chüan*. It was presented to the emperor in 1693 and was first printed in that year. This work, copied into the Imperial Manuscript Library (see under Chi Yün), is regarded as a standard work for the study of Tu Fu's poems.

[3/62/5a; *Yin-hsien chih* (1877) 42/8a; *Ssü-k'u* (see under Chi Yün) 149/6a.]

TU LIEN-CHÊ

CHU Ch'ang-lo 朱常洛, Aug. 28, 1582-1620, Sept. 26, Ming emperor, reigned in 1620 for only one month under the reign-title, T'ai-ch'ang 泰昌. He was the son of Emperor Shên-tsung (神宗, personal name, Chu I-chün 朱翊鈞, 1563-1620, reign title, Wan-li), and one of the ladies-in-waiting (*née* Wang 王, d. 1613) in the palace of the Empress (*née* Li 李, d. 1614). Although recognized by the Empress, he was reluctantly accepted by his father whose affections had in the meantime turned to a secondary consort of the clan-name Chêng 鄭 (d. 1630). In 1586 the latter bore a son, named Chu Ch'ang-hsün (see under Chu Yu-sung), who later became the Emperor's choice as heir-apparent. For fifteen years there was a constant and bitter struggle between Emperor Shên-tsung and his ministers, the latter pressing for definite assurance regarding the succession, the former procrastinating in the hope of finding a way to appoint Chu Ch'ang-hsün, the child of his favorite, as heir-apparent. Finally in 1601 Emperor Shên-tsung bestowed on the nineteen-year-old Chu Ch'ang-lo the title of crown prince, and accorded princely rank and domains to Chu Ch'ang-lo's four half-brothers—Chu Ch'ang-hsün, Chu Ch'ang-hao 朱常浩 (d. 1644), Chu Ch'ang-jun 朱常潤, and Chu Ch'ang-ying (see

under Chu Yu-lang). Uneasiness as to the succession continued, however, even finding expression in a book, entitled 續憂危竑議 *Hsü yü-wei hung-i*, printed anonymously in 1603, which declared that plans were complete for the appointment of a new heir. Court intrigue continued unabated, the emperor's favorite, Chêng, being accused of working spells to harm the crown prince. In 1615 there occurred the first of the so-called "three cases" (三案 *san an*) which fed the flames of factional dispute for the next fifteen years. An unidentified man armed with a club invaded the palace of the heir-apparent from which the affair derived the name of the "club case" (梃擊案 *t'ing-chi an*, see under Wang Chih-ts'ai). Although the trial was obscured by political rivalry and the intruder was pronounced insane, it was generally believed that an attempt had been made on the life of the crown prince by supporters of the consort, Chêng. Upon the death of the Empress (*née* Wang 王) in 1619 the lady Chêng became the chief consort of Emperor Shên-tsung, and when he died on August 18, 1620, he left instructions that she should be raised to the rank of Empress Dowager. These orders, if carried out, would have given her a commanding position over the new emperor, but the move was frustrated by some of the ministers in power. Chu Ch'ang-lo ascended the throne on August 28, 1620, reorganized the government, and announced that the next year would be known as the first year of T'ai-ch'ang. Chief in his affections was a secondary consort, known as the "Western Li" 西李, who had been extending her influence over Chu Ch'ang-lo's two children, Chu Yu-chiao and Chu Yu-chien [*qq. v.*]. Their mothers—the one a secondary consort (*née* Wang 王, d. 1619), the other a palace lady (*née* Liu 劉, d. 1614)—had died.

On September 6, 1620, Chu Ch'ang-lo fell ill. His illness appeared to be aggravated by medicine given him a few days later by one of the eunuchs of the consort Chêng. The consort Li installed herself in the main palace on the plea of being near the sick emperor, while the chief minister, Fang Ts'ung-chê 方從哲 (T. 中涵, posthumous name 文靖, *chin-shih* of 1583, d. 1628), introduced an official of the Court of State Ceremonials, Li K'o-shao 李可灼, who claimed to have a wonder-working pill. The medicine he gave, however, seemed only to make the emperor worse, and he died on September 26, 1620. The giving of the medicine which probably caused the death of the emperor came to be

known as the "red pill case" (紅丸案 *hung-wan an*, see under Sun Shên-hsing), the second of the *san-an*. After his death the ministers requested the consort, Li, to return to her own palace, but she was ejected only after bitter quarreling between officials, eunuchs, and opportunists who saw possibilities of new political alignments with her in control of the fifteen-year-old Emperor Hsi-tsung (see under Chu Yu-chiao). This episode, called the "removal case" (移宮案 *i-kung an*), furnished the third point of controversy over which the Tung-lin party and the eunuchs battled during the ruinous reign of Chu Ch'ang-lo's successor (see under Wei Chung-hsien and Yang Lien). Chu Ch'ang-lo was given the temple name Kuang-tsung 光宗 and the posthumous name Chên Huang-ti 貞皇帝 and was buried in a mausoleum called Ch'ing-ling 慶陵.

[M.1/21, 22, 114, 120; 明史紀事本末 *Ming-shih chi-shih pên-mo*, 67, 68; 酌中志 *Cho-chung chih*, *passim*; 明季北略 *Ming-chi pei-lüeh*, 1/6a; 三朝野紀 *San-ch'ao yeh-chi*, 1/1a; 先撥志始 *Hsien-po chih shih*, *passim*; 明光宗貞皇帝實錄 *Ming Kuang-tsung Chên Huang-ti shih-lu*; *Ming-shih ch'ao-lüeh* (see under Chuang T'ing-lung), vol. 2.]

GEORGE A. KENNEDY

CHU Chien 朱存 (T. 玉存, 蘭坡), Nov., 1769–1850, May 24, official and scholar, was a native of Ching-hsien, Anhwei. His ancestors are said to have migrated from Soochow to Wu-yüan, Anhwei, at the close of the T'ang period, and later to Ching-hsien. His father, Chu An-pang 朱安邦 (T. 殿之, 幾千, 1738–1770), died when Chu Chien was only a few months old, and Chu Chien was reared as the adopted son of his deceased uncle, Chu An-kuei 朱安桂 (T. 崑山), who died in 1760, age nineteen *sui*, nine years before Chu Chien was born. Chu Chien became a *chin-shih* in 1802 and was appointed a bachelor in the Hanlin Academy. In 1804 (ninth year of Jên-tsung), he was one of 167 officials who participated in the Imperial Banquet which took place in commemoration of a similar feast that was held in 1744 (ninth year of Kao-tsung). After he was released from study in the Academy, Chu was made a compiler and later a corrector in the bureau for the compilation of the Imperial Chronicles. In 1807 he acted as assistant examiner of Shantung, and after several promotions was appointed sub-expositor of the Hanlin Academy. In 1815 he asked leave to go home, but

upon his return to Peking, two years later, was reinstated in his former post, serving concurrently as a reviser in the Historiographical Board.

During the years 1813–18 he was a chief reviser and assistant to Ts'ao Chên-yung [q. v.] and others in the compilation of the biographies of Ming emperors which were later published under the title, 明鑑 *Ming-chien*, 24 *chüan*. But references in the work to the Manchus of the late Ming period so offended the reigning dynasty that the editors were degraded and Chu Chien was lowered to the rank of a compiler in the Hanlin Academy. Work on the *Ming-chien* was resumed in 1818 under the direction of T'o-ching 托津 (富察氏 d. 1835) but Chu Chien was not invited to participate. He served twice (1820, 1822) as examiner in the metropolitan examination, and in 1821 was appointed a tutor in the Imperial School. Shortly thereafter he was made assistant Secretary to the Supervisorate of Imperial Instruction. In the autumn of the following year (1822) he resigned and returned home owing to the advanced age of his own mother, *née* Chao 趙, and of his foster mother, *née* Wang 汪. Before he could reach his native place, however, his foster mother died (1822). His own mother died two years later. Thereafter he devoted his remaining years to teaching, first in the Chung-shan Academy 鍾山書院 at Nanking, and later in the Chêng-i 正誼 and Tzu-yang 紫陽 Academies at Soochow. In 1848, owing to political unrest in Kiangsu, he resigned and returned to his native place where he died two years later.

Chu Chien was a man of wide learning, and in classical scholarship was regarded by some as the equal of Yao Nai and Li Chao-lo [q. v.]. He produced a work on the *Shuo-wên*, entitled 說文假借義證 *Shuo-wên chia-chieh i-chêng*, 28 *chüan*, first printed in 1893; another on the texts of the classics, entitled 經文廣異 *Ching-wên kuang-i*, 12 *chüan*; and a collection of annotations to the *Wên-hsüan* (see under Wêng Fang-kang), entitled 文選集釋 *Wên-hsüan chi-shih*, 24 *chüan*, printed in 1875—this last being regarded by some as his most important contribution. He also compiled the 國朝古文彙鈔 *Kuo-ch'ao ku-wên hui-ch'ao*, 276 *chüan*, an anthology of essays by Ch'ing writers in the *ku-wên* style; and the 國朝詁經文鈔 *Kuo-ch'ao ku-ching wên-ch'ao*, 62 *chüan*, a collection of essays by Ch'ing scholars on the classics. His collected verse, entitled 小萬卷齋詩稿 *Hsiao-wan-chüan chai shih-kao*, 32 *chüan*, was first printed in 1829, a

supplement (續稿) of 4 *chüan* being added later. Poems he presented to the throne under the title *Hsiao-wan-chüan chai ching-chün kao* (經進稿), 4 *chüan*, were printed in 1826. His prose works, entitled *Hsiao-wan-chüan chai wên-kao* (文稿), 24 *chüan*, were printed in 1846. In 1885 his prose and verse were reprinted with supplements under the collective title, *Hsiao-wan-chüan chai chi* (集), in 73 *chüan*.

A cousin, Chu Li [q. v.], became governor of Kweichow; a son, Chu Ting-yüan 朱鼎元, was a *chü-jên* of 1892.

[1/488/15b; 2/69/26b; 5/18/4b; *Ching-hsien chih* (1806), 14/41b, 續志 2/13a; *Soochow fu-chih* (1881) 112/ 流寓 2/47a; *Hsiao-wan-chüan chai shih-kao* (portrait), 24/6b, 10a; Hu Yün-yü 胡韞玉, 涇縣朱蘭坡先生傳 in *Ying-yin* (景印) *Shuo-wên chia-chieh i-chêng*; Mei Tsêng-liang (see under Yao Nai), 柏硯山房文集 *Pai-chien shan-fang wên-chi* 15/18b.]

S. K. CHANG
J. C. YANG

CHU Chih-hsi 朱之錫 (T. 孟九 H. 梅麓), Jan. 26, 1624-1666, river conservancy official, was a native of I-wu, Chekiang. Becoming a *chin-shih* in 1646, he was soon after made a second class Hanlin compiler. He was one of the Hanlin scholars chosen in 1649 to compile, for the use of the nation's historians, the memorials that had been submitted to the throne. In the course of his leave to visit his parents in 1650 his father died. After a period of mourning he was promoted to the rank of Reader and then Supervisor of Imperial Instruction (1654). In 1655 he memorialized the throne on the loss of valuable records during the T'ien-ch'i (1621-28) and Ch'ung-chên (1628-44) reign-periods and on the scarcity of trustworthy historical material. He recommended that officials in the provinces be encouraged to make extensive collections of books for submission to the throne and that gazettes, private records, and testamentary data be utilized. These proposals were duly approved and a system of collecting local historical records was put into force. In 1656 Chu became chancellor of the Hung-wên Yüan 弘文院. In the following year he was made junior vice-president of the Board of Civil Office, and later in the same year director-general of Yellow River and Grand Canal Conservancy, with headquarters at Tsinning, Shantung. It was in this latter capacity that he achieved fame as an untiring worker, a

man of impeccable honesty and loyalty in a period of chaos and corruption.

In 1658 the Yellow River overflowed at Shan-yang, Kiangsu, and at a number of other points along the old bed. It took a course southeast of Kaifeng, passed Hsü-chou, Kiangsu, met the Grand Canal at Su-ch'ien, shared the bed of the canal southeastward to Ch'ing-chiang p'u 清江浦, and then debouched northeastward over a low plain to the sea. This was the fifth recorded course that the Yellow River had followed, changing to its present course in the sixth moon of 1855. After a careful survey, Chu submitted a memorial embodying ten suggestions of which the following may be mentioned here. He stressed the softness of the silt carried down by the river and its disastrous effect on the important grain transport route that followed the Grand Canal. He vigorously denounced graft, deliberate sabotage, lack of organization, and a host of other malpractices—insisting on the retention of an adequate supply of labor for annual repairs to dikes in Honan, and conscription of labor for work on the Huai River embankments. He stressed the value of a ready supply of willow material for dike repairs, outlining a program of intensive cultivation of willow trees in the vicinity of threatened sections of the river. He found that whereas the clear waters of the Huai River could ordinarily be depended upon to flush the silt in the Yellow River, the Huai silted up so seriously during the summer and autumn that it caused a vast accumulation of water in Lake Hung-tsé 洪澤, threatening in turn the dikes on the east bank of that lake. Chu recommended the construction of two sluices to admit surplus waters into the lakes to the southeast, since these afforded connections with the Grand Canal and with the Yangtze River. The strain on the dikes of the canal was in turn to be relieved by the use of sluices admitting water into several small lakes and rivers to the east.

From the time of Chu's appointment to River Conservancy (1657) until his death in 1666 he left his work only once, namely for about a year in 1660 when the emperor reluctantly granted him leave to escort the coffin containing his mother's remains to his native place. Shortly after his return the river broke its dikes again at many places, and once more he set to work at his arduous, Sisyphean task. After his death cities and villages along the river erected temples to his honor, and the people called him Chu Tai Wang 朱大王. When Emperor Kao-tsung

toured the south in 1780 Chu was posthumously given the title, Marquis Chu-shun Yung-ning 助順永寧侯 and about the same time he was canonized as Yu-an 佑安.

[1/285/2a; 2/8/27b; 4/76/10a; 3/152/1a; 7/3/20a; 9/7/14b; 12/8/1a; 18/2/15a; 23/1/8a; *I-wu-hsien chih* (1802) 13/16b, 20/34b; 河防一覽 *Ho-fang i-lan* vol. I, charts of lakes, rivers, dikes, and sluices; 祥符縣志 *Hsiang-fu-hsien chih* (1898) 12/42b, 12/44b for date of birth.]

E. S. LARSEN

CHU Chih-yü 朱之瑜 (T. 魯嶼, 楚嶼 H. 舜水), Nov. 17, 1600–1682, May 23, was a native of Yü-yao, Chekiang. Both his father and grandfather were Ming officials, and he himself repeatedly declined invitations to accept high positions under the Manchus until his loyalty was questioned and he was forced in 1645 to flee to Japan. His journey lay by way of the Island of Chusan to which he shortly returned and where he was made to serve for a time in the army. Disliking government office but strongly desirous of aiding the restoration of the Ming dynasty, he set out in 1649 for Annam where he hoped to secure military aid for a fellow-provincial, General Wang I 王翊 (T. 完勳, H. 篤庵, 1616–1651). But his ship, driven from its course, landed in Japan and not long thereafter his friend, Wang I, met an untimely death. Chu Chih-yü returned to Chusan, but again touched Japan in 1653 on his way to Annam to request aid against the invading Manchus. Experiencing many difficulties in Annam, of which he left an account, entitled 安南供役紀事 *An-nan kung-i chi-shih*, he once more went to Japan in 1658. In the meantime Chusan had capitulated to the Manchus, and when he arrived at the island he found that his friends had been killed and that all hope of restoration was gone. Unwilling to submit to Manchu rule, he returned to Japan in 1659. His travels had occupied some fifteen years, and this was his fifth visit to that country. His funds were nearly exhausted and his plight was desperate. On a previous visit he had become acquainted with a scholarly samurai, Andō Shuyaku 安東守約 (H. 省庵, 1622–1701), who now came to his rescue. Andō not only gave Chu Chih-yü half of his meager stipend of 80 *koku* of rice *per annum* (one *koku* = about 5 bushels), but secured for him from the governor of Nagasaki permission to remain in Japan. In a letter to his grandson, written

some years later, Chu Chih-yü gratefully recounts Andō's self-sacrificial kindness to him at this time. It was in reply to Andō's queries that Chu wrote a bitter attack on the Manchus, entitled 陽九述略 *Yang-chiu shu-lüeh*.

In 1664 Tokugawa Mitsukuni 德川光圀 (1628–1700), Prince of Mito, a member of one of the three ruling shogunate families, dispatched the Confucian scholar, Oyake Seijun 小宅生順 (H. 處齋, 1638–1674), with others to Nagasaki to search for learned men from over the seas. The only Chinese whose scholarship impressed Oyake was Chu Chih-yü, and in 1665 he was invited to serve the prince. On his arrival at Mito he was given a hundred pieces of silver and a rice stipend sufficient to sustain thirty persons. He was treated by the prince with every token of respect and consideration due his rank as teacher and advisor, and in turn he spared no effort in serving his patron. Besides discussing history, philosophy, poetry, and politics with the prince, he drew plans and made models of stone bridges and mausolea, wrote inscriptions on tombs and bells, made patterns of Chinese court garments and head-dresses, and sample costumes worn by different classes of Chinese during the Ming dynasty. At Mitsukuni's request he prepared in 1670 a detailed description of the Confucian state-worship of China, together with wooden models of Confucian temples, schools, and ceremonial utensils. In 1672, under Chu Chih-yü's direction, the spring and autumn ceremonies to Confucius were first carried out in Japan. It is supposed by some that he served as an advisor in the task of compiling the monumental 大日本史 *Dai Nihon shi*. In 1669, on reaching the age of seventy (*sui*), Chu Chih-yü sought permission to resign and return to Nagasaki, but Mitsukuni refused to part with him. Instead, he was honored with many presents of food, money, silk, and a folding screen with portraits of six famous teachers of antiquity—three Chinese and three Japanese. In the following year Chu Chih-yü had a coffin of cypress made—indicating his intention of remaining permanently in Japan. He was lionized in Edo by such scholars as Hayashi Harunobu 林春信 (H. 梅洞, 1644–1666), Hayashi Nobuatsu 林信篤 (H. 鳳岡, 1644–1732), Kinoshita Teikan 木下貞幹 (H. 順庵, 1592–1669), Maeda Tsunatoshi 前田綱利 (later 綱紀, 1643–1724), Okumura Yōrei 奥村庸禮 (H. 蒙窩, 1628–1688), Isogawa Gōhaku 五十川剛伯 (H. 鶴臯), and others. When he reached the age of eighty (*sui*) Mitsukuni

kuni called on him in person to extend his congratulations and to shower him with presents.

Before his death Chu Chih-yü left instructions that his body should not be returned to China so long as the Manchus ruled, and so he was buried at the foot of Mt. Zuiryü in Hitachi. He lived frugally and saved much of his stipend in the vain hope of using the money to restore the Ming dynasty. At his death he left to his prince the sum of 3,000 gold *ryō*. He was privately given the posthumous name, Bunkyō sensei 文恭先生. Mitsukuni also enshrined a tablet at Komagome 駒込 to his memory, and there Chu Chih-yü was remembered on succeeding anniversaries of his death. Mitsukuni, styling himself a pupil (門人), collected his manuscripts and edited them into 28 *chüan* under the title 朱舜水先生文集 *Shu Shunsui sensei bunshū* which was printed in 1715 and was known as the Mito edition, being more complete than an earlier one in 10 *chüan*, entitled 朱徵君集 *Shu Chō-kun shū*, which was printed in 1683 and was known as the Kaga edition. Until the close of the last century Chu Chih-yü was but little known in China. But during the last decades of the Ch'ing dynasty Chinese students in Japan, kindled with revolutionary spirit, were encouraged by the writings of this self-exiled scholar, especially by the *Yang-chiu shu-küeh*. A Chinese edition of his collected works, entitled 舜水遺書 *Shun-shui i-shu*, appeared in 1913.

[1/505/13a; 6/35/2a; 舜水先生文集 *Shunsui sensei bunshū* 28; 先哲叢談 *Sentetsu sōdan* II; Inouye Tetsujirō 井上哲次郎, 日本朱子學派之哲學 *Nihon Shushi-gaku-ha no tetsugaku*, pp. 149-64, 809-20; Tokutomi Iichirō 德富猪一郎, 近世日本國民史, 德川幕府 *Kinsei Nihon kokumin shi, Tokugawa-bakufu* I, 下/385-90, 548-71; Tsuji Zennosuke 辻善之助, 海外交通史話 *Kaigai kōtsū shi-wa*, pp. 660-80; *Mito Shōkō-kan* 水戸彰考館, 朱舜水記事纂錄 *Shu Shunsui kiji sanroku* (1914); *Shu Shunsui kinenkai* 朱舜水記念會, 朱舜水 *Shu Shunsui* (1912); Nagata Gonjirō 永田權次郎, 德川三百年史 *Tokugawa Sanbyaku-nen shi* (1905); Aoyama Enwu 青山延子, 文苑遺談 *Bun-en i-dan* (1856) 2; Liang Ch'i-ch'ao (see under T'ang Ssu-t'ung) 近三百年中國學術史 *Chin san-pai nien Chung-kuo hsüeh-shu shih* (1926) pp. 129-134 and 飲水室文集 *Yin-ping shih wên-chi* (1915) 67/23b; Ch'üan Tsu-wang [q. v.], *Ch'i-ch'i t'ing chi wai-pien* (1776) 4/17a; *Journal of the Chekiang Provincial Library* III, no. 2, with por-

trait; Clement, E. W., "The Tokugawa Princes of Mito", and "Chinese Refugees of the Seventeenth Century" in the *Transactions of the Asiatic Society of Japan* (1889) XVIII, pp. 1-23 (1896) XXIV, pp. 12-40; Hummel, A. W., *Report of the Librarian of Congress, 1930-31*, pp. 265-67.]

SHUNZO SAKAMAKI

CHU I-hai 朱以海 (T. 巨川), July 6?, 1618-1662, Oct. 28?, fifth son of Chu Shou-yung 朱壽鏞 (the eleventh Prince of Lu 魯王), was a descendant in the tenth generation of the first emperor of the Ming dynasty. In 1633 he was given the title Chên-kuo Chiang-chün 鎮國將軍, and on March 23, 1644, he became the thirteenth Prince of Lu, succeeding his brother, Chu I-p'ai 朱以派, who committed suicide (1642) when the Manchus attacked his principedom at Yenchow, Shantung. After Peking fell to Li Tzū-ch'êng [q. v.] on April 25, 1644, Chu I-hai abandoned Yenchow and went to south China. On June 19, 1644, Chu Yu-sung [q. v.] was enthroned at Nanking and Chu I-hai was ordered (1645) to station himself at T'ai-chou (present Lin-hai), Chekiang. When Nanking was taken by the Manchus (June 8, 1645), Ming loyalists of Chekiang straightway begged Chu I-hai to continue the cause by assuming the title "administrator of the realm" 監國. Among those who so urged him were Chang Huang-yen, Chang Ming-chên [qq. v.], Hsiung Ju-lin, Sun Chia-chi, Ch'ien Su-yüeh (for these see under Huang Tsung-hsi), Chang Kuo-wei 張國維 (玉筍, 其四, 九一, 止庵, 1594-1645, *chin-shih* of 1622), Chêng Tsun-ch'ien 鄭遵謙 (T. 履恭), and Huang Pin-ch'ing (see under Chang Ming-chên). After some time, on August 19, 1645, Chu I-hai assented to their appeal that he assume the title, and upon the invitation of Chang Kuo-wei, proceeded to Shaohsing, Chekiang, where a temporary court was established. Meanwhile Chu Yü-chien [q. v.] was proclaimed emperor at Foochow (August 18, 1645) and sent Liu Chung-tsao 劉中藻 (T. 薦叔, *chin-shih* of 1640, d. 1649), to demand the allegiance of Chu I-hai, whose supporters, however, refused to comply.

For the first few months after the establishment of his court Chu I-hai was able to consolidate his position with the aid of troops under the command of Chang Kuo-wei who recovered for him Fu-yang and Yü-ch'ien (both in Chekiang), and on December 1, 1645, pushed the Manchu forces back to the northern bank of the Ch'ien-

t'ang River. An independent calendar for the new regime, constructed by Huang Tsung-hsi, was presented by Wang Chêng-chung 王正中 (T. 仲樞, 1599-1667), then magistrate of Yü-yao, Chekiang, and was adopted in the following year (1646). Realizing the importance of consolidating all the Ming forces, Chu I-hai dispatched Chang Huang-yen to Chu Yü-chien at Foochow where a partially successful attempt was made to reconcile the two courts. The generals of Chu I-hai soon began to compete for supplies sent from Foochow and one of their number, Fang Kuo-an 方國安 (T. 磐石, d. 1646), forcibly seized for himself a bounty fund designated by the court at Foochow for distribution among the generals of Chu I-hai. The commissioner, Lu Ch'ing-yüan 陸清原 (T. 嗣白, 嗣昌, H. 岫青, 鷲青, *chin-shih* of 1634, d. 1646, age 42 *sui*), appointed by Chu Yü-chien to deliver the funds, was killed in the disturbance. On July 9, 1646, when the Manchu troops attacked the Ming loyalists, Fang Kuo-an abandoned his military base and went with Chu I-hai to T'ai-chou. Consequently the Ming forces on the south bank of the Ch'ien-t'ang river were dispersed and the Manchu troops were able to cross the river four days later. In order to free himself from the dominance of Fang Kuo-an, whose loyalty he questioned, (Fang later surrendered to the Manchus), Chu I-hai fled to Hai-mên, southeast of T'ai-chou. He and Chang Ming-chên went to the Chusan Islands to join Huang Pin-ch'ing, but the latter refused to receive them. In the meantime Chu Yü-chien had been killed and his court scattered. Chêng Ts'ai 鄭彩 (d. 1659), one of the chief supporters of the Foochow Court, planned to establish another and, with that in view, welcomed Chu I-hai to Amoy where the latter arrived on December 30, 1646. Chêng Chih-lung [q. v.] having surrendered to the Manchus, suggested that Chêng Ts'ai deliver Chu I-hai to the Ch'ing forces and himself join the Manchu cause; but this Chêng Ts'ai refused to do. Later when Chêng Ch'êng-kung [q. v.] was assisting the Ming cause, he declined to receive orders from Chu I-hai, although he cooperated with Chêng Ts'ai in a campaign against the Manchu armies in Fukien.

For a period of one year (1647) Chu I-hai, now with few resources, sought safety at various places along the Fukien coast while the Ming loyalists of the province recovered Chien-ning, and twenty-seven other districts. Late in 1647 Chu I-hai and his followers moved to Min-an,

a small town near Foochow. Soon the Manchu forces started a campaign from three directions against the Ming troops and recaptured all the lost districts in Fukien except Ning-tê and Fu-an. Early in 1649 Chu took refuge in Sha-ch'êng, a town on the Fukien coast east of Fu-ting. A few months later Ning-tê and Fu-an also fell to the Manchus. In the meantime Chang Ming-chên occupied Chien-t'iao-so, a coastal town southeast of Ninghai, Chekiang, and there welcomed Chu I-hai on August 12, 1649. Chu maintained a small court supported by a group of his loyal followers, including Huang Tsung-hsi, Chang Huang-yen and a few others, on a boat known as the "Water Palace" (水殿). Three months later (November 23, 1649) he moved his headquarters to Chusan which had been captured from Huang Pin-ch'ing by the Ming troops under Chang Ming-chên. For two years the administration of the Chusan regime showed little progress in its struggle with the Manchu forces on the mainland, and vainly asked help from Japan. In 1651 the Manchu forces, commanded by Ch'ên Chin (see under Chang Ming-chên), attacked the Ming loyalists at Chusan, capturing that place on October 15, 1651. Chu I-hai, under the protection of Chang Ming-chên, fled again to Amoy and later moved to the near-by island of Chin-mên where he was supported financially by Chêng Ch'êng-kung, until 1653 when Chu renounced his title, "administrator of the realm". Thereafter Chu I-hai played no important rôle in the restoration of the Ming regime, even after Chu Yu-lang [q. v.] re-instated him, in 1659, as "administrator of the realm". He died three years later (1662) at Chin-mên. Some sources put the date of his death as December 31, or 23, but according to Cha Chi-tso [q. v.], it was October 28.

[M.1/116/14b; M.35/6/1a; M.41/10/57a and following; Cha Chi-tso, *Tsui-wei lu* (紀) 19/19a; *idem.*, *Lu ch'un-ch'iu*, *passim*; 同安縣志 *T'ung-an hsien-chih* (1929) 27/2b; Huang Chung-ch'in 黃仲琴 and Hsia T'ing-yü 夏廷域, 金門明監國魯王墓 *National Sun Yat-sen University Bulletin of Language and History* vol. VI, no. 69; Hsieh Kuo-chên, W. M. S. C. K., *chüan* 12.]

J. C. YANG

CHU I-kuei 朱一貴, d. c. 1721, desperado, was a native of Ch'ang-t'ai, Fukien. Compelled to leave his native place, he went to Taiwan (Formosa) in 1713 as a servant to the intendant of

the Circuit of Taiwan and Hsia-mên (Amoy). He was soon discharged and took to raising ducks, which he trained so that at his command they would proceed in military formation—much to the amazement of his neighbors. Meanwhile he made friends with the depressed and lawless classes of the island. For several decades after Taiwan was taken from the family of Chêng Ch'êng-kung [q. v.] most of the officials who were sent to rule there oppressed the people, especially the aborigines who lived in the mountainous country on the eastern seaboard. Popular discontent was especially evident in the spring of 1721, owing to the misrule of a local official. Chu I-kuei and his band took advantage of the situation to initiate an uprising. Having the same surname as the Ming Imperial House, Chu pretended to be a descendant of the Ming family. On May 14, 1721, the leaders, fifty-two in number, assembled at Kang-shan 岡山 on the border of the Fêng-shan district to take an oath of brotherhood. After several victories over the local guards, they entered the capital of the island on May 26, and a few days later occupied the whole territory.

Chu I-kuei declared himself king, with the reign-title Yung-ho 永和. But as soon as a government was formed and his followers were placed in office, struggle for power arose among the leaders. On June 6 fighting between Chu I-kuei and an opposition faction began. Meanwhile government troops and marines, numbering about 18,000 men in 600 ships, under the command of Shih Shih-p'iao [q. v.] and Lan T'ing-chên (see under Shih Shih-p'iao), hastened to the scene. On learning of the dissention between the rebels, the government forces at once prepared to attack. On July 10 their advance ships reached Lu-êr-mên 鹿耳門 where they fired on the rebel fort. The magazine of the fort exploded and the rebels were forced to retreat. The government troops landed and took the coast town of An-p'ing near the capital city of Taiwan. Serious fighting ensued, and on July 16 Chu I-kuei retreated from the capital. He and a handful of his followers were pursued and on July 30 were captured and delivered to Peking, along with several other rebel leaders. By the summer of 1723 the island was finally cleared of insurgents. After 1722 two censors were annually sent to the island on a tour of inspection with a view to putting an end to unjust government, and the garrisons were also strengthened. Aside from this, very few reforms were intro-

duced—Chinese settlers were still forbidden to bring their wives and children to the island, and all means of livelihood except the breaking of new land were closed to them. The old policy of discouraging permanent settlement on Taiwan still prevailed. Nevertheless the island was quiet for the ensuing sixty-five years after which the revolt of Lin Shuang-wên (see under Ch'ai Tachi) occurred.

[Lan Ting-yüan [q. v.] *P'ing-T'ai chi-lüeh*; *T'ai-hai shih-ch'a lu* (see under Huang Shu-lin), *chüan* 4; Inō Yoshinori (see bibl. under Chêng Ch'êng-kung), *Taiwan bunka shi* 上/792; *China Review*, vol. XVI, 1887-88, pp. 281-283, vol. XXI, 1894-95, pp. 96-97.]

FANG CHAO-YING.

CHU I-tsun 朱彝尊 (T. 錫鬯 H. 竹垞, 小長蘆釣魚師, 金風亭長), Oct. 7, 1629-1709, Nov. 14, scholar, poet and bibliophile, was a native of Hsiu-shui (Kashing), Chekiang. His great-grandfather, Chu Kuo-tso 朱國祚 (T. 兆隆 H. 養淳, 1559?-1624, posthumous name 文恪), was the *chuang-yüan*, or highest *chin-shih* of 1583. He served as a Grand Secretary from 1620 to 1623. Chu I-tsun's grandfather and father used up their portion of the family fortune, so that during a famine, when Chu I-tsun was thirteen *sui*, the family often went without food. In 1645 Chu I-tsun married a neighbor's daughter, Fêng Fu-chên 馮福貞 (T. 海媛, 1631-1694), and began to live in her family. During the years of unrest which followed the Manchu invasion of Chekiang (1645-49) he and his wife's family moved from place to place in search of safety. Despite these handicaps his fame as a writer grew, enabling him to make friends with celebrated men of letters and to gain employment as a teacher of children or as secretary to various officials. His travels in these capacities took him to Kao-yao, Kwangtung (1656-58), to teach the son of the magistrate, Yang Yung-chien (see under Cha Shên-hsing); to Shaohsing (1660) as secretary to Sung Wan [q. v.]; to Yung-chia, Chekiang (1662-63); to Tatung, Shansi (1664-65), as secretary to Ts'ao Jung [q. v.]; to Taiyuan (1665-67) as secretary to the financial commissioner, Wang Hsien-tso 王顯祚 (T. 襄璞); to Shantung (1668-70) as secretary to Governor Liu Fang-chu 劉芳躅 (T. 鍾宛 H. 增美, *chin-shih* of 1655); and to Tungchow, east of Peking (1673-75), as secretary to the intendant, Kung Chia-yü 龔佳育

(T. 祖錫, 介岑, 1622-1685). When Kung was appointed financial commissioner at Nanking Chu went with him and stayed there for a year (1677-78). His secretarial employment seems to have been profitable, for by 1669 he had accumulated sufficient means to buy a home in his native district. He gave it the name Chu-ch'a 竹垞 ("Bamboo Knoll") which he also took as his *hao*.

In 1678 an imperial decree ordered the officials of the empire to recommend men of letters for the special examination, known as *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü and P'an Lei). On the recommendation of several officials, Chu I-tsun was summoned to Peking. He succeeded in passing the examination in the following year and was appointed a corrector in the Hanlin Academy and concurrently an editor of the official history of the Ming Dynasty. In this capacity he addressed seven letters to the director-generals of the project on the necessity of adhering to fixed rules, on the importance of assembling source materials, and on the advantage of utilizing contemporary accounts of private individuals and Manchu documents. For the history of the Ming dynasty, which was later revised, he edited the records of the Yung-lo reign period (1403-1425), and wrote biographies of several statesmen and literati. At this time he had already published several works, including: a collection of his prose and verse, entitled *Chu-ch'a wên-lei* (文類), 25 (26) *chüan*, first printed about 1672 and reprinted in 1682; and a number of poems about a scenic lake of his native place, entitled 鴛鴦湖權歌 *Yüan-yang hu chao-ko*, printed about 1674 together with poems on the same subject by his cousin, T'an Chi-ts'ung 譚吉璫 (T. 舟石, 1624-1680).

Among those who passed the special examination of 1679 were several commoners who rose rapidly to distinction and then were looked upon with jealousy by others. Among them were Chu I-tsun and P'an Lei. Chu was especially singled out for criticism, probably because of favors shown him by the emperor who appointed him to serve in the Imperial Study (1683, see under Chang Ying), allowed him to live in a house inside the gate, Ti-an môn 地安門, and sent him to direct the provincial examination of Kiangnan at Nanking (1681). In 1684 P'an Lei and Chu were degraded, the former for "petulance", the latter on the charge of having brought copyists into the Academy to make transcripts of official records for private use.

Chu I-tsun was then compiling a history of the Hanlin Academy, entitled 瀛洲道古錄 *Ying-chou tao-ku lu*, and so made use of documents in the Academy. When ordered to move out of the Forbidden City he established his home near Liu-li-ch'ang 琉璃廠 in the South City, in a house made famous by a studio known as Ku-t'êng Shu-wu 古藤書屋 where in 1686 he printed his second collection of prose and verse, entitled 騰笑集 *T'êng-hsiao chi*. In the same year (1686) he began his well-known history of Peking and its environs, the 日下舊聞 *Jih-hsia chiu-wên*. This work, completed in 1687, and supplemented by his son, Chu K'un-t'ien 朱昆田 (T. 文鶯 H. 西峻, 1652-1699), was printed in 1688 in 42 *chüan*. The titles of some 1,600 works utilized in the compilation are listed at the beginning. It was revised and supplemented by order of Emperor Kao-tsung in 1774 and printed in 160 *chüan* eight or nine years later under the slightly altered title, *Jih-hsia chiu-wên k'ao* (考). The post which Chu I-tsun lost was restored to him in 1690, but two years later he was discharged and made a journey to Kwangtung. In 1693 he returned to Kashing where three years later he built for himself a pavilion named P'u-shu-t'ing 曝書亭. In 1698 he and his cousin, Cha Shên-hsing [q. v.], made a journey to Fukien where they travelled for half a year.

In 1701 Chu completed his 經義考 *Ching-i k'ao* ("General Bibliography of the Classics")—a massive descriptive catalogue of lost and extant works in this field, compiled from works in his own extensive collection and in those of his contemporaries. He intended to make it a work of 300 *chüan* but only 297 *chüan* were actually completed. At first it was printed only through *chüan* 167, the remaining 130 *chüan* being printed by Lu Chien-tsêng [q. v.] in 1755. In 1792 Wêng Fang-kang [q. v.] brought together 12 *chüan* of notes and corrections which were printed in the *Yüeh-ya-t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh) under the title *Ching-i k'ao pu-chêng* (補正). A supplement, entitled 小學考 *Hsiao-hsüeh k'ao* ("Bibliography of Philology"), was prepared by Hsieh Ch'i-k'un (see under Hsü Shu-k'uei) and printed in 1802. A table of contents was compiled by Lo Chên-yü (see under Chao Chih-ch'ien), under the title, *Ching-i k'ao mu-lu* (目錄), printed in 1933, together with a volume of collation notes, *Ching-i k'ao chiao-chi* (校記).

In 1705 Chu I-tsun completed an anthology of Ming poets, 明詩綜 *Ming-shih tsung*, in 100

chüan, with his own comments on the poets and their methods. These comments were brought together and printed separately in 1819 under the title, 靜志居詩話 *Ching-chih-chü shih-hua*, in 24 *chüan*. In his last days Chu I-tsun was often a guest of Governor Sung Lao [q. v.] at Soochow, and was later engaged by Ts'ao Yin [q. v.] to compile a history of the salt administration of the Yangchow region—a work that was never printed. Ts'ao Yin undertook to print Chu's collected prose and verse which the latter had edited in 80 *chüan* under the title, *P'u-shu-t'ing chi* (集). But Chu died in 1709, and Ts'ao in 1712, leaving the printing to be carried on by the author's grandsons, Chu Kuei-sun 朱桂孫 (original name 朱桐孫, T. 楫師 H. 巖客, b. 1672) and Chu Tao-sun 朱稻孫 (T. 稼翁, H. 芋陂, 娛村, 1683-1760), who completed it in 1714. These grandsons added 10 *chüan* of poems by their father, the above-mentioned Chu K'un-t'ien, under the title 笛漁小稿 *Ti-yü hsiao kao*. The poems of Chu I-tsun were later annotated by a fellow townsman, Yang Ch'ien 楊謙 (T. 子讓 H. 未孩), who also compiled his *nien-p'u* 年譜. Other annotated editions of these poems appeared: one in 12 *chüan* by Chiang Hao-jan 江浩然, dated 1762, another in 23 *chüan* by Sun Yin-ch'ia 孫銀槎, in 1800. The prose and verse works of Chu I-tsun that were not printed in the *P'u-shu-t'ing chi* were brought together in 8 *chüan* by Fêng Têng-fu [q. v.] and Chu Mo-lin 朱墨林 (the latter a descendant of the author) and printed in 1817 under the title, *P'u-shu-t'ing chi wai kao* (外稿).

Famous in the historical and archaeological field, Chu I-tsun is also remembered as a poet. He was perhaps the only one of the early Ch'ing poets who can be regarded as rivalling Wang Shih-chên [q. v.]. A contemporary critic, Chao Chih-hsin [q. v.], commenting on their poetry, remarked that "Wang strove for quality, Chu for quantity" (朱貪多王愛好). Possibly he was alluding to a long poem of 2,000 characters, entitled 風懷詩二百韻 *Fêng huai shih êr-pai yün*, which Chu wrote in 1669. This poem—a *wu-yen ku-shih* 五言古詩, "in ancient style with five characters to the line"—was written in memory of a younger sister of his wife whom he ardently loved and who had died two years previously. By means of this poem Chu intended to make her known and remembered, and included this and other poems about her in his collected works against the advice of his friends. The poem is virtually a complete ac-

count of his romance—a straight-forward revelation of his passion. An exposition of the poem, giving an account of the whole background, was written by Yao Ta-jung 姚大榮 and printed in the 東方雜誌 *Tung-fang tsachih* (1925, vol. 22, no. 13). A novel about the romance, entitled 鴛水仙緣 *Yüan-shui hsien yüan*, is reported to have been written, but it was never printed and is probably lost.

As a writer of *tz'ü* (a form of verse popular in the early Ch'ing period), Chu I-tsun was considered one of the best. The *tz'ü* which he himself edited for his collected works, were annotated by Li Fu-sun [q. v.] in 1814. An original manuscript of Chu's *tz'ü* was in the possession of Yeh Tê-hui 葉德輝 (T. 煥彬 H. 直山, 郎園, 1864-1927), who in 1903 selected and printed the unpublished ones in 1 *chüan*, under the title *P'u-shu-t'ing shan yü tz'ü* (刪餘詞), together with the original table-of-contents and Yeh's collation notes. A supplementary collection, entitled *P'u-shu-t'ing tz'ü shih-i* (拾遺), 2 *chüan*, was edited by Wêng Chih-jun 翁之潤 (T. 澤芝) and printed in 1896. Chu compiled an anthology of *tz'ü* written by T'ang, Sung, Chin, and Yüan poets, entitled 詞綜 *Tz'ü-tsung*, in 26 *chüan*, which was printed in 1678. This work was several times supplemented: (1) by Wang Sên 汪森 (T. 晉賢 H. 碧巢, 玉峰, 1653-1726), who brought the total, first to 30 *chüan* and later to 36 *chüan*; (2) by Wang Ch'ang [q. v.], who added two more *chüan*; and (3) by T'ao Liang 陶梁 (T. 寧求 H. 鳧鄉, 1772-1857) who in 1834 printed a supplement, *Tz'ü-tsung pu-i* (補遺), in 20 *chüan*.

Chu I-tsun began to build up his private library about 1658, after his return from Canton. But about four years later it was consigned to the flames by his family for fear of implication in the literary inquisition of Chuang T'ing-lung [q. v.]. By 1699 he again accumulated a collection of 80,000 *chüan*. No catalogue of it is extant, but a list of the books he took with him when traveling, and three lists of reference works he consulted in compiling the *Jih-hsia chiu-wên*, the *Ching-i k'ao*, and the unpublished work on salt administration were brought together under the title 潛采堂書目 *Ch'ien-ts'ai t'ang shu-mu* and printed in the 晨風閣叢書 *Ch'ên-fêng-ko ts'ung-shu* of 1909. When the *Ssü-k'u ch'üan-shu* was initiated in 1773 (see under Chu Yün and Chi Yün), Chu's descendants presented 65 works from the family library.

Chu I-tsun also possessed a fairly large collec-

tion of rubbings of inscriptions on stone, and specimens of the handwriting of great calligraphers for which he began a descriptive catalogue. This collection fell into the hands of a younger contemporary and fellow-townsmen, Li Kuang-ying 李光暎 (T. 子中), who added more of his own. The latter's catalogue, comprising 16 *chüan* of notes from various sources, including Chu's comments, was completed in 1729 and published under the title 觀妙齋金石文攷略 *Kuan-miao chai chin-shih wên k'ao-lüeh*. Chu's grandson, the afore-mentioned Chu Tao-sun, also achieved fame as a poet, and was selected to compete in the second *po-hsieh hung-tz'ü* examination of 1736 (see under Ch'ên Chao-lun) but failed. The family became so poor that the ancestral library, P'u-shu t'ing, was dispersed and the garden fell into ruins. In 1797 Juan Yüan [q. v.], then provincial commissioner of education in Chekiang, sponsored the restoration of the pavilion, P'u-shu-t'ing, as a memorial to the poet. At the same time an historical account of the site was compiled, under the title 竹垞小志 *Chu-ch'a hsiao chih*, 5 *chüan*, and a temple was erected to his memory near the site in 1867.

[1/489/15a; 2/71/2a; 3/118/9a; 4/45/14b; 20/1/00; 30/1/18a; 32/2/22a; Yang Ch'ien, 朱竹垞先生年譜 *Chu Chu-ch'a hsien-shêng nien-p'u*; *Ssü-k'u*, 85/5a, 173/5a, 190/6a, 139/2b, 199/7a, 86/10a; Juan Yüan [q. v.], *Liang Chê yü-hsüan lu* (1890) 6/1a; Chao Chih-hsin [q. v.], *T'an-lung lu*; *Shun-t'ien-fu chih* (1886) 14/31a; 梅里志 *Mei-li chih* (1876) 6/10b, 9/10b, 10/7b, 10/8b, 10/14a, 15/15a; 呈送書目 *Ch'êng-sung shu-mu* MS vol. 10; *Chu-ch'a hsing-shu* (行述) in 丙子叢編 *Ping-tz'ü ts'ung-pien*.]

FANG CHAO-YING

CHU Kuei 朱珪 (T. 石君 H. 南厓, 盤陀居士), Feb. 18, 1731–1807, Jan 13, official and scholar, younger brother of Chu Yün [q. v.], was a native of Ta-hsing (Peking). In 1748, when only eighteen *sui*, he received his *chin-shih* degree. After serving as compiler (1751) and as reader (1758) in the Hanlin Academy, he was made assistant examiner of the provincial examination in Honan (1759), and grain intendant of Fukien (1760–63). In 1763 he was promoted to the post of provincial judge of Fukien, but at the death of his father in the following year he returned to his home in Peking. After observing the period of mourning he was appointed provincial judge of Hupeh (1767), and later of Shansi (1768) where he was

promoted to financial commissioner (1769–75). In 1775 he returned to the capital to become an expositor in the Hanlin Academy, and then a teacher of the emperor's sons in the Shang-shu fang (1776, see under Yin-chên) attending especially to the education of Yung-yen [q. v.] who later succeeded to the throne as Emperor Jên-tsung. In 1779 he was one of the chief proofreaders of the *Ssü-k'u* Commission (see under Chi Yün). Later in the same year he was in charge of the provincial examination in Fukien and, in the following year, succeeded his brother, Chu Yün, as commissioner of education in Fukien. During his two years in that province he did much to improve scholarship. Owing to his encouragement many students were elevated to public recognition, and ten became known collectively as the *Shih Ts'ai-tz'ü* 十才子 or "Ten Geniuses", one of the number being Chang T'êng-chiao 張騰蛟 (T. 孟詞, 1760–1795), *chin-shih* of 1793.

Upon his return to the capital in 1782 Chu Kuei was made supervisor of Imperial Instruction, and sub-chancellor of the Grand Secretariat (1784). Later he served as vice-president of the Board of Ceremonies (1786–88) and of the Board of Civil Office (1788–90), and in the same period took charge of the provincial examination of Kiangnan (1786) and served as commissioner of education in Chekiang (1786–89). In 1789 he returned to the capital to serve as junior vice-president of the Board of Civil Office, to which rank he had been promoted in the previous year. In 1790 he was appointed governor of Anhwei where he was long remembered for his achievements in flood relief in the northern areas of that province (1790), for his tact, and for his efforts to mitigate the influence of certain "heterodox religious sects. In 1794 he was made governor of Kwangtung, and two years later (1796) governor-general of Kwangtung and Kwangsi. At the accession of Emperor Jên-tsung earlier in 1796 it was expected that Chu Kuei would be made a Grand Secretary, but his further promotion was secretly foiled by Ho-shên [q. v.]. Only two months after he became governor-general he was charged with neglect of duty—more specifically with failure to restrain the pirates of Kwangtung who had harassed the coast of Fukien and Chekiang. Consequently he was degraded to his former post as governor of Anhwei (1796–99). In 1797 he was concurrently made, at first, president of the Board

of War, and then, president of the Board of Civil Office.

In 1799, after Ho-shên was sentenced, Chu Kuei was ordered to the capital where he at first served as president of the Board of Civil Office and then as president of the Board of Revenue (1799-1805). He was concurrently made chief tutor of the princes and director-general of the Historiographical Board, and was allotted by the emperor a dwelling outside the Western Gate 西華門 of the Forbidden City. In 1802 he became Associate Grand Secretary and in the following year, was made concurrently chancellor of the Hanlin Academy. In 1805 he was appointed Grand Secretary and at the same time had supervision of the Board of Works. In 1807 he died and was buried in the Western Hills outside Peking. He was canonized as Wên-chêng 文正—a posthumous title traditionally granted to but few officials—and his tablet was entered in the Temple of Eminent Statesmen.

During six decades in which Chu Kuei served the dynasty he was greatly honored and trusted by Emperors Kao-tsung and Jên-tsung, both for his sound scholarship and for his ability as an official. Between him and these emperors there existed a genuine literary friendship. On numerous occasions Chu Kuei matched poems with Emperor Kao-tsung (see under Hung-li) or made comments on the latter's writings. With Emperor Jên-tsung he was still more intimate. That ruler owed to Chu Kuei not only a great part of his early education, but possibly also his good will and his ambition as a ruler. When the two were separated, at the time of Chu Kuei's employment in the provinces, as many as 139 letters are said to have been written to Chu by Yung-yen while he was still a prince. The prince also composed two volumes of verse, all inspired by his thoughts of Chu, as the titles show. The first volume was entitled 兼葭遠目 *Chien-chia yüan-mu*, the second 山海遙思 *Shan-hai yao-sü*. When Chu Kuei died Jên-tsung attended the mourning ceremony in person, and in 1816 made a visit to his tomb in the Western Hills.

The literary works of Chu Kuei were first printed under the title 知足齋集 *Chih-tsu-chai chi*, 32 *chüan*. An anthology of his verse, entitled *Chih-tsu-chai shih-chi* (詩集), 20 *chüan*, was compiled (1803) by Jüan Yüan [q. v.] and honored by four prefatory poems written by Emperor Jên-tsung in 1805. The most complete edition of the works of Chu Kuei is the *Chih-tsu-chai shih-wên-*

chi (詩文集). It contains the poems he wrote from 1750 to 1803, in 20 *chüan*; the verses he composed after that time, in 4 *chüan*; his miscellaneous prose works in 6 *chüan*; the formal essays which he submitted to the throne, entitled 進呈文稿 *Chin-ch'êng wên-kao*, 2 *chüan*; and a *nien-p'u* by his eldest son.

Chu Kuei married Ch'ên Ying 陳穎 (1732-1775), a native of Wan-p'ing (Peking) and a daughter of Ch'ên Pang-hsün 陳邦勳 (H. 雨霖 d. 1763), a *chü-jên* of 1727 who served as prefect of Ssü-nan, Kweichow (1759). They had two sons and one daughter. The elder son, Chu Hsi-ching 朱錫經 (T. 習之 H. 古華 d. 1810), a *chü-jên* of 1779, became a sub-director of the Court of the Imperial Stud (1809-10). The younger son, Chu Hsi-wei 朱錫緯, died about 1782 at the age of twenty-two *sui*, but left a son, Chu T'u 朱涂, who was made an honorary *chü-jên* in 1800. The daughter married Fêng Ping-ch'ien 馮秉驥 (T. 健一), a native of T'ung-chou, Chihli, a senior licentiate of 1777, and magistrate of Chang-yeh, Kansu (ca. 1785).

[1/346/4b; 3/29/30a; 4/38/1a; 20/2/00; 23/32/5a; 33/60/8b; *Shun-t'ien fu-chih* (1886) 102/9a; *Fukien t'ung-chih* (1871) 140/25b; *Anhui t'ung-chih* (1830) 104/15a; 蕭山縣志稿 *Hsiu-shan hsien-chih kao* (1935), *chüan* 18.]

LI MAN-KUEI

CHU Kuei-chên 朱桂楨 (T. 幹臣 H. 模庵, 覺修), 1767-1839, official, was a native of Shang-yüan (Nanking). His grandfather, Chu Lan 朱瀾 (T. 向源 H. 安齋), served for many years as an official in Chihli, finally rising to be intendant of the Ch'ing-ho Circuit at Paoting (1786-89, 1790). His father, Chu Hsü-tsêng 朱續曾 (T. 序之 H. 芝園, d. 1824), served as a magistrate in the provinces of Hupeh, Shantung, and Kansu, finally rising to be prefect of T'ai-p'ing-fu in Kwangsi.

Chu Kuei-chên was a *chü-jên* of 1788 and a *chin-shih* of 1799. He served as a secretary in the Board of Civil Offices, rising to be a department director, and then a censor. In 1816 he was appointed prefect of Chên-yüan-fu in Kweichow, and later served as intendant of the T'ung-Shang Circuit in Shensi (1820-22), as provincial judge of Chekiang (1822), and as financial commissioner of Kansu (1822) and of Shantung (1823-24). In September 1824 he was promoted to be governor of Shansi, but in the same month was obliged to retire, owing to the

death of his father. After the period of mourning he returned to Peking, and for a time (1827-29) served as superintendent of the Government Granaries at the capital. In 1829 he was made director-general of Grain Transport.

In 1830 Chu was sent to Canton as governor of Kwangtung, a post he held for three years (1830-33). These were the last years of the monopoly of English trade at Canton by the East India Company and were comparatively quiet, so far as relations with foreigners at Canton were concerned. Chu left in 1833 owing to illness and spent the remainder of his life at Nanking. It was after he left that the monopoly of the East India Company at Canton was abolished (1834) and the English sought to place the trade on another footing. The result was the war of 1839-42 (see under Lin Tsé-hsü). Chu lived to hear of the beginning of hostilities, for he died late in 1839. He was given the posthumous name, Chuang-k'ò 莊恪.

[1/387/6b; 3/199/1a; 5/23/10b; 7/24/10b; 金陵通傳 *Chin-ling t'ung-chuan*, 25/7a.]

FANG CHAO-YING

CHU Kuo-chên 朱國楨 (T. 文寧 H. 平涵, 蚪庵), 1557-1632, Ming official and historian, was a native of Wu-ch'êng, Chekiang. A *chin-shih* of 1589, he was selected a bachelor of the Hanlin Academy and was later appointed a corrector. During the next thirty years he stayed for the most part in his home town of Nan-hsün 南潯 in Wu-ch'êng. Though he was appointed to several official posts, these were unimportant, and some of them he declined to take. In 1621 he was summoned by a decree to take the post of junior vice-president of the Board of Ceremonies. He left his home in 1622 but on his way to Peking wrote out his resignation and returned home. This was a time when political factions were violently opposing each other (see under Yang Lien), and perhaps Chu was apprehensive of the consequences of being involved. However, early in 1623, he was named president of the Board of Ceremonies and concurrently a Grand Secretary. He accepted these posts and in the following year was transferred to the Board of Revenue. At this time the eunuch, Wei Chung-hsien [q. v.], was already in power, and several Grand Secretaries, who would not co-operate with him were forced to resign. Himself one of these, Chu left Peking early in 1625, returning to his home

in Nan-hsün. Soon after his departure many officials who had opposed Wei were arrested and put to death (see under Yang Lien).

Chu Kuo-chên was a man of ordinary talents, one who could not face great opposition or assume heavy responsibilities. Once when commenting on him the notorious Wei Chung-hsien remarked, "That old man is also a scoundrel, but he has not done anything offensive", meaning that although Chu had not aligned himself with Wei he had not done anything to oppose him. It was this remark which saved Chu from being branded a member of the eunuch's party when that group was ejected in 1627-28 (see under Wei Chung-hsien). When Chu died in 1632 he was given posthumously the name, Wên-su 文肅, and the title, Grand Tutor—his original title was Junior Preceptor.

Chu Kuo-chên gained the good will of his fellow townsmen because he did not presume on his influence to oppress his weaker neighbors. Once (about 1601), when a census of his district was taken in order to determine the new tax rate and to conscript labor in proportion to the amount of landed property, Chu made it known that the rich and influential ought to bear the same relative burden as the poor. As an example to his fellow townsmen he was the first to submit to the authorities a statement on the land he owned, the amount of his tax, and how much conscript labor for public works he was expected to provide. Rich landlords hated him and attacked him bitterly, but the common people of the district were grateful to him and lauded his fairness. His children and grandchildren were trained to observe all the courtesies of the prevailing moral code. One of his four sons was beaten to death by an unscrupulous eunuch. A grandson was executed in 1662 for trying to help a friend who was accused of plotting against the Manchu regime. Another grandson was killed in 1644 by bandits under Li Tzŭ-ch'êng [q. v.], and a third was executed in 1645 by the Manchu invaders when he tried to expel them from his district. Hence not long after Chu Kuo-chên died his family was reduced to poverty.

During the years he spent in retirement Chu Kuo-chên compiled a general history of the Ming dynasty, entitled 皇明史概 *Huang Ming shih-kai*. He intended to write it in ten parts, but only five parts, with the following headings, were printed: (1) 大事記 *Ta-shih chi*; (2) *Ta-chêng* (政) *chi*; (3) *Ta-hsün* (訓) *chi*; (4) 開國列傳 *K'ai-kuo lieh-chuan*; and (5) *Hsün* (遜) *kuo*

lieh-chuan. These parts were printed in 1632. Chu also left a collection of miscellaneous notes, entitled 湧幢小品 *Yung-ch'uang hsiao-p'in*, 32 *chüan*, printed in 1622. The Library of Congress has the original edition of parts 2, 3, and 4 of the *Huang-Ming shih-kai* and a complete edition of the *Yung-ch'uang hsiao-p'in*.

After the downfall of Chu Kuo-chên's family in the early Ch'ing period, his unpublished manuscripts were bought by Chuang T'ing-lung [q. v.] who printed them under his own name. This event brought about, in 1662-63, the most unjust literary inquisition of the Ch'ing period (see under Chuang T'ing-lung). Descendants of Chu Kuo-chên were, however, not involved in this case.

[M.1/240/21b, 110/19b; *Nan-hsün chih* (1922) 12/15b, 40/3a; *Ssü-k'u* (see under Chi Yün) 48/5a, 128/3a; 國學圖書館館刊 *Kuo-hsüeh t'u-shu-kuan kuan-k'an*, vol. II, 松軒書錄 *Sung-hsüan shu-lu*, p. 10; *ibid*, vol. IV, 館藏清代禁書述略 *Kuan-ts'ang Ch'ing-tai chin-shu shu-lüeh*, p. 38; Ch'ien Ta-hsin [q. v.], *Shih-chia chai yang-hsin lu*, 14/15b.]

FANG CHAO-YING

CHU Li 朱理 (T. 燮臣 H. 靜齋), July 13, 1761-1819, Apr. 22, official, was a native of Ching-hsien, Anhwei. He was a son of Chu An-hang 朱安沆 (T. 希靖), but was adopted by his uncle, Chu An-huai 朱安淮 (T. 維揚). Together with his cousin, Chu Chien [q. v.], he studied under a townsman, Hu Hsien-shêng 胡先聲 (T. 損齋), and with the latter took his *chü-jên* degree in 1783. Made a *chin-shih* with high honors in 1787, Chu Li was appointed a bachelor, and later (1790) a compiler, in the Hanlin Academy. In 1791 he was detailed as proofreader in the *Ssü-k'u* Commission (see under Chi Yün). He served as examiner of the Shun-t'ien provincial examination (1792, 1810), of the Metropolitan examination (1795), and of the Shun-t'ien military examination (1816). In 1796 he was made a prefect of Ch'ü-chou, Chekiang—a post he held until he was made intendant of the Hsinghua-Ch'üan-chou-Yung-ch'un Circuit in 1802. Four years later he became provincial judge of Chekiang. In 1808 he was appointed lieutenant-governor of Shantung, and after several promotions was made governor of Kiangsu in 1812. Two years later he was recalled to Peking and made sub-chancellor of the Grand Secretariat. After filling several

other appointments, he became governor of Kweichow (1816), a post he held until his death.

[3/194/24a; 33/80/2b; *Ching-hsien chih* (1806) 14/36a, 續志 2/13a; Chu Chien, *Hsiao-wan-chüan-chai wên kao*, 24/15a.]

J. C. YANG

CHU Shih 朱軾 (T. 若瞻, H. 可亭) Sept. 19, 1665-1736, Oct. 22, official and Confucian scholar, was a native of Kao-an, Kiangsi. He became a *hsiu-ts'ai* in 1687, a *chü-jên* in 1693, and a *chin-shih* in 1694. As a scholar in the Hanlin Academy he studied the Manchu language. Not permitted to remain in the Academy, he was, after three years (1700) made district magistrate of Ch'ien-chiang, Hupeh. He returned to the capital in 1706 and was made a second-class secretary to the Board of Punishments. In 1707 he became a department director on the same Board. In 1709 he was appointed commissioner of education for Shensi where he emphasized the teachings of the Sung philosopher, Chang Tsai 張載 (T. 子厚, 1020-1077). His pupils were reared under the idea that knowledge of the rites would transform and perfect the natural disposition. Having again returned to the capital in 1714, he was elevated the following year to the position of governor of Fêng-t'ien-fu (Liao-ning province). In 1716 he was made a commissioner in the Office of Transmission. In 1717 he was appointed governor of Chekiang. While holding this office he was concerned with the strengthening of the sea walls at the mouth of the Ch'ien-t'ang River. Chu remained governor of Chekiang until late in 1720 when he was appointed to the presidency of the Censorate. In 1721 his father died. But such was Chu's serviceableness in an official capacity that Emperor Shêng-tsu ordered him to remain in office during the period of mourning. Chu begged that he at least be allowed to serve in some rigorous way, and asked to be permitted to follow the army into Mongolia. The emperor, instead, sent him in 1721 to Shansi to administer relief in a time of drought and famine. During this assignment, although suffering from a severe attack of dysentery, he memorialized the throne several times, outlining methods for the administration of relief and condemning certain corrupt practices of the officials in the stricken areas. He recommended that medical centers be established to prevent the danger of the spread of contagious diseases. After the death of

Shêng-tsu in 1722 Chu was editor-in-chief for the compiling of the "Veritable Records" (實錄) of the reign of that emperor.

Under the new emperor, Shih-tsung, Chu continued in office as president of the Censorate and in 1723 was granted the honorary title of Grand Tutor to the Heir Apparent. In 1725 he was promoted to the office of Grand Secretary. The same year Emperor Shih-tsung ordered him to assist Yin-hsiang [q. v.], the first Prince I, in irrigation work in Chihli. When the prince died, in 1730, Chu was put in charge of this work. In 1726 Chu's mother died, and again he was not permitted to retire entirely from his duties to observe the customary period of mourning. The emperor advised him not to let his grief endanger his health as his strength was of great value to the Empire. In 1735 all the dikes along the sea-coast in Chekiang were damaged except those which had been built under Chu's supervision. Chu thereupon volunteered to rebuild the damaged sections, but soon after he left Peking (1735) Emperor Shih-tsung died. Chu was recalled to the capital and the new emperor, Kao-tsung, awarded him the minor hereditary rank of *Ch'i tu-yü* 騎都尉. The same year Chu memorialized advising that the custom of measuring the land of farmers, in order to determine the amount of taxation, be discontinued because it led to injustice. He also memorialized about the excessive severity in the new courts, and recommended that no instruments of punishment be used except those explicitly recognized by law. In 1736 he was appointed editor-in-chief of the "Veritable Records" of the reign of Shih-tsung. In October of that year he became seriously ill. Emperor Kao-tsung went personally to inquire after him, and Chu, determined to abide by the ritual, rose from his bed, put on his court robes and went out to meet the emperor. Chu died the next day. The emperor, whose tutor Chu had been when the former was a boy, was overcome with grief. He discontinued Court for a day, went personally to offer sacrifices to the deceased, granted an official funeral, and provided funds. Chu was given the posthumous name Wên-tuan 文端. In 1738 his tablet was placed in the Temple of Eminent Statesmen. One of his descendants who succeeded to the hereditary rank was Chu Han 朱瀚 (original name 時序, H. 寅庵, died 1857, age 54 sui), a military officer who attained to the post of colonel of Yüanchou, Hunan, and served under Hsiang Jung

[q. v.] against the Taiping rebels. Chu Han was also a poet.

Chu Shih belonged to the Kuan School of Philosophy (關學) which grew out of the teachings of Chang Tsai, but his principal interest was in the rites, or rules of propriety. He thus emphasized practice rather than theoretical concern with such concepts as "human nature" 性, or "the mandate" 命. He reprinted Chang's collected works, 張氏全書 *Chang-shih ch'üan-shu*, 15 chüan. His 周易傳義合訂 *Chou-i chuan-i ho-t'ing*, 12 chüan, in part attempts to reconcile the interpretations by Ch'êng I and Chu Hsi (for both see under Hu Wei) of the *Book of Changes*. The explanations of other scholars are introduced, and when more reasonable than those of Ch'êng and Chu are given precedence over the latter. This work is commended for not being partisan. It was first printed in 1737, contains a preface by Emperor Kao-tsung, and has been copied into the *Ssü-k'u ch'üan-shu* (see under Chi Yün). His 史傳三編 *Shih-chuan san-pien*, 56 chüan, the printing of which was completed in 1729, contains biographies of celebrated literati, of eminent ministers, and of virtuous officials. At the time of the completion of the work, the official Ming history had not yet been published. The narrative thus stops with the Yüan dynasty.

While in Chekiang in 1718-19, Chu reprinted several of the classics and some other works, sometimes in abridged editions. Among these are: 春秋鈔 *Ch'un-ch'iu ch'ao*, 10 chüan; 孝經 *Hsiao ching*, with a discourse about its different editions; 儀禮節略 *I-li chieh-lüeh*, 20 chüan; 大戴禮記 *Ta-Tai Li-chi*, 13 chüan; and 禮記纂言 *Li-chi tsuan-yen*, 36 chüan. Other works he reprinted were: 呂氏四禮翼 *Lü-shih ssü-li i*; 顏氏家訓 *Yen-shih chia-hsün*, 2 chüan; and 溫公家範 *Wên-kung chia-fan*, 10 chüan. The printing blocks for the thirteen works listed above were destroyed during the Taiping rebellion in 1855. The works were reprinted in 1897 under the title, 朱文端藏書十三種 *Chu Wên-tuan ts'ang-shu shih-san chung*. His collected short prose writings, entitled *Chu Wên-tuan wên-chi* (文集), 4 chüan, were first printed in 1737, expanded to 8 chüan, and reprinted in 1871.

[*Chu Wên-tuan kung nien-p'u* (公年譜), originally compiled by Chu Han and revised by Chu Ling 朱齡; 3/13/1a; *Ssü-k'u*, 6/7b, 26/6b, 58/6b; *Catalogue of the Kuo-hsüeh Library* 30/30 a-b; 敕修兩浙海塘通志 *Ch'ih hsiu Liang-Chê*

hui-t'ang t'ung-chih (1751), 4/5b; *Kao-an hsien-chih* (1871) 15/17b.]

RUFUS O. SUTER

CHU Yu-chiao 朱由校, Dec. 23, 1605-1627, Sept. 30, Ming emperor who ruled under the reign-title T'ien-ch'i 天啟, was the eldest son of Chu Ch'ang-lo [q. v.]. He was born in the midst of a depraved court life which, unchecked by his grandfather, Emperor Shên-tsung, was rapidly leading China into ruin. Of his fifteen brothers and sisters, one brother became the last of the Ming emperors (see under Chu Yu-chien), and three sisters reached maturity and married. The remaining eleven died before reaching the age of eight, seven of them before they were a year old. Chu Yu-chiao's five children died in infancy, and all that is known about him confirms the belief that the vitality of the imperial line was diminishing. He was not inclined to study, and according to one account, "did not have sufficient leisure to learn to write." He had a passion for carpentry, and after becoming emperor at a youthful age spent most of his time working with carpenter's tools. According to some sources he produced beautiful pieces of furniture which he lacquered himself. He is said to have built a miniature palace in his garden, perfect in every detail, with small glazed tiles baked especially for it in the imperial kilns. But whatever his native ability, he was prevented by circumstances from taking an active share in government.

During the reign of his grandfather the power and influence of eunuchs assumed such proportions that all avenues of communication between the emperor and the outside world were controlled by them. The eunuchs collected taxes to maintain the court in luxury and even organized a eunuch army to uphold their position in the palace. During his childhood Chu Yu-chiao was much under the influence of Wei Chung-hsien [q. v.], an ambitious eunuch who held the position of butler in his mother's apartments and who was a close friend of his nurse, K'o 客. Wei Chung-hsien won the boy's friendship by playing with him and catering to his whims, thus laying the foundation for his rise to supreme power during the young emperor's reign. At the same time the concubine known as the "Western Li" 西李, favorite of Chu Yu-chiao's father, made efforts to extend her influence over the boy, and after the death of his own mother (*née* Wang 王) in 1619 assumed a position of

authority over him. In the following year Emperor Shên-tsung died and Chu Yu-chiao's father, Chu ch'ang-lo, ascended the throne. When, after a month's illness, he also died, Chu Yu-chiao, then less than fifteen years of age, became emperor (1620). The concubine Li took charge of him and, with the aid of eunuchs, attempted to prevent ministers of state from entering the palace for an audience. Led by a spirited censor, Yang Lien [q. v.], the ministers succeeded in gaining admittance, while a eunuch favorable to them stole Chu Yu-chiao away from the concubine Li and carried him to the throne-room where the ministers proclaimed him emperor.

One of the first decrees which supposedly emanated from Chu Yu-chiao conferred high rank on the eunuch Wei Chung-hsien and on the latter's mistress, the nurse K'o. Turning the reins of government over to the former, Emperor Hsi-tsung retired to his workbench where he is said to have "forgotten cold or heat, hunger or thirst," in his pursuit of carpentry. His reign of seven years was filled with disasters occasioned both from without and from within. In 1621 the Manchus captured Shên-yang and Liao-yang, and before the end of his reign they occupied all the territory east of the Liao river. Wei Chung-hsien's policy of self-aggrandizement drove most of the capable men from the government. Natural catastrophes as well as political mismanagement goaded the people into open rebellion, and discontented elements under the leadership of bandits like Li Tzū-ch'êng [q. v.] brought about the collapse of China long before the Manchu invasion. Chu Yu-chiao, who died before reaching the age of twenty-two, cannot well be blamed for this condition. The vicious elements that his grandfather, Emperor Shên-tsung, had allowed to creep into the government during his long reign had become too strong and were pushing the country irretrievably into ruin. Chu Yu-chiao was given the posthumous name, Chê Huang-ti 愍皇帝, and the temple name, Hsi-tsung 熹宗. His mausoleum, the twelfth in the imperial cemetery of the Ming emperors north of Peking, was designated as Tê-ling 德陵.

[M.1/22; 明史紀事本末 *Ming-shih chi-shih pên-mo*, *chüan* 68 and 71; 酌中志 *Cho-chung chih*, *chüan* 3, 8 and 14; 中國藝術家徵略 *Chung-kuo i-shu-chia chêng-lüeh*, 3/19a.]

GEORGE A. KENNEDY

CHU Yu-chien 朱由檢, Feb. 6, 1611–1644, Apr. 25, fifth son of Chu Ch'ang-lo [q. v.], was the last Ming emperor to rule in Peking. His reign-title was Ch'ung-chên 崇禎 (1628–1644). He inherited from his grandfather, Emperor Shên-tsung, who ruled from 1572 to 1620 under the reign-title Wan-li, and from his elder brother, Emperor Hsi-tsung (see under Chu Yu-chiao), a government that had reached the last stages of disintegration. Among the forces of disruption was the excessive power wielded by empresses, concubines and eunuchs within the palaces. When Chu Yu-chien was four years old his mother was put to death by order of his father who had ceased to care for her, and his upbringing was entrusted to an ambitious concubine known as the "Western Li" (see under Chu Ch'ang-lo). A few years later his father who, through the intrigues of Emperor Shên-tsung's favorite, the secondary consort Chêng, had for a long time been debarred from his rightful position as crown prince, ascended the throne with the reign-title, T'ai-ch'ang. He died after a month, the victim of the "red pill" given him by an official—an episode known in Chinese history as the second of the "three cases" (see under Chu Ch'ang-lo). The guardianship of Chu Yu-chien, then nine years of age, was transferred to another concubine, called the "Eastern Li" (東李), who died not long after as a result of the persecutions of Wei Chung-hsien [q. v.]. The misgovernment of the latter was at its height when, in 1627, Emperor Hsi-tsung died, leaving no heirs. Chu Yu-chien, then little more than sixteen years of age, succeeded to the throne. Although he did not begin immediately to oppose the eunuch party, his intentions seem to have been clear, for at the end of one week Wei Chung-hsien tried to resign. Two months later Wei was sent into retirement and committed suicide on the way. Chu Yu-chien eliminated some of the more vicious officials, but his indecision and lack of confidence prevented the formation of a strong government. The chaotic state of affairs can be seen from the frequent changes in personnel. During the twenty-four year period from 1621 to 1644 the presidents of the Six Ministries changed 116 times, or an average of almost one change a year for each position. In 54 instances the occupants were dismissed from office, and in 20 of these they suffered death or confiscation of property. In the corresponding twenty-four years of the preceding century there had been

only seven cases of dismissal and five of punishments inflicted on presidents of the Six Ministries.

More chaotic still was the situation in the Board of War when it was faced with the steady advance of the Manchus in the northeast. During the dictatorship of Wei Chung-hsien capable generals like Hsiung T'ing-pi, Yüan Ch'ung-huan, and Sun Ch'êng-tsung [qq. v.] had been persecuted or removed from their posts. The new emperor reinstated Yüan and gave him full powers in Liaotung where he undertook to recover the whole of the lost territory. In 1629 Yüan put to death Mao Wên-lung [q. v.] who had successfully carried on guerilla warfare against the Manchus. On January 13 of the following year Yüan himself was arrested (see under Abahai) and was later executed at the instigation of former partisans of Wei Chung-hsien. From this time onward no effective resistance was offered to the Manchus. In 1629 Manchu forces penetrated the Great Wall and reached the gates of the capital (see under Man Kuei). A year later Sun Ch'êng-tsung succeeded in driving them back beyond the Wall, but he himself soon fell a prey to partisan jealousies within the government. The Manchus consolidated their position in Inner Mongolia where they defeated the Chahar nation, and from 1632 onward had easy access from the north to the provinces of Chihli and Shansi.

Much of the military weakness of China at this time is attributable to the impoverished condition of the country. From the beginning of the Wan-li period (1573) people suffered from constantly increased taxation designed to supply luxuries to the palace. Chu Yu-chien inherited an empire too poor to stand the expense of maintaining the armies needed at the front. His failure to send supplies resulted in wholesale desertion of soldiers who either joined the enemy or returned as bandits to their native districts. The collapse of China was due more to the desolation wrought by these bandits within than to attacks of enemies from without. The center of these uprisings was in the province of Shensi where border warfare and a severe famine in 1628 had reduced the people to starvation. A further incentive to banditry was the dissolution of the courier-post system in 1629. Inaugurated at the time of the First Emperor (third century B. C.) this system developed particularly during the Yüan and Ming dynasties. Nominally it was concerned with the transmission of official dispatches, but in mountainous regions where

roads or waterways were lacking it became in reality a state-owned system of transport of all forms of freight by human labor, and was dependent on conscription. In 1629 Chu Yu-chien decided to abolish this service which cost the treasury several hundred thousand taels annually. The ensuing disorganization was especially serious in Shensi, and ironically enough the bandit, Li Tzū-ch'êng [q. v.], who dethroned Chu Yu-chien in 1644 was a former post courier. From 1630 onward China was ravaged, from Hunan to Shantung, by desperate hordes, and though individual uprisings were often successfully checked by the government, the country was never given the breathing spell necessary to effective recovery (see under Li Tzū-ch'êng and Chang Hsien-chung).

By 1642 the Manchus were only a few miles from Shanhaikuan. The armies of Li Tzū-ch'êng had taken Honan-fu, and after killing Chu Yu-chien's uncle, Chu Ch'ang-hsün (see under Chu Yu-sung), were moving toward Peking. These bandit troops were the first of the rival forces to reach the capital, surrounding it on April 23, 1644. After rejecting the proposals sent to him by the rebel chief, Chu Yu-chien mounted Coal Hill to mourn the approaching doom of the city, and then returned to the palace to make disposition of his three young sons. Most of his consorts committed suicide as the city fell. Writers differ as to whether or not he attempted to flee to the south. At any rate he was unsuccessful, and on April 25 he rang the bells to assemble his ministers. When none of them appeared he once more climbed to the top of Coal Hill and hanged himself, leaving a last message, written for the most part in the usual self-deprecatory style, attributing his misfortunes chiefly to the bad advice of his officials.

It is questionable whether a mediocre emperor like Chu Yu-chien could have done much, even with the best advice, to stem the approaching disaster. From April 25 until June 4, 1644, Peking was in the hands of Li Tzū-ch'êng. The bodies of Chu Yu-chien and his chief consort, Empress Chou 周, were put in rough coffins, supported on clods of earth, and deposited outside the palace gates. On May 8 the coffins were sent by a small convoy to Ch'ang-p'ing, where Chu Yu-chien's favorite concubine, T'ien Kuei-fei 田貴妃, had been interred two years earlier. Here a petty official named Chao I-kuei 趙一桂 raised 340 'strings' of cash from philanthropic friends and hired laborers to open the tomb in which the remains of the former consort

were interred. Her coffin was moved to the right of the central dais, that of Empress Chou was placed on the left, and on May 9 that of Chu Yu-chien was placed between them. Less than a month later Li Tzū-ch'êng evacuated Peking, and the Manchu armies entered the city. On June 8 the regent, Dorgon [q. v.], decreed a three day period of mourning for the deceased emperor, and ordered the erection of suitable memorials at the mausoleum. The Manchus conferred on him the posthumous title Chuang-lih Min Huang-ti 莊烈愍皇帝, and named his tomb Ssü-ling 思陵. By adherents of the defunct dynasty he was variously canonized as Ssü-tsung 思宗, I-tsung 毅宗, and Huai-tsung 懷宗.

Chu Yu-chien had seven sons but only three lived to the close of the dynasty. The eldest was the crown prince, Chu Tz'ü-lang 朱慈烺 (1629-1645), who was executed early in 1645, by order of Dorgon, as a "pretender"—not to the throne but to the title of crown prince of the defunct dynasty. Another son, Chu Tz'ü-huan 朱慈煥 (the Prince of Ting 定王, 1633-1708), escaped with his life in 1644, and for many years lived under assumed names as a teacher of children or as a secretary in well-to-do families. Later certain opportunists made use of his name to foment rebellion in Chekiang, proclaiming him as "the third Crown Prince Chu" (Chu San T'ai-tzū 朱三太子). Although he was then residing in the home of a retired official of Wên-shang, Shantung, he was identified, captured and executed. His sons were likewise executed and the women of the family committed suicide.

In 1724 Emperor Shih-tsung selected a certain Chu Chih-lien 朱之璉 (d. 1730), to represent the Ming Imperial Family at Court and to take charge of the annual sacrifices at the tombs of the Ming Emperors. This Chu Chih-lien was given the hereditary rank of a marquis, to which was later added (1749) the designation, Yen-ên 延恩. But his ancestry, and therefore his right to these privileges, are open to question.

[M.1/23, 24; M.2/23-26; M.3/18, 19; 明季北略 *Ming-chi pei-lüeh*, 3, 4, 20; M.59/4; Hattori, Unokichi, 明の莊烈帝 *Min no Sōretsutei* in 燕塵 *Enjin*, vol. IV, nos. 9, 10 (1908); W.M.S.C.K., 4; *China Review*, IV, 1875-76, pp. 294-96; Mêng Sen 孟森, 明烈皇殉國後記 *Ming Lieh-huang hsün-kuo hou-chi* in 國學季刊 *Kuo-hsüeh chi-k'an*, vol. 4, no. 3, pp. 1-56.]

GEORGE A. KENNEDY

CHU Yu-lang 朱由榔, Nov., 1623–1662, June, was a son of Chu Ch'ang-ying 朱常瀛 (d. Nov.–Dec., 1644) and a grandson of the Ming emperor, Shên-tsung, who ruled in the years 1573–1620 under the reign-title Wan-li 萬曆. In 1627 Chu Yu-lang left the capital with his father when the latter was granted an estate in Hêng-chou, Hunan. He was given the title Prince of Yung-ming (永明王) in 1636 and his elder brother, Chu Yu-ai 朱由棖 (d. 1646), became Prince of An-jên (安仁王). When Hêng-chou was taken (1643) by Chang Hsien-chung [q. v.] Chu fled with his father and brother southwest toward Ch'üan-chou, Kwangsi, but at Yung-chou, Hunan, they parted company. While on his way to Kwangsi, Chu Yu-lang was made prisoner at Tao-chou, Hunan, but escaped with the aid of Chiao Lien (see under Ch'ü Shih-ssü), then a subordinate to Yang Kuo-wei 楊國威 (d. 1646), a general in Kwangsi. He rejoined his father who by late in the summer of 1644 had moved from Ch'üan-chou to Wu-chou, Kwangsi, and there, in the autumn of that year, his father died. In the summer of 1645 Chu Yu-lang met Ch'ü Shih-ssü at Wu-chou when the latter was on his way to take office as governor of Kwangsi. After the Prince of T'ang (see under Chu Yü-chien) had proclaimed himself emperor (August 18, 1645), Chu Yu-lang was ordered to Chao-ch'ing, Kwangtung, but soon after returned to Wu-chou because the Manchu forces were pressing on toward Kan-chou, Kiangsi (June 1646). Distressed at the death of his elder brother at Wu-chou, he decided to proceed with Ch'ü Shih-ssü again to Chao-ch'ing (September–October).

Early in 1646 Chu Yu-lang had been given the title Prince of Kuei (桂王)—the one who conveyed this information to him being the eunuch, P'ang T'ien-shou (see below). After the Prince of T'ang was taken captive by the Manchus (October 6, 1646), Chu Yu-lang assumed the responsibility of continuing the Ming court at Chao-ch'ing and on November 20 took the title "administrator of the realm" (監國). When the news of the advance of Manchu troops toward Kan-chou reached Chao-ch'ing, Chu Yu-lang and his court fled to Wu-chou, arriving December 7. On December 11 Chu Yü-yüeh (see under Chu Yü-chien) was proclaimed emperor at Canton under the reign-title Shao-wu. Chu Yu-lang, finding the Manchu forces for the time being less pressing, returned to Chao-ch'ing (December 18) and six days later he also was proclaimed emperor with the reign-title Yung-li

(永曆). He initiated a campaign against Chu Yü-yüeh, but was defeated on January 7, 1647 at San-shui, Kwangtung. On January 20 the Manchu troops, led by Li Ch'êng-tung [q. v.], took Canton, whereupon Chu Yü-yüeh committed suicide to avoid capture. A few days later Chu Yu-lang again fled westward to Wu-chou. On February 20 Chao-ch'ing fell to the Manchus, and he fled northward—first to P'ing-lo, Kwangsi, and at the end of the month to Kuei-lin in the same province. In this emergency all of his high officials, except Ch'ü Shih-ssü, left him. After the Manchus took P'ing-lo, he fled (March 20) northward to Ch'üan-chou. In the meantime Ch'ü Shih-ssü was placed in full charge of the defense of Kuei-lin where he stayed three years until the city was captured and he himself was made prisoner. The Manchus laid siege to Kuei-lin (April 18, 1647) whereupon Chu Yu-lang fled (May 8) yet farther north to Wu-kang, Hunan. Meanwhile they ordered K'ung Yu-tê, Kêng Chung-ming, and Sharg K'o-hsi [qq. v.] to attack the remaining Ming forces from three directions. On June 27 the three armies met at Kuei-lin and initiated a second attack on that city. With the aid of Western cannon Ch'ü Shih-ssü, together with Chiao Lien, was able to defend the city and finally (July 1) routed the Manchus whose withdrawal made it possible for the Ming troops to recover a number of lost cities. On September 21 the Manchus pressed on Wu-kang whereupon Chu Yu-lang sought safety in Ching-chou, Hunan, and later in Liu-chou and Hsiang-chou in Kwangsi. He intended to proceed from there still farther southwest to Nan-ning, Kwangsi, but at the urgent request of Ch'ü Shih-ssü once more returned to Kuei-lin (December 28), while his household retired to Nan-ning. At Kuei-lin he enjoyed a brief respite, until March 15, 1648, when the Ming troops were defeated in the nearby city of Ling-ch'uan, Kwangsi. Thereupon Chu Yu-lang renewed his flight, joining his household at Nan-ning on April 2. For a third time Kuei-lin was besieged (April 14) by the Manchus, but the defection of Chin Shêng-huan [q. v.] and Li Ch'êng-tung from the Ch'ing cause made it necessary for the invaders to retire to Kiangsi and Kwangtung. In the ensuing six months the Ming troops recovered a large part of southwest China. At the request of Li Ch'êng-tung, Chu returned to Wu-chou (August 19) and a month later (September 17) to Chao-ch'ing where, until the end of the year (1648), he en-

joyed tranquility, anticipating the complete restoration of the Ming regime.

This peace, however, did not last long, for after March 1649 the Ming forces were repeatedly defeated on several fronts. On March 1 Nan-chang fell and Chin Shêng-huan was killed. Two days later Hsiang-t'án was taken and Ho T'êng-chiao [q. v.] was shortly after put to death. A month later Li Ch'êng-tung was defeated at Hsin-fêng, Kiangsi, and drowned himself (April 7). But the decisive campaign against the Ming court did not begin until early in 1650. On February 3 of that year, Nan-hsiung, Kwangtung, fell to the Manchus and four days later Chu Yu-lang abandoned Chao-ch'ing. He went by boat to Wu-chou which he now entered (March 2) for the sixth time. In the ensuing nine months he held his court on boats which his minister, Yen Ch'í-hêng 嚴起恆 (T. 震生, 秋治, d. 1651, a *chin-shih* of 1631), designated "The Water Palace" (水殿). On November 24, 1650 Canton was taken and three days later Kuei-lin also. Chu Yu-lang abandoned his "Water Palace" (December 2) and moved still farther west to Nan-ning. On his way he learned that Ch'ü Shih-ssü had been taken prisoner. The Ch'ing forces took Wu-chou on April 5, 1651 and Liu-chou ten days later. On October 15 P'ing-lo fell, and Chu Yu-lang abandoned Nan-ning for Hsin-ning (present Fu-nan), Kwangsi. After the fall of Pin-chou (January 11, 1652) and Nan-ning (January 17) Chu fled westward to Lung-ying (present Lung-ming), Kwangsi, and later (February 24) still westward to Kwang-nan, Yunnan, where he met the representatives of Sun K'o-wang [q. v.] who invited him to Kweichow. On March 15 he arrived at An-lung, a city in Kweichow near the borders of Kwangsi and Yunnan, where he made his headquarters for four years (1652-56) under the protection and support of Sun K'o-wang. Meanwhile Li Ting-kuo [q. v.], a subordinate of Sun K'o-wang, held the Manchus at bay in a guerrilla war extending over Hunan, Kwangtung, and Kwangsi. But by 1656 antagonism between Sun and Li developed to such proportions that they engaged in a battle near An-lung in which Sun was defeated. Chu Yu-lang, now under Li's protection, fled to Yunnanfu where he established his court (February 15, 1656) in the newly-built mansion of Sun K'o-wang. After suffering another defeat at the hands of Li, Sun retired northward to Changsha where he surrendered to the Manchu army under Hung Ch'êng-ch'ou [q. v.]. When the Manchus occu-

pied Ch'ü-ching, Yunnan (December 25, 1658), Chu fled westward to Yung-p'ing, Yunnan, where he arrived late in January 1659. On January 25 Yunnanfu also fell to the Manchus.

After the Ming troops were defeated at Tali, Yunnan (March 7), Chu Yu-lang fled the next day to T'êng-yüeh, a city near the border of Burma. From there he dispatched a message to the Burmese officials in Bhamo expressing a desire to take refuge in that country. Leaving T'êng-yüeh on March 13, he reached Mêng-mao a week later. On March 23, he and his entourage, numbering about 1,478 persons, arrived at Bhamo and were allowed to enter that city on condition that they surrender their arms. The Burmese sent four boats to welcome them to Ava. Chu Yu-lang and his household, numbering 646 persons, sailed down the Irrawaddy while the rest of the party made the journey by land. After twelve days Chu reached Tsengoo Myo (?), but was detained there more than two and one half months by order of the King of Burma. In the meantime the overland party reached Ava (May 7), but made its headquarters across the river from Ava at Sagaing. There the group was surrounded by Burmese troops, and most of its members were either killed or made slaves. Less than ninety, led by the son of the Prince of Min (珉王), found safety in Siam. The "dragon boat" which the King of Burma had dispatched to welcome Chu Yu-lang arrived at Tsengoo Myo (?) on June 23. The company set off the next day, reaching Ava June 26th. They, too, established quarters at Sagaing where they remained for the next two years, treated virtually as prisoners.

The remnant of the Ming army under Li Ting-kuo and Po Wên-hsüan 白文選 occupied the northeast part of Burma and defeated the Burmese troops at Hsipaw early in 1661, but did not succeed in rescuing Chu Yu-lang. On June 19 a brother of King Bintale of Burma, the Prince of Prome, led an insurrection and drowned the King. On August 13 he summoned the Ming officials to the Tupayon (stupa) at Sagaing, on the pretense of swearing allegiance to the new regime. There more than half of the company was mowed down by Burmese troops, and Chu Yu-lang and about 340 others were placed under heavy guard. On January 20, 1662 Wu San-kuei [q. v.] arrived with a large force at Aungbinle, a few miles outside of Ava, to demand the surrender of Chu Yu-lang. Two days later Chu and his household were delivered to Wu and taken to Yunnanfu (April 30) where he and his

young son, Chu Tz'ü-hsüan 朱慈烜 (b. April 23, 1648), were put to death in June by strangulation with a bowstring. His mother and his legal wife were sent to Peking but, according to some accounts, they died on the way.

Through the influence of the eunuch, P'ang T'ien-shou 龐天壽 (d. 1657, age 70 *sui*), and P. Andreas Wolfgang [Xavier] Koffler (1603-1651), most of the immediate household of Chu Yu-lang were brought under the influence of Christianity. This eunuch had been baptized in Peking by Nicolas Longobardi 龍華民 (T. 精華, 1559-1654) before 1630 under the name Achilles 亞基樓. The legal wife of Chu Yu-lang's father, born of a family named Wang 王, was baptized in 1648 under the Christian name Helena; Chu Yu-lang's own mother, of a family named Ma 馬, was baptized as Maria; his legal wife, the Empress, born of a family named Wang 王, was baptized as Anna; his legitimate son and heir-apparent, Chu Tz'ü-hsüan, received the baptismal name Constantine. On November 4, 1650 the Empress Dowager, Helena, wrote a personal letter to Pope Innocent X and another to the Jesuit General asking prayers for the Ming cause and the dispatch of more missionaries to China. Two similar letters, addressed to the same personage, but dated November 1, were written by P'ang T'ien-shou. The originals of the two letters to the Pope are preserved in the Vatican; the two addressed to the Jesuit General are known only in their Latin versions. These four letters were carried to Europe by P. Michel Boym 卜彌格 (T. 致遠, 1612-1659) who set out from Macao on January 1, 1651 with two Chinese companions, one of whom abandoned the journey en route. He did not reach Venice until the close of 1652, and owing to the illness and death of the Pope it was not until 1655 that he obtained replies (dated December 18) from the newly-elected pontiff, Alexander VII. When Boym and his Chinese companion, named Andrew, reached China (1659) on their return mission they found the passes of Kwangsi securely guarded by the Manchus, and perhaps also learned that Empress Helena had died at T'ien-chou, Kwangsi, some years before (May 30, 1651). Worn out and dejected, Boym himself died in August 1659, unable to deliver the message which the Pope had written.

[M.1/120/7a; M.3/4/1a; M.41/13/21a following; M.59/4/1a; M.59/ 補遺 /6a, 7a; Wang Fu-chih [q. v.], *Yung-li shih-lu*; 鹿樵紀聞 *Lu-ch'iao chi-wên* (痛史) 下/1a; 明季南略 *Ming-chi nan-*

lueh; 明季稗史彙編 *Ming-chi pai-shih hui-pien*; Ch'ü Shih-ssü [q. v.], *Ch'ü Chung-hsüan kung-chi* 7/1a; Cha Chi-tso [q. v.], *Tsui-wei lu* (紀) 21/1a; Pelliot, "Michel Boym", *T'oung Pao* (1934) pp. 95-151; Jäger, "Die Letzten Tage Das Kü Schi-si", *Sinica VIII* (1933) 197-207; Ignatius Ying-ki, "The Last Emperor of the Ming Dynasty and Catholicity", *Bulletin of the Catholic University of Peking*, no. 1, pp. 23-28 for translation into English of the two letters to the Pope; Parker, E. H., "Letters from a Chinese Empress and a Chinese Eunuch to the Pope in the Year 1650", *Contemporary Review*, vol. CI (1912), pp. 79-83; Pfister, *Notices Biographiques et Bibliographiques*, I, pp. 266, 270 *passim*; Mizukuri Gempachi & Tanaka Yoshinari 箕作元八, 田中義成, 明ノ王太后ヨリ羅馬法王ニ贈リシ論文 in *Shigaku Zasshi* 史學雜誌 (1892) vol. III, No. 37, pp. 885-893; Kuwabara Jitsuzō 桑原鴎藏, 明ノ龐天壽ヨリ羅馬法皇ニ送呈セシ文書 in *Shigaku Zasshi* (1900), vol. XI, nos. 3, 5; Harvey, G. E., *History of Burma* (1925), pp. 196-201; W.M.S.C.K., *chüan* 11; *Tung-fang tsa-chih* ("The Far Eastern Miscellany") vol. 8, no. 5 (1911).]

J. C. YANG

CHU Yu-sung 朱由崧, d. 1646, was a grandson of the Ming emperor, Shên-tsung, who ruled in the years 1573-1620 with the reign-title Wan-li. After the capture of Peking by the Manchus, Chu Yu-sung ruled in Nanking for one year with the reign-title Hung-kuang 弘光. His father, Chu Ch'ang-hsün 朱常洵 (1586-1641), was the first son of Shên-tsung's favorite, the concubine Chêng 鄭, who for many years attempted to secure his appointment as crown prince (see under Chu Ch'ang-lo). The strong opposition of Shên-tsung's ministers forced a settlement in 1601 by which Chu Ch'ang-lo was made heir apparent, and Chu Ch'ang-hsün was given the title Prince of Fu (福) with hereditary estates at Honanfu. In spite of this arrangement Chu Ch'ang-hsün remained at Peking, the object of continual intrigue until 1614 when he moved to Honanfu where a lavishly constructed palace had been prepared for him. His estates comprised 2,000,000 *mou* of fertile land, thus adding greatly to the burden of the people.

In 1617 Chu Yu-sung received the title Prince of Tê-ch'ang 德昌. Late in the year 1640 Li Tzû-ch'êng [q. v.] attacked Honanfu, and in the spring of the next year Chu Ch'ang-hsün was executed. His palaces burned for three days and Chu Yu-sung with his mother escaped across the Yellow River to Huai-ch'ing, Honan. In

1643 Chu Yu-sung received from his cousin, the emperor, formal appointment as Prince of Fu in succession to his father. On March 11 of the following year Huai-ch'ing was taken by Li Tzū-ch'êng, and Chu Yu-sung fled to Anhwei. On May 17, 1644 news reached Nanking of the occupation of the northern capital by Li Tzū-ch'êng, and the suicide of the emperor. The higher officials at Nanking held a consultation regarding the succession and became involved in a dispute between partisans of the Prince of Lu (潞王, Chu Ch'ang-fang 朱常潁, nephew of Emperor Shên-tsung) and protagonists of the Prince of Fu. The former was generally regarded as a man of honor and ability, whereas Chu Yu-sung was given to drink and dissipation. But Ma Shih-ying [q. v.], commander-in-chief at Fêng-yang, Anhwei, utilizing his military influence to sponsor the cause of Chu Yu-sung, forced Shih K'o-fa [q. v.] who directed affairs at Nanking to agree to his choice.

On June 4 an official delegation welcomed Chu Yu-sung on the banks of the Yangtze and three days later he was proclaimed "administrator of the realm," (監國). On June 19, 1644 he assumed the title of emperor at Nanking and announced that the following year would be the first of the reign-period, Hung-kuang. Four loosely defined districts, each under a military administrator, were set up north of the Yangtze. Early in the autumn an embassy was sent to Peking, ostensibly to thank the Manchus for their services in driving out Li Tzū-ch'êng, but actually to spy out the political situation. The envoys were prepared to make lavish presents of silk, gold, and silver, and to promise the Manchus, on condition of their retirement, the cession of all territory outside the Great Wall and the guarantee of an annual subsidy of 100,000 taels silver. The Manchu regent, Dorgon [q. v.], rejected the proposal, offering instead to leave the Southern Court unmolested if it relinquished claim to the whole empire and accepted the status of a dependent kingdom. Under the influence of the ardent patriot, Shih K'o-fa, this compromise was rejected. The Nanking government was weakened, however, by the same dissensions that had grown up in the reign of Shên-tsung and continued through the reigns of his successors. The reprinting of the *San-ch'ao yao-tien* (see under Fêng Ch'üan) served to revive some of the old issues. When Ma Shih-ying and his ally, Juan Ta-ch'êng [q. v.], secured control they were met by the

hostility of Shih K'o-fa and Tso Liang-yü [q. v.]. The latter decided on April 21, 1645, to march against Nanking from his post in Hupeh and rid it of Ma Shih-ying.

Meanwhile, the Manchu armies had disposed of Li Tzū-ch'êng in the west and were free to attack the Southern Court. Chu Yu-sung was persuaded by Ma Shih-ying to concentrate on the repulse of Tso Liang-yü, and although this campaign was successful, it left Anhwei and Kiangsu inadequately protected. On May 13, 1645 the Manchu army under Dodo [q. v.] surrounded Yangchow which was held by Shih K'o-fa, and captured the city after a siege of seven days. Three weeks later this army reached Nanking, and when Ma Shih-ying failed to resist, Chu Yu-sung fled to Wuhu, Anhwei. On June 8 Nanking surrendered to the Manchus, and on the 18th Chu Yu-sung, held captive by one of his former generals, was handed over to the Manchu forces and taken to Peking, where he died in the following year. By the court of the Prince of T'ang (see under Chu Yü-chien) he was canonized as Emperor Shêng-an 聖安皇帝, and by that of the Prince of Kuei (see under Chu Yu-lang) as An-tsung Chien Huang-ti 安宗簡皇帝.

[M.1/120/5-8; M.59/1, 2; 明季南略 *Ming-chi nan-lieh*, 1-9; 聖安本紀 *Shêng-an pên-chi*, *passim*, in 荊駝逸史 *Ching-t'o i-shih*; 三藩紀事本末 *San-fan chi-shih pên-mo* in *Chieh-yüeh shan-fang hui-ch'ao* (see under Chang Hai-p'êng); *T'oung Pao*, 1923, p. 51; 弘光實錄鈔 *Hung-kuang shih-lu ch'ao* and 鹿樵紀聞 *Lu-ch'iao chi-wên* in 痛史 *T'ung-shih* 上/1a; Backhouse and Bland, *Annals and Memoirs of the Court of Peking*, chapters VI and VII; *Cha Chi-tso* [q. v.], *Tsui-wei lu* vol. 8, *chüan* 18.]

GEORGE A. KENNEDY

CHU Yü-chien 朱聿鍵 (childhood name 長壽), May 25, 1602-1646, Southern Ming prince who ruled in Fukien for about thirteen months during the years 1645-46, under the reign-title Lung-wu 隆武, was an eighth generation descendant of Chu Ching 朱經 (the first Prince of T'ang 唐王, d. 1415) who in turn was the twenty-third son of the founder of the Ming dynasty, Emperor T'ai-tsu. Chu Ching took up his residence in 1408 at Nan-yang, Honan, where the family estates were located. Chu Yü-chien's grandfather, Chu Shih-huang 朱碩煥 (d. 1632), the eighth Prince of T'ang, after

designating Chu Yü-chien's father, Chu Ch'í-shêng 朱器盛, as heir to the estates, was influenced by a concubine in favor of the latter's own son, and in consequence found cause to put Chu Ch'í-shêng in prison. Chu Yü-chien accompanied his father to prison, but was released upon his father's death. In 1632 he succeeded his grandfather as the ninth Prince of T'ang. Two years later, when the menace from bandits (see under Li Tzū-ch'êng) was growing, he contributed, largely from family funds, to improve the defenses of Nan-yang, and requested permission of Emperor I-tsung (see under Chu Yu-chien) to increase his militia by 3,000 men. The request was denied owing to a regulation of the Ming house which forbade princes to maintain a force larger than a small personal bodyguard.

When the Manchu troops under Ajige [*q. v.*] threatened the capital (1636) Chu Yü-chien raised an army and set out to aid the defence. Upon reaching Yü-chou (present Fang-ch'êng), Honan, he ignored the local officials' request to desist from marching to Peking; but later, when warned by imperial edict, returned to his estates. For this sincere, though perhaps misguided, act of patriotism he was soon reduced to a commoner—the title of prince passing to his younger brother, Chu Yü-mo 朱聿鏞 (d. 1641). He was imprisoned in stocks at Fêng-yang, Anhwei, where he managed to survive until 1644 when he was freed by the short-lived government under Chu Yu-sung [*q. v.*] at Nanking, and ordered to take up residence at P'ing-lo, Kwangsi. When he reached Hangchow on his way to P'ing-lo, he learned of the fall of Nanking (June 8, 1645) to the Manchus. He immediately urged Chu Ch'ang-fang (see under Chu Yu-sung) to set up a court at Hangchow to carry on the Ming cause, but the latter declined and surrendered to the Manchus.

At Hangchow Chu Yü-chien met Chêng Hung-k'uei [*q. v.*] and accompanied him to Foochow where he obtained the support of Chêng Chih-lung [*q. v.*] and a number of Ming loyalists, including Huang Tao-chou [*q. v.*] and Chang K'ên-t'ang 張肯堂 (T. 載寧 H. 鯤淵, *chin-shih* of 1625, d. 1651). On July 29, 1645, Chu Yü-chien assumed the title "administrator of the realm" (監國) and on August 18, 1645, proclaimed himself emperor. About the same time (August 19) the Prince of Lu (see under Chu I-hai) also assumed the title "administrator of the realm" at Shaohsing, Che-

kiang. Chu Yü-chien sent an emissary to demand the allegiance of Chu I-hai, but the latter declined to comply. Thereafter several attempts were made by the two courts to reconcile their differences, but with only partial success. Although Chu Yü-chien did his utmost to restore the Ming regime, he soon discovered that Chêng Chih-lung's support was lukewarm and could not be relied upon.

Late in 1645 the remnant of Li Tzū-ch'êng's [*q. v.*] forces, defeated by the Manchus, fled southward into Hunan and declared their allegiance to Ho T'êng-chiao [*q. v.*] who was thus enabled to establish temporarily "Thirteen Military Centers" (十三鎮) in Hunan. When this news was brought to Foochow, Chu Yü-chien immediately appointed Ho T'êng-chiao a Grand Secretary with the title Earl Ting-hsing 定興伯. Encouraged by the victories in Hunan and tired of the domination of Chêng Chih-lung, Chu Yü-chien accepted Ho's invitation to move his court northwest to Changsha by way of Kan-chou, Kiangsi. Leaving Foochow early in 1646, he reached Yen-p'ing just as the Ch'ing forces were making sweeping advances in Kiangsi. During the summer another Ch'ing army penetrated Chekiang as far as Shaohsing, forcing the Ming prince, Chu I-hai, to take flight by sea to Chusan. Consequently Chêng Chih-lung lost interest in the Ming cause and withdrew his men, leaving the approaches to Foochow unguarded. On September 30 the Ch'ing troops under the Manchu prince, Bolo [*q. v.*], marched through Hsien-hsia-kuan, a strategic pass near the border of Chekiang and Fukien. A day earlier Chu Yü-chien had fled from Yen-p'ing towards T'ing-chou, on the border of Kiangsi and Fukien, in an attempt to join Ho T'êng-chiao's troops. On October 2 the Ch'ing forces took Yen-p'ing and the army was divided into two detachments—one, led by Bolo, marched against Foochow where Chêng Chih-lung surrendered; and the other, led by Li Ch'êng-tung [*q. v.*], pursued Chu Yü-chien who was taken captive at T'ing-chou on October 6 and later put to death. The Prince of Kuei (see under Chu Yu-lang) conferred upon him the posthumous title Emperor Ssü-wên 思文皇帝, which in 1657 was changed to Shaotsung Hsiang Huang-ti 紹宗襄皇帝.

After Chu Yü-chien's capture by Ch'ing troops, his fourth younger brother, Chu Yü-yüeh 朱聿鐸 (d. 1647), who succeeded to the title, Prince of T'ang, after Chu Yü-chien's en-

thronement, escaped by sea to Canton where he established a court and was proclaimed emperor (December 11, 1646) with the reign-title, Shao-wu 紹武. His was, however, a brief and ill-fated reign for he was oppressed on the one hand by the opposing forces of Chu Yu-lang whom he defeated on January 7, 1647 at San-shui, Kwangtung, and on the other by the Ch'ing forces. The latter, led by Li Ch'êng-tung conquered Canton during the month of January. Chu Yü-yüeh, rather than be captured, committed suicide.

Chu Yü-chien is said to have been tall of stature, with a clear and loud voice. He was an able writer and composed some edicts himself. An ardent reader, he is said to have brought with him several cart-loads of books when he fled from Yen-p'ing to T'ing-chou. In the course of his brief reign he issued copper coins bearing the reign-title, Lung-wu.

[M.1/118/7b; M.59/3; *Fukien t'ung-chih* (1922) 10/17a; 隆武遺事 *Lung-wu i-shih*, 思文大紀 *Ssü-wên ta-chi*, and 鹿樵紀聞 *Lu-ch'iao chi-wên* in 痛史 *T'ung-shih*; 明通鑑 *Ming t'ung-chien* 85/11b and *Ming t'ung chien fu-pien* (增編) 2下/4a; Huang Tsung-hsi [q. v.], *Hsing-ch'ao lu*; 明季南略 *Ming-chi nan-lüeh* 11; 東南紀事 *Tung-nan chi-shih* in 邵武徐氏叢書 *Shao-wu Hsü-shih ts'ung-shu* 1/1a.]

GEORGE A. KENNEDY

CHU Yün 朱筠 (T. 竹君, 美叔 H. 筍河), July 1, 1729-1781, Aug. 16, scholar, official and calligrapher, came from Ta-hsing (Peking) where his grandfather had settled. The ancestral home was Hsiao-shan, Chekiang. Chu Yün was born in Chou-chih, Shensi, where his father, Chu Wên-ping 朱文炳 (T. 豹采, 1696-1764), was magistrate from 1728 to 1735. He was the third of four sons. The eldest, Chu T'ang 朱堂 (T. 冠山), was assistant district magistrate of Hsin-chien, Kiangsi (1749-1757), and of Ta-li, Shensi (1761). The second, Chu Yüan 朱垣 (T. 維豐, 仲君 H. 冬泉居士, 1723-1773), was a *chün-shih* of 1751 who served as magistrate of Chi-yang and Ch'ang-ch'ing, Shantung, retiring in 1759 and devoting his later years to Buddhist studies. Chu Yün became a *chü-jên* in 1753 and a *chün-shih* in 1754. He and his youngest brother, Chu Kuei [q. v.], were both members of the Hanlin Academy. Appointed in 1757 a compiler in the Wu Ying Tien (see under Chin Chien), Chu Yün assisted in the compilation of the *P'ing-ting Chun-ko-êr*

fang-lüeh, the official record of the subjugation of Sungaria (see under Fu-hêng). Three times (in 1761, 1769 and 1771) he was associate examiner of the metropolitan examinations, and in 1768 of the Shun-t'ien provincial examination. In 1770 he was chief examiner of the Fukien provincial examination. He served as commissioner of education of Anhwei from 1771 to 1773, and filled a similar post in Fukien from 1779 to 1781.

Chu Yün is remembered as the official who suggested to Emperor Kao-tsung the collection and preservation of rare books and manuscripts and the initiation of a great bibliographical project which finally resulted in the compilation of the Imperial Manuscript Library known as the *Ssü-k'u ch'üan-shu* (see under Chi Yün). On February 7, 1772, the emperor issued a decree ordering that a search be made in every part of the empire for rare books and manuscripts to be forwarded to the capital for examination, transcription and preservation. Chu Yün, then commissioner of education of Anhwei province, memorialized the throne (December 10, 1772) on certain rare works which he himself had already assembled for the object the emperor had in view. Shortly thereafter Chu submitted another memorial in which he outlined four ways to facilitate the collection of rare books. Officials at Court, led by Liu T'ung-hsün [q. v.], advised against three of Chu's recommendations, but accepted one concerning the copying of rare books from the Ming encyclopedia, 永樂大典 *Yung-lo ta-tien*. [This enormous work was compiled during the years 1403-07 in 11,095 manuscript volumes. Two additional sets were transcribed in the 1560's (see under Ch'ü Shih-ssü), but by the time Chu Yün's project was under way only about three-fourths of one set was extant. At present only some 370 volumes are known, forty-one of these (two of them loaned) being in the Library of Congress.] The Emperor approved Chu's suggestion and at least 365 rare works were copied from the *Yung-lo ta-tien*, thus preserving many items which otherwise might have been lost. Another of Chu's recommendations dealt with the compilation of an annotated, descriptive catalogue, which was presented to the throne in the second moon of 1781 and later published under the title, *Ssü-k'u ch'üan-shu tsung-mu t'i-yao* (see under Chi Yün).

On March 13, 1773, the emperor issued a decree giving to the compilation of rare books and manuscripts the name *Ssü-k'u ch'üan-shu*, "Com-

plete Library in Four Branches of Literature", because the works to be included were classified according to the four recognized divisions of Chinese literature, namely, Classics (*ching* 經), History (*shih* 史), Philosophy (*tzü* 子), and Belles-lettres (*chi* 集). Four sets of the *Manuscript Library*, each comprising more than 36,000 volumes, were completed in 1785 and three others early in 1788. Fourteen works, comprising 332 *chüan*, were copied from Chu Yün's private library, not including those that he and the governor of Anhwei submitted.

During his term as commissioner of education in Anhwei, Chu Yün edited and reprinted the well-known etymological dictionary, *Shou-wên chieh-tzû* (see under Tuan Yü-ts'ai) which was completed in 100 A.D. and presented to the throne in 121 A.D. He memorialized recommending that the *Thirteen Classics* be authentically inscribed on stones to be erected in the Imperial Academy (國子監). This suggestion was not put into effect until 1791 when the stones were carved in the facsimile calligraphy of Chiang Hêng 蔣衡 (original *ming* 振生 T. 湘帆, 1672-1743), who had previously written the characters in a style the emperor approved. During the years 1774 to 1779 Chu Yün served on the *Ssü-k'ü* Commission. He also assisted in the compilation of the *Jih-hsia chiu-wên k'ao* (see under Chu I-tsun). Owing to his service in many educational posts, he had a large number of admirers who regarded themselves as his pupils, among whom may be mentioned Wang Chung, Wu I, Hung Liang-chi, Sun Hsing-yen, Huang Ching-jên, Chang Hsüeh-ch'êng, and Wang Hui-tsu [qq. v.]. Other prominent contemporary scholars such as Wang Nien-sun, Shao Chin-han, and Tai Chên [qq. v.] were his friends, and worked with him at one time or another as his private secretaries.

A collection of his prose writings in 16 *chüan*, entitled 筴河文集 *Ssü-ho wên-chi*, was edited by his second son, Chu Hsi-kêng 朱錫庚 (T. 少白, b. 1762, *chü-jên* of 1788), and printed in 1815. His collected poems in 20 *chüan*, entitled *Ssü-ho shih-chi* (詩集), were printed earlier. Seventy-two poems, written by him in 1745 (age 17 *sui*), were printed in 1928 in the 殷禮在斯堂叢書 *Yin-li tsai-ssü t'ang ts'ung-shu*, under the title 乙丑集 *I-ch'ou chi*.

[3/128/22a; 10/23/13b; 20/3/00 (portrait); 29/5/17b; *Nien-p'u* by Lo Chi-tsu 羅繼祖 (1931); *Nien-p'u* by Yao Ming-ta 姚名達 (1933); *Nien-p'u* by Wang Lan-yin 王蘭蔭 in 師大

月刊 *Shih-la yüeh-k'an*, vol. I, no. 2; 蕭山縣志稿 *Hsiao-shan hsien-chih kao* (1935), *chüan* 18.]

TU LIEN-CHÊ

CH'U-yen. See under Cuyen.

CH'U-ying. See under Cuyen.

CH'Ü Shih-ssü 瞿式耜 (T. 起田 H. 稼軒, 耘野), Sept. 6, 1590-1651, Jan. 8, Ming loyalist, was a native of Ch'ang-shu, Kiangsu, a descendant of a noted family of officials and scholars. His grandfather, Ch'ü Ching-ch'un 瞿景淳 (T. 師道 H. 昆湖, d. 1569, a *chin-shih* of 1544), was in 1567 concurrently vice-president of the Board of Ceremonies, chancellor of the Hanlin Academy, and chief editor for the second transcription of the *Yung-lo ta-tien* (see under Chu Yün). His father, Ch'ü Ju-yüeh 瞿汝說 (T. 星卿 H. 達觀, 1565-1623, a *chin-shih* of 1601), was noted for his uprightness and incorruptibility. Ch'ü Shih-ssü became a *chin-shih* in 1616 and was appointed two years later magistrate of Yung-fêng, Kiangsi, where he encouraged classical studies and established a reputation for good administration. In 1621 he was ordered to be transferred to Chiang-ling, Hupeh, but the inhabitants of Yung-fêng insisted on retaining him. Two years later (1623) he returned home to mourn the death of his father, and about this time became interested in Christianity. A distant uncle, Ch'ü Ju-k'uei 瞿汝夔 (referred to in contemporary missionary accounts as Ch'ü T'ai-su 瞿太素), was one of the first followers of Matteo Ricci (see under Hsü Kuang-ch'i) and was baptized in 1605 by P. Jean de Rocha 羅如望 (T. 懷中, 1566-1623) in Nanking under the name Ignatius. A son of Ch'ü Ju-k'uei, named Ch'ü Shih-ku 瞿式穀, baptized as Matthew, invited P. Jules Aleni 艾儒略 (T. 思及, 1582-1649) to Ch'ang-shu in 1623 to found a Christian church in that community. Ch'ü Shih-ssü was himself baptized by Aleni under the name Thomas (多默) and wrote a preface to Aleni's religious-psychological study, 性學略述 *Hsing-hsüeh ts'u-shu*, 8 *chüan* (1623).

In 1628 Ch'ü Shih-ssü accepted an appointment as junior metropolitan censor, but before long was involved in the conflict that was raging between the Tung-lin party and the courtiers regarding the appointment of a Grand Secretary. The Tung-lin faction supported Ch'ien Ch'ien-i [q. v.] whereas the courtiers favored Chou Yen-ju (see under Chang P'u) and Wên T'i-jên (see under Chêng Man). Owing to the opposition

of Chou and Wên, Ch'ien Ch'ien-i, then vice-president of the Board of Ceremonies, was dismissed from office (1628) and Ch'ü Shih-ssü, his fellow townsman and devoted disciple, was obliged to go with him. The dispute between these factions continued, for in 1637 an unscrupulous native of Ch'ang-shu, in conspiracy with the opposition in Peking, brought accusations against Ch'ien and Ch'ü which resulted in their imprisonment. But they were released not long thereafter when the situation at court turned against Wên who was forced to give up his post in July-August 1637.

For the next seven years, or until 1644, Ch'ü Shih-ssü seems to have lived in retirement at his home. But when the Prince of Fu (see under Chu Yu-sung) was proclaimed emperor at Nanking (June 19, 1644) Ch'ü accepted from him the post of vice-governor of Nanking and on January 25, 1645 was appointed governor of Kwangsi. On April 26 he set out to take up his post in that province. When he reached Wu-chou, Kwangsi (July 26), he learned that Nanking had fallen (June 8) and that the Prince of Fu had been captured. At Wu-chou Ch'ü made the acquaintance of Chu Yu-lang [*q. v.*] and Chu Yu-ai (see under Chu Yu-lang). On September 25, two months after Ch'ü's arrival at Wu-chou, Chu Hêng-chia 朱亨嘉 (the Prince of Ching-kiang 靖江王), who was a descendant of Ming T'ai-tsu's eldest brother, declared himself emperor at Kuei-lin, Kwangsi, and Ch'ü, because of his strong opposition to this usurpation, was escorted there under heavy guard. With the help of Chiao Lien 焦璉 (T. 瑞亭, 國器, d. Oct. 15, 1651) who in missionary accounts is known as "Luke Chiao Lien", Ch'ü was able to effect the arrest of Chu Hêng-chia and later (March 26, 1646) to send him to Fukien where he was deprived of his title of prince, and his followers were executed. When the Prince of T'ang (see under Chu Yü-chien) ruled for about thirteen months (1645-46) in Fukien under the reign-title Lung-wu, Ch'ü was offered the post of junior vice-president of the Board of War, but declined. This prince, too, was taken captive by the enemy (October 6, 1646) and his effort to restore the Ming regime came to an end. Thereupon Ch'ü and his followers decided to welcome to Chao-ch'ing, Kwangtung (September-October 1646), the Prince of Yung-ming (see under Chu Yu-lang) to carry on the Ming court. On November 20 Chu Yu-lang was declared "administrator of the

realm" (監國) at Chao-ch'ing, and Ch'ü Shih-ssü was appointed concurrently Grand Secretary and acting president of the Board of Civil Office.

On December 24 Chu Yu-lang was proclaimed emperor with the reign-title Yung-li and Ch'ü was promoted to Grand Secretary of the Wên Yüan Ko 文淵閣. But the tenure of the court at Chao-ch'ing was short-lived, for on January 20, 1647, Canton fell to the Manchu forces under Li Ch'êng-tung [*q. v.*], thus causing Chu Yu-lang and his court to flee through Wu-chou (February 5) to Kuei-lin (February 25). The Manchu forces took Chao-ch'ing on February 20, Wu-chou on March 5, and laid siege to Kuei-lin on April 18. Chu Yu-lang by this time had fled to Ch'üan-chou, Kwangsi, and later to Wu-kang, Hunan. Ch'ü was appointed concurrently president of the Board of Civil Office, president of the Board of War, Grand Secretary of the Wên Yüan Ko, and was placed in charge of the defense of Kuei-lin (留守桂林). In the course of one year (April 18, 1647-April 14, 1648) Kuei-lin was three times attacked or besieged by Manchu forces but without success, owing to Ch'ü's energetic defense of the city. It is said that Ch'ü was aided in this defense by Western cannon (西洋銃) provided through the help of missionaries. In consequence of his valiant efforts Ch'ü was given the title "Earl of Lin-kuei" 臨桂伯 and made Grand Tutor to the Heir Apparent (June 30, 1647). Before the third siege of Kuei-lin (April 14, 1648) Chu Yu-lang returned once more to that city, but set out for Nan-ning, Kwangsi, on March 16, thus beginning his long wanderings which lasted more than fourteen years. But the rebellion of Li Ch'êng-tung and Chin Shêng-huan [*q. v.*] against the Manchus in the spring of 1648 shifted the center of warfare and gave temporary respite to the Ming cause, thus permitting the recovery of considerable territory. Yet the gains were temporary, for in the late summer of 1649 K'ung Yu-tê [*q. v.*] pressed down on Kwangsi from Hunan with twenty thousand men, and another Manchu army led by Shang K'o-hsi and Kêng Chi-mao [*qq. v.*] advanced on Canton through Kiangsi. After a siege of eight months Canton again fell to the Manchus (November 24, 1650) and three days later Kuei-lin was taken. Ch'ü Shih-ssü and another official, Chang T'ung-ch'ang 張同敞 (T. 別山), were captured. When the two were led into the presence of K'ung Yu-tê the latter tried in vain to win them over to

the Manchu cause. K'ung even proposed to release Ch'ü if he would submit to tonsure as a Buddhist monk and so, in a sense, satisfy the Manchu requirement for shaving the head. But when a letter of rebellious intent which Ch'ü had secretly transmitted to Chiao Lien was discovered, K'ung had both executed. Chin Pao [q. v.] submitted a long memorandum to K'ung requesting permission to take care of the remains of Ch'ü and Chang, but meanwhile a disciple of Ch'ü, named Yang I 楊藝 (T. 碩甫), had the corpses interred.

During their confinement of forty-one days the two unfortunate men wrote a number of poems which were published under the title 浩氣吟 *Hao-ch'i yin*. Ch'ü's collected works, entitled 瞿忠宣公集 *Ch'ü Chung-hsüan kung chi*, in 10 *chüan*, consisting of memorials, poems, and letters, were first published by Li Chao-lo [q. v.] in 1835 and were reprinted in 1887. The Ming court conferred on him the posthumous name, Wên-chung 文忠, and Emperor Kao-tsung, the name Chung-hsüan 忠宣 (1776).

[M.1/280/9a; M.3/260/9a; M.36/7/1a; M.41/17/21b; M.59/28/1a; M.64/辛9/2a; 鹿樵紀聞 *Lu-ch'iao chi-wên* (in 痛史) 卷下/14b; Wang Fuchih [q. v.], *Yung-li shih-lu* 2/1a; 行在陽秋 *Hsing-tsai yang-ch'iu* 上/46b in 明季稗史彙編 *Ming-chi pai-shih hui-pien* for date of birth of Ch'ü Shih-ssü; 明季南略 *Ming-chi nan-lüeh* 12/7a, 13/1b, 15/3a; 常昭合志稿 *Ch'ang-Chao ho chih kao* (1904) 25/21a, 25/56b, 44/13b; *Kwangsi t'ung-chih* (1801) 252/13a; *Ssü-k'u* 子/雜誌9; *Ch'ü Chung-hsüan kung chi* with portrait (1887) in Library of Congress; Fr. Von Jäger, "Die Letzten Tage Des Kü Seh'-si", *Sinica* VIII (1933) 197-207; P. Pelliot, "Michel Boym", *T'oung Pao* (1934) 95-151.]

J. C. YANG
T. NUMATA

CH'Ü Ta-chün 屈大均 (T. 翁山, 冷君, 介子 H. 華夫, 羅浮山人), Oct. 10, 1630-1696, poet, came from a family which for generations had lived in the district of P'an-yü (Canton). His father, Ch'ü I-yü 屈宜遇 (T. 原楚, 澹足, d. 1650), was adopted and brought up by a family in the neighboring district of Nan-hai and used the surname of that family, which was Shao 邵. Since Ch'ü Ta-chün was born in Nan-hai in the Shao family he, too, used that surname until he was sixteen *sui*. In 1645 he became a licentiate of the district school of Nan-hai, under

the name, Shao Lung 邵龍 (later also written 紹隆 H. 非池). In that year he and his father went to their ancestral home in Sha-t'ing (沙亭, in the district of P'an-yü) and formally returned to the Ch'ü family, making use henceforth of the surname Ch'ü.

For a time Ch'ü Ta-chün studied under Ch'ên Pang-yen (see under Ch'ên Kung-yin). When Ch'ên Pang-yen died, in 1647, a martyr to the Ming cause, Ch'ü lost all interest in the competitive examinations. In 1649 he went to Chao-ch'ing, Kwangtung, to join the Court of the Ming Prince of Kuei (see under Chu Yu-lang), and was recommended for a secretarial post, but late in that year his father took seriously ill and he returned home. On January 6, 1650 his father died. Two months later when the Manchu forces under Shang K'o-hsi [q. v.] besieged Canton, the Prince of Kuei fled from Chao-ch'ing to Kwangsi. Sensing the hopelessness of the Ming cause, Ch'ü Ta-chün entered the Buddhist priesthood under the high priest, Han-shih 函是 (T. 麗中 H. 天然, 1608-1685), who was also the teacher of Chin Pao [q. v.]. Ch'ü was given the monastic name, Chin-chung 今種 (T. 一靈 H. 騷餘), and styled his dwelling Ssü-an 死庵, "Retreat of the Dead". In 1656 he met Chu I-tsun [q. v.] at Canton and they became intimate friends. Later in the same year Ch'ü travelled to Kiangsu and Chekiang where he made the acquaintance of local scholars and also visited the famous Ch'ü family library at Shaohsing, Chekiang (see under Ch'ü Piao-chia). After Chu I-tsun's return to Chekiang (1658), he was often visited by Ch'ü and introduced the latter to many of his friends. In 1658 Ch'ü went to Peking and there wept at the sight of the tree on which the last Ming emperor hanged himself (see under Chu Yu-chien).

About this time (1659) Ch'ü Ta-chün experienced a mental change, for he began to repudiate the Buddhist way of life and lived as a layman. When he came south to Shaohsing in 1660 he found that some of his benefactors (members of the Ch'ü family) were under arrest for communicating with Chêng Ch'êng-kung [q. v.] before and during the latter's invasion of Kiangsu in 1659 (see under Chang Huang-yen). Ch'ü himself was possibly involved, for he went into hiding in western Chekiang. In 1665 he went to Shansi and Shensi where in 1666 he established friendship with Wang Hung-chuan 王宏撰 (T. 山史 H. 無異) and with Li Yin-tu 李因篤 (T. 子德 H. 天生, 1631-1692). In the same year (1666)

he accompanied Li to Tai-chou, Shansi, where Li taught the son of Ch'en Shang-nien 陳上年 (T. 祺公), then intendant of the Yen-p'ing Circuit. With Li as go-between, Ch'ü married Wang Hua-chiang 王華姜 (1646-1670), daughter of a Ming general, Wang Chuang-yu 王壯猷, who was killed in battle against the Manchus. To explain his shift from the Buddhist priesthood to the life of a layman Ch'ü wrote an essay entitled, 歸儒說 *Kuei-Ju shuo* ("On My Return to the Life of a Confucianist"). He and his wife went from Shansi to Peking and Nanking; and finally, in the autumn of 1669, reached his home in P'an-yü. In the following year his wife died. Many of his friends wrote poems to commemorate his loss, and he himself expressed his grief in a number of poems and essays, some written years later.

When Wu San-kuei [q. v.] rebelled against the Manchus, late in 1673, it was proclaimed that the Ming Imperial House would be restored. Impressed with these aims, Ch'ü Ta-chün joined the rebellion and was appointed inspector of the army under Sun Yen-ling [q. v.] in Kwangsi and Hunan; but in 1676, for reasons unknown, he withdrew from service and retired to his home. He built himself a garden, Tsu-hsiang yüan 祖香園, in which he erected a temple, Sao-shêng t'ang 騷聖堂, to the memory of his supposed ancestor, the ancient poet Ch'ü Yüan (see under Ch'en Hung-shou). In 1679, about a year after the Manchus recovered Kwangtung (see under Shang Chih-hsin), reprisals were meted out to those who had taken part in the rebellion. Ch'ü's friend, Ch'en Kung-yin [q. v.], was imprisoned. Ch'ü retired with his second wife to Nanking for two years, returning to Canton in 1681. Thereafter he associated intimately with the Ch'ing officials in Kwangtung until his death.

As a man of letters Ch'ü Ta-chün became known, along with Ch'en Kung-yin and Liang P'ei-lan [q. v.], as one of the "Three Masters of Lingnan" (嶺南三大大家), and his poems were highly praised by such contemporary critics as Chu I-tsun and Wang Shih-chên [q. v.]. He also became a friend (1679) of the three Wei brothers and the "Scholars of I-tang" (see under Wei Hsi). His prose writings in 14 *chüan*, entitled 翁山文外 *Weng-shan wên-wai*, were printed in 1920 in the *Chia-yeh t'ang ts'ung-shu* (see under Cha Chi-tso), and his verse in 20 *chüan*, *Weng-shan shih* (詩) *wai*, was printed in 1910. Ch'ü also wrote a short account of the Yung-li reign-period (1647-1661), under the title 安龍逸史 *An-lung i-shih*, in 2 *chüan*, which likewise

was incorporated in the *Chia-yeh t'ang ts'ung-shu*. A valuable collection of classified notes, made by Ch'ü on his native province, is entitled 廣東新語 *Kwangtung hsün-yü*, in 28 *chüan*. For this work P'an Lei [q. v.] wrote a preface dated 1700. The *P'an-yü hsien-chih* of 1911 lists twenty-four titles which were either written or compiled by Ch'ü.

Although the ban on the anti-Manchu writings of Lü Liu-liang [q. v.] was temporarily lifted with the publication in 1730 of the *Ta-i chüeh-mi lu* (see under Tsêng Ching), there nevertheless were found in it certain quotations from Ch'ü Ta-chün which were regarded as unfavorable to the reigning dynasty. On hearing of it a son of Ch'ü, named Ch'ü Ming-hung 屈明洪 (T. 甘泉 H. 鐵瓢, senior licentiate of 1723), who was then serving as director of schools at Hui-lai, Kwangtung, at once submitted himself to the authorities at Canton. He was given the comparatively light punishment of banishment of himself and his family to Fukien. The writings of his deceased father were banned, but no further punishment was ordered. In 1737 he and his family were pardoned and were allowed to return to Canton.

But the case was reopened in 1774 when edicts were issued calling on all subjects to submit to the authorities for destruction any writings unfavorable to the reigning dynasty. Some petty officers of Canton inveigled a member of the Ch'ü family to sell an incomplete copy of the *Weng-shan wên-wai* which should have been submitted to the authorities voluntarily. This led to the discovery of other writings of Ch'ü Ta-chün in the possession of various people. But Emperor Kao-tsung declined to press the case, and pardoned all those involved, with the proclamation that no possessor of a banned book would be punished if he voluntarily gave the book to the authorities. Despite the censorship, most of Ch'ü Ta-chün's publications are still available and some have recently been reprinted.

[3/429/14a; 7/38/12a; 20/1/00 (portrait); 23/23/7a; *P'an-yü hsien-chih* (1911) 18/15b; 清代文字獄檔 *Ch'ing-tai wên-tzu-yü lang*, vol. 2; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung*, pp. 112-35; Chu Hsi-tsu 朱希祖, *Ch'ü Ta-chün chuan* (傳) in 中山大學文史學研究所月刊 *Chung-shan ta-hsüeh Wên-shih-hsüeh yen-chiu so yüeh-k'an*, vol. I, no. 5, May 25, 1933; Nien-p'u of Li Yin-tu (李天生年譜 *Li T'ien-shêng nien-p'u*) in 關中叢書 *Kuan-chung ts'ung-shu* (1936);

Ch'ên Po-t'ao 陳伯陶, 勝朝粵東遺民錄
Shêng-ch'ao Yüeh-tung i-min lu 1/25b.]

L. C. GOODRICH
FANG CHAO-YING

CH'ÜAN Tsu-wang 全祖望 (T. 紹衣 H. 謝山, childhood name 補), Jan. 29, 1705–1755, Aug. 9, historian, was a native of Yinh-sien (Ningpo), Chekiang. His great-grandfather, Ch'üan Ta-ch'êng 全大程 (T. 式躬, 襄孫, 1608–1667), was a loyalist to the Ming cause who in 1645 joined the Court of Chu I-hai [q. v.] to resist the Manchus. When, in 1649, Ch'üan Ta-ch'êng was sought by the Ch'ing authorities he fled to the mountains, abandoning his property in Ningpo, including a collection of books. Later, however, when Ch'üan Tsu-wang's grandfather, Ch'üan Wu-ch'i 全吾騏 (T. 事青, 北空, 1629–1696), re-established the family in Ningpo he assembled another library, mostly by transcription. Ch'üan Tsu-wang's father, Ch'üan Shu 全書 (T. 吟園, 1663–1739), added to the collection by the same method. In his childhood Ch'üan Tsu-wang learned much from his father about the history of the late Ming period and about the sufferings and the heroism of the Ming loyalists—a subject that engrossed him throughout his life.

In 1720, when he was only sixteen *sui*, Ch'üan Tsu-wang went to Hangchow to compete in the provincial examination. Though he failed he attracted notice as a writer of prose, chiefly owing to the praise of Cha Shên-hsing [q. v.]. In 1722 he again went to Hangchow where he met Li Ê, Hang Shih-chün, Ch'ên Chao-lun [qq. v.], and Chao Yü (see under Chao I-ch'ing), all of whom became his life-long friends. In 1729 he became a senior licentiate, and a year later went to Peking to study in the Imperial Academy. On his way north he stopped at Yangchow and there met the opulent patron of scholars, Ma Yüeh-kuan [q. v.]. In Peking he made the acquaintance of an older contemporary, Fang Pao [q. v.]. He left Peking in 1731 for Tsinan, Shantung, to assist in the office of the provincial commissioner of education, but later in the same year went to Ningpo to visit his parents. In 1732 he returned to Peking and then became a *chü-jên*. His reputation as a scholar now became wide-spread, especially through the influence of Li Fu [q. v.] who was his host in Peking for three years (1733–36). Ch'üan and Li had many interests in common, in particular the teachings of the Sung philosopher, Lu Chiu-yüan (see under Li Fu).

Furthermore they both sensed the importance of the manuscript encyclopedia, *Yung-lo ta-tien*, as a reservoir of rare and 'lost' books (see under Chi Yün, Chu Yün, and Hsü Sung). In the meantime Ch'üan was recommended as qualified to compete in the second special examination known as *po-hsüeh hung-tz'ü* (see under Ch'ên Chao-lun and Liu Lun), which took place in 1736. Before the examination he interviewed the candidates and recorded their names and biographical data in a work, entitled 公車徵士錄 *Kung-chü chêng-shih lu*. It was printed some twenty years ago in the collectanea, *Yen-hua tung-t'ang hsiao-p'in* (see under Ho Ch'iu-t'ao).

In the spring of 1736, before the *po-hsüeh hung-tz'ü* examination took place, Ch'üan passed the regular examinations for the *chin-shih* degree and was selected a bachelor of the Hanlin Academy. About the same time, however, a new ruling was made which rendered it impossible for members of the Hanlin Academy to take the *po-hsüeh hung-tz'ü* examination. The ruling was suggested to the emperor by the powerful Grand-Secretary, Chang T'ing-yü [q. v.], to whom Ch'üan is said not to have paid full respect as a teacher. At the same time Ch'üan's close friendship with Li Fu and with Fang Pao did not enhance his popularity with high officials who were provoked at the outspokenness of those two scholars. At any rate, he was effectively barred from the examination, and in the following year (1737) when the Hanlin bachelors were graded for posts he was disqualified for a place in the Academy and was recommended for one as magistrate. Thus disgraced, he left Peking and officialdom in November 1737, never to return.

On his way home in 1737 Ch'üan again stopped at the residence of Ma Yüeh-kuan in Yangchow, and returned there at least six times in subsequent years. It had become a practice for rich salt merchants at Yangchow to befriend needy scholars. The Ma family was especially famous for its hospitality and had among its guests many learned men and poets. Ch'üan was one of them, for from 1737 to 1748 he was unemployed and had to depend on writing and on patronage for a living. Almost annually he paid visits to the homes of his wealthy friends, perhaps to write articles for them, but mainly to solicit help. In 1748 he was for a few months engaged as head of the Academy known as Chi-shan Shu-yüan 莪山書院 at Shaohsing, Chekiang—a school which derived its name from the *hao* of Liu Tsung-chou [q. v.]. Although Ch'üan was loved and respected by the students, he did not

continue long in the Academy because of a minor irregularity on the part of a high official, presumably Governor Fang Kuan-ch'êng [q. v.]. In 1752 he and Hang Shih-chün went together to Kwangtung where they were each invited to become heads of Academies: Ch'üan of the T'ien-chang 天章 Academy and Hang of the Yüeh-hsiu 粵秀 Academy. But in the following year (1753) Ch'üan became seriously ill and was compelled to leave. After 1747 he had suffered much from insomnia and this and other complications undermined his health. In 1754 he made his last tour of Hangchow and Yangchow, returning to Ningpo late in that year. The next spring his only son died at the age of thirteen (*sui*). Ch'üan himself took ill and died, though not before he had edited most of his own writings and had entrusted them to a disciple, Tung Ping-ch'un 董秉純 (T. 小鈍, 抑標, 1724-1794). This disciple arranged for the burial by pawning his master's manuscripts with the Ma family for 100 *taels*, and by selling his collection of books to a wealthy Lu 盧 family of Ningpo—the family of Lu Chih 盧址 (T. 青厓) whose library, Pao-ching lou 抱經樓, was as famous in Ningpo as the Pao-ching t'ang 堂 of Lu Wên-ch'ao [q. v.] was famous in Hangchow. Ch'üan was survived for a year by his second wife, the daughter of a Manchu named Ch'un-t'ai 春臺 (T. 錫祺 H. 顧齋, *chin-shih* of 1713). She gave birth to his only son who is referred to above. Thus in the course of two years Ch'üan Tsu-wang's family came to an end. And though, shortly before his death, he adopted the son of a distant cousin, the father of that youth squandered what remained of Ch'üan's possessions.

Some thirty works are attributed to Ch'üan Tsu-wang, but of these only a few minor items were printed during his lifetime, among them the *Kung-chü chêng-shih-lu* (mentioned above) and the 度嶺集 *Tu-Ling chi*, a small collection of poems written during his sojourn in Kwangtung and printed there in 1753. Before he died he edited a collection of his short works in prose, under the title 鮚埼亭集 *Chi-ch'i t'ing chi*, 60 *chüan*, the manuscript of which was first kept by the Ma family of Yangchow and later by Hang Shih-chün. The disciple, Tung, to whom Ch'üan entrusted his other manuscripts, reports that he tried in vain to obtain from Hang the manuscript of the *Chi-ch'i t'ing chi*. Tung himself did not print any of his master's works except one on the Classics and histories, in dialogue form, entitled 經史答問 *Ching-shih ta-wên*, 10 *chüan* (1765). Nevertheless he edited (1776) a

number of Ch'üan's short works in prose to which he gave the title *Chi-ch'i t'ing chi wai-pien* (外編), 50 *chüan*, which was re-edited by another disciple named Chiang Hsüeh-yung 蔣學鏞 (T. 聲始 H. 樗庵, *chü-jên* of 1773). In the years 1795-98, when Juan Yüan [q. v.] was commissioner of education in Chekiang, he gave high praise (see preface to the *Ching-shih ta-wên*) to the solidity of Ch'üan's writings, which Ch'üan had achieved only by hard work. This praise evoked a new interest in Ch'üan's writings. In 1803 Shih Mêng-chiao 史夢蛟 obtained the original manuscript of the *Chi-ch'i t'ing chi*, comprising only 38 of the 50 *chüan*, which he printed in 1804, together with a reprint of the *Ching-shih ta-wên* and a *nien-p'u* of Ch'üan's life by Tung. Soon after 1804 a scholar published anonymously the *Chi-ch'i t'ing-chi wai-pien* from Tung and Chiang's manuscripts. These several collections were reprinted together in the first series of the 四部叢刊 *Ssü-pu ts'ung-k'an* under the collective title, *Chi-ch'i t'ing chi*, 38 + 10 + 50 *chüan*. To them were appended the collected poems of Ch'üan, entitled *Chi-ch'i t'ing shih* (詩) *chi*, 10 *chüan*, reproduced from a manuscript copy once in the possession of the Lu family of Ningpo. Another collection of Ch'üan's poems is the 句餘土音 *Chü-yü t'u-yin*, 3 *chüan*, printed in 1814, of which an annotated edition, entitled *Chü-yü t'u-yin pu-chu* (補注), 6 *chüan*, appeared in 1922.

The *Chi-ch'i t'ing-chi* embodies much information about the resistance of the Ming loyalists after 1645, especially about the part played by the natives of Ch'üan's home district, Ningpo. Ch'üan's interest in preserving the history of the resistance to the Manchus in South China was prompted by the fact that his own ancestors had taken part in it. And that interest was doubtless enhanced by the tragic experiences of Cha Ssü-t'ing and Lü Liu-liang [qq. v.] whose alleged seditious writings became the subject of much controversy, during Ch'üan's most impressionable years. If his own writings had come to public attention during his lifetime, or even half a century later, he would doubtless have been the victim of similar persecution and his works would have been vigorously suppressed. The information he gives us of an important period of Chinese history we perhaps owe to the fact that his writings lay for so long a time in manuscript. The dangers incident to publication probably account for Hang Shih-chün's refusal to part with the manuscripts, and also perhaps for the loss of some of them. That there are

now in Ch'üan's writings almost no remarks that can be interpreted as prejudicial to the Manchus is due, no doubt, to their having been edited and re-edited by men who were fully aware of the retribution that lay in store for fearless writers. Though his works were thus re-edited, there is enough left of objective history to satisfy the needs of the historian. In particular, we are indebted to him for many biographies, life sketches, and epitaphs of famous men of the early Ch'ing period, such as Huang Tsung-hsi, Ku Yen-wu, Li Yung, Liu Hsien-t'ing, Fang Pao, Wan Ching, Li Fu [qq. v.]—to mention only a few. In the late Ch'ing and early Republican periods when anti-Manchu feeling ran high this new historical data was eagerly sought by the reformers. Ch'üan's interest in Huang Tsung-hsi led him in the years 1746-54 to assist descendants of the Huang family to edit and supplement the famous *Sung Yüan hsüeh-an* (see under Huang Tsung-hsi).

Among other writings of Ch'üan Tsu-wang may be mentioned the: *漢書地理志稽疑 Han-shu ti-li chih chi-i*, 6 chüan, printed about 1804; *讀易別錄 Tu-i pieh-lu*, 3 chüan, a bibliography of apocryphal works on the *Classic of Changes*, printed about 1805 by Pao T'ing-po [q. v.]; and *甬上族望表 Yung-shang tsu-wang piao*, a list of famous families of Ningpo, printed in 1814.

The most important works compiled by Ch'üan Tsu-wang are: *續甬上耆舊詩 Hsü Yung-shang chi-chiu shih*, 121 chüan, a continuation of an earlier anthology of poets of Ningpo printed in 1918 and *錢忠介公集 Ch'ien Chung-chieh kung chi*, 20 + 7 chüan, the collected works of Ch'ien Su-yüeh (see under Huang Tsung-hsi), to which Ch'üan appended a *nien-p'u* of the author. Ch'üan also produced the third edition of Wang Ying-lin's (see under Ch'ien Ta-hsin) miscellaneous notes known as *K'un-hsüeh chi-wên* (see under Ho Ch'o)—the first two editions having been edited by Yen Jo-chü [q. v.] and Ho Ch'o. Ch'üan's notes to the work appear in the *K'un-hsüeh chi-wên san-chien* (三箋), printed in 1825 by Weng Yüan-ch'i 翁元圻 (T. 載青, 1750-1825).

A work to which Ch'üan Tsu-wang devoted many years of his life is the *Classic of Waterways*, or *Shui-ching chu*, of Li Tao-yüan (see under Chao I-ch'ing). Ch'üan collated the work seven times, comparing the texts and notes of at least 29 different scholars of the Ming and Ch'ing periods—particularly the notes of Shên Ping-hsün 沈炳巽 (T. 釋旂 H. 權齋, younger

brother of Shên Ping-chên, q. v.), and the notes of Chao I-ch'ing [q. v.]. In consequence we have the *七校水經注 Ch'i-chiao Shui-ching chu*, 40 chüan, which was not quite finished when he died. It was printed from old manuscripts by Hsüeh Fu-ch'êng [q. v.] early in 1888, with supplementary (補遺 *pu-i*) material in 1 chüan and a history of the work (增錄 *fu-lu*) in 2 chüan. Of the three chief editions of the *Shui-ching chu*—those by Ch'üan, by Chao I-ch'ing, and by Tai Chên—Ch'üan's is the earliest to be written, but the last to be printed. Ch'üan's chief contribution to the study of this work was his discovery that, owing to centuries of faulty transcription, certain passages of Li's commentaries were mixed with the original text of the *Shui-ching*. He informed Chao I-ch'ing of his discovery and the two together proceeded to isolate the comments from the original text, thus clarifying many problems concerning the *Shui-ching chu*. Ch'üan often exchanged notes with Chao, and shortly before he died wrote a preface to Chao's work—thus making it clear why there are passages in both works which are similar. Later Tai Chên made use of Chao's notes without giving him due credit and thus indirectly relied also on the labors of Ch'üan (see under Chao I-ch'ing).

Ch'üan Tsu-wang's studio, known as Shuang-chiu shan-fang 雙韭山房, contained the books he had collected, which after his death were purchased by the Lu family of Ningpo for the sum of 200 taels silver.

[Chiang T'ien-shu 蔣天樞, *全謝山先生年譜 Ch'üan Hsieh-shan hsien-shêng nien-p'u* (1932); *全謝山著述考* in *Bulletin of the National Library of Peiping*, vol. III, nos. 1, 2; 2/68/34a; 3/126/17a; 16/14/22a; 17/5/82a; 31/2/7b; *Chi-ch'i t'ing-chi*.]

FANG CHAO-YING

CHUANG-lieh Min Huang-ti, posthumous name of Chu Yu-chien [q. v.].

CHUANG, Prince. See under Yin-lu.

CHUANG T'ing-lung 莊廷鑑 (T. 子襄), d. ca. 1660, was a native of Wu-ch'êng, Chekiang, the eldest son of Chuang Yün-ch'êng 莊允城 (T. 君維 d. 1663), a prosperous merchant of the town of Nan-hsün in the Wu-ch'êng district. Although he became totally blind after taking his *hsiu-ts'ai* degree he did not let this misfortune hinder him from carrying out his scholarly ambitions. In the early years of the Shun-chih period he purchased from the descendants of Chu

Kuo-chên [q. v.] certain unpublished portions (consisting chiefly of biographical sketches) of the latter's history of the Ming dynasty and gathered together a number of scholars to revise it and add new data covering the years 1621 to 1644 and after. In this form it was entitled *明史輯略* *Ming-shih chi-lüeh*. Chuang T'ing-lung himself died before the work was published, but his father carried it to completion. It was printed in November 1660 and was at once placed on the market. Certain passages in it dealing with events before and after 1644 alluded to the conquerors as still under Ming rule, referred to Manchu emperors by their personal names, and reckoned time in terms of reign titles of the Southern Ming princes—all acts designated by the new rulers as treason. Extortionists repeatedly took advantage of these indiscretions, threatening to bring them to the attention of the Court unless their lips were sealed by substantial sums of money. But Chuang Yün-ch'êng refused to be intimidated, repelling in particular the threats of Wu Chih-jung 吳之榮, a former magistrate of the adjoining district of Kuei-an who had previously been imprisoned for bribery, but had been released in a general amnesty.

Undismayed, Wu reported the matter in Peking in 1661 when Oboi [q. v.] was in power and when the authorities were in a mood to press such a case to the utmost as a warning to any recalcitrants of central and south China who still opposed Manchu rule. Chuang Yün-ch'êng was arrested and sent to Peking where he died in prison, January 1663. When the case was closed on July 1, the Chuang family, the family of the writer of the preface, and the families of those scholars whose names appeared in the work as assistant compilers were nearly annihilated. Males above fifteen *sui* were executed, and their women and children distributed as slaves to Manchurian families. The printers, and those purchasers of the book who could be identified, were executed. The corpses of both Chuang T'ing-lung and his father, as well as several others who were implicated, were disinterred and burned. Several officials who knew of the book, but had not troubled to inform the Court, were executed. A total of some seventy persons were put to death and a large number were exiled. All the families involved had their fortunes confiscated. Three scholars who were listed as assistant collators—Cha Chi-tso [q. v.], Lu Ch'í 陸圻 (T. 麗京 b. 1614), and Fan Hsiang 范驥 (T. 文白, d. 1675 age 68 *sui*)—reported in 1661 that they had no share in the compilation

and that their names were employed without their knowledge. They and their families were imprisoned, but were later released.

Ku Yen-wu [q. v.] in his sketch (書吳潘二子事 *Shu Wu P'an êr-tzŭ shih*) of the lives of two assistant compilers, Wu Yen and P'an Ch'êng-chang [qq. v.], confesses that he himself narrowly escaped their fate. He also had been invited to collaborate on the history, but did not go on with it when he was convinced that the sponsor had not enough scholarship to carry on the task. The case is not recorded in the *Tung-hua lu* (see under Chiang Liang-ch'í) and only private records of it are extant, but it was often cited by Chinese revolutionists prior to 1911 to arouse hostility against the Manchus. The *Ming-shih chi-lüeh* was banned, but a partial transcript of it (entitled *Ming-shih ch'ao* 鈔 *lüeh*), said to have been made by Lü Pao-chung [q. v.], was recently found in the home of an old Soochow family, and reprinted in the third series of the *四部叢刊* *Ssu-pu ts'ung-k'an*.

[南潯志 *Nan-hsün chih* (1922) 42/1a-44/18a brings together all the most important documents in this case, including Ch'üan Tsu-wang's [q. v.] *江浙兩大獄記* *Chiang Chê liang ta-yü chi* and Yang Fêng-pao's (see under Juan Yüan) *記史案本末* *Chi-shih-un pên-mo*; Hsieh Kuo-chên 謝國楨, *莊氏史案參校諸人考* in *Lib. Se. Quart.* IV, 3-4, pp. 423-7; W.M.S.C.K. 1/31a-32b, 16/6a; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung*.]

L. C. GOODRICH

CHUANG Ts'un-yü 莊存與 (T. 方耕 H. 養恬), 1719-1788, scholar and official, was a native of Wu-chin, Kiangsu, member of a family claiming descent from the ancient philosopher, Chuang Chou 莊周, or Chuang-tzŭ (fourth century B. C.). His great-great-grandfather, Chuang T'ing-ch'ên 莊廷臣 (T. 龍祥 H. 凝宇, a *chin-shih* of 1610), rose in his official career to financial commissioner of Hu-kuang (Hunan and Hupeh). His father, Chuang Chu 莊柱 (T. 書石 H. 南村, 1690-1759, a *chin-shih* of 1727), served from 1739 to 1741 as intendant of the Wên-Ch'ü Circuit, Chekiang. The father had four brothers, each of whom led a successful official career, namely, Chuang K'ai 莊楷 (T. 書田 H. 鹿原, 雪丁), a *chin-shih* of 1713; Chuang Yün 莊樸 (T. 書雲), a *chü-jên* of 1720; Chuang Ta-ch'un 莊大椿 (T. 書年), a *fu-pang* 副榜 of 1729; and Chuang Tun-hou 莊敦厚, a *chin-shih* of 1724. Chuang Ts'un-yü himself be-

came a *chin-shih* with second highest honors (known as *pang-yen* 榜眼) in 1745, and his younger brother, Chuang P'ei-yin 莊培因 (T. 本醇 H. 仲醇, 1723-1759), had the distinction of being *chuang-yüan*, or *optimus*, in the palace examination of 1754.

Despite his high standing in the regular examinations, Chuang Ts'un-yü ranked so low in calligraphy, at the third year examination in the Hanlin Academy (1748), that he incurred the imperial reproach, and was suspended from his position as compiler of the second class until 1751 when this rank was restored to him. As an official he served principally in an educational capacity—four times as examiner in provincial examinations (Hupei 1752 and 1753; Chekiang 1756 and 1771), once in the metropolitan examination (1771), and four times as provincial commissioner of education (Hunan, 1753-55; Chihli, 1756-58; Shantung, 1774; and Honan, 1774-76). He also served in the Imperial Study (1752, see under Chang Ying) and in the School for Princes (1768, see under Yin-chên), reaching his highest post in 1784 when he was made senior vice-president of the Board of Ceremonies. In the following year he became a member of the commission appointed by Emperor Kao-tsung to supplement the *Lü-lü chêng-i* (see under Chang Chao).

During his term as inspector of education in Chihli (1756-58) Chuang Ts'un-yü made proposals that resulted in the improvement of the examination system. He memorialized that all licentiates (生員) be required to register in the Board of Ceremonies, hoping thus to abolish the practice of substitutes taking the examination under assumed names. He effected similar reforms in the examinations conducted for members of Manchu and Mongol banners. Various evils had also in time crept into their system, such as bribery, the illicit transmission of information to and from the examination hall, and even the use of pigeons as means of communication. When, in 1758, Chuang conducted the examination for bannermen on terms more strict than usual, his innovations precipitated a riot among the students. The affair was brought to the attention of the emperor in consequence of which the leaders were severely punished and the necessary reforms were instituted. In a memorial submitted in 1758 Chuang recommended a decrease in the number of successful competitors permitted to receive the degree of *chü-jên* in the provincial examinations. According to his recommendation, which was approved, the number then apportioned to each province was as

follows: for populous provinces such as Chihli, Chekiang, Hu-kuang, etc., one *chü-jên* for every twenty candidates, or two when the candidates numbered more than thirty and less than forty; for less populous provinces such as Shantung, Honan, etc., one for every fifteen candidates, or two when they numbered more than twenty-two and less than thirty; for the least populous provinces such as Kwangsi, Yunnan, etc., one for every ten candidates or two when they numbered more than fifteen and less than twenty. In 1786 Chuang retired on grounds of old age, retaining however his highest rank. He died two years later.

Chuang Ts'un-yü was primarily a scholar of the Classics whose special interest was the *Spring and Autumn Annals*. His collected works, the 味經齋遺書 *Wei-ching chai i-shu* (reprinted in 1882) contains fifteen titles devoted exclusively to the *Five Classics*, the *Four Books*, and to ceremonial music. He was the first great scholar of the Ch'ing period to stress the importance of the Kung-yang commentary for a study of the *Spring and Autumn Annals*, and so paved the way for the revival of the *chin-wên* 今文 or "modern text" school of historical criticism. Other early exponents of this school were his grandson and pupil, Liu Fêng-lu and the eminent scholar, Kung Tzû-chên [qq. v.]. The last great exponent of the *chin-wên* school was K'ang Yu-wei (see under T'an Ssü-t'ung).

The works of Chuang Ts'un-yü on the *Spring and Autumn*, entitled 春秋正辭 *Ch'un-ch'iu chêng-tz'ü*, 12 *chüan*; *Ch'un-ch'iu chü-li* (舉例), 1 *chüan*; and *Ch'un-ch'iu yao-chih* (要指), 1 *chüan*, were first printed in 1827. On the *Classic of History* he composed two works, 尚書既見 *Shang-shu chi-chien*, in 3 *chüan*, and *Shang-shu shuo* (說), in 1 *chüan*. Although he himself agreed with the conclusion of Yen Jo-chü [q. v.] that the so-called "ancient text" is a forgery, he contended that both the "ancient text" and the "modern text" are useful for purposes of research.

Chuang Ts'un-yü had three sons: Chuang Fêng-yüan 莊逢原, *chü-jên* of 1765; Chuang T'ung-min 莊通敏, *chin-shih* of 1772; and Chuang Hsüan-ch'ên 莊選辰, *chin-shih* of 1778. A grandson, Chuang Shou-chia 莊綬甲 (T. 卿珊, 1774-1829 Jan. 27), followed in the footsteps of his grandfather and became, like him, a student of the classics. A nephew, Chuang Shu-tsu 莊述祖 (T. 葆琛 H. 珍藝, Jan. 10, 1751-1816), the only son of the afore-mentioned Chuang P'ei-yin, was a *chin-shih* of 1780, who also wrote extensively on the classics and a little

in the field of etymology, epigraphy, and phonetics. The collected works of Chuang Shu-tsu were published under the title 珍藝宦遺書 *Chên-i i i-shu* with a preface by Li Chao-lo [q. v.], dated 1837.

[1/311/9b; 3/88/33a 補錄; 6/3/8b; 武進陽湖合志 *Wu-chin Yang-hu ho-chih* (1886) 26/25a; Liang Ch'i-ch'ao, 清代學術概論 *Ch'ing-tai hsüeh-shu kai-lun* (1934) p. 121-132; 4/108/24a; Chuang Shu-tsu, *Chên-i i wên-ch'ao* (文鈔), 7/7a.]

TU LIEN-CHÊ

CH'UN Huang-ti, posthumous name of Hung-li [q. v.].

CH'UN, Prince. See under I-huan.

CH'UNG-chên, reign title of Chu Yu-chien [q. v.].

CH'UNG-ch'i 崇綺 (T. 文山), Oct. 13, 1829-1900, Aug. 26, official, father-in-law of Emperor Mu-tsung, was a Mongol of the Alute 阿魯特 Clan. His family belonged to the Mongol Plain Blue Banner. His father, Sai-shang-a 賽尙阿 (T. 鶴汀, d. 1875), was a *chü-jên* of 1816 who became known in the eighteen-twenties for his excellent work as a secretary of the Grand Council. Sai-shang-a served a long time as a Grand Councilor (1835-37, 1841-52) and was for a time a Grand Secretary (1850-52). During the First Anglo-Chinese War he was twice (1841, 1842) sent to Tientsin to supervise the defense of the coast. In 1851 he was made Imperial Commissioner to command the troops in Kwangsi, then fighting against the Taiping rebels (see under Hsiang Jung). Early in the following year he was given, as a symbol of authority, a sword which two hundred years before had belonged to Ebilun [q. v.]. However, for permitting many reverses and for allowing the rebels to move from Kwangsi to Hunan, he was deprived of all ranks and was escorted to Peking for trial. He was sentenced, in the spring of 1853, to imprisonment awaiting execution and was stripped of all his property. Later in the same year he was sent to Paoting to redeem himself. Gradually he was reinstated in officialdom and by 1861, when he retired, he was serving as lieutenant-general of a Banner. Nevertheless, his house in Peking was not restored to him. It was used in 1859 to house the American envoy and his suite (see under Kuei-liang) and in later years became the campus of the T'ung-wên kuan (see under Tung Hsün).

Ch'ung-ch'i started out in official life by purchasing the degree of a licentiate. In 1848 he became a secretary in the Board of Works, and a year later a *chü-jên*. But in 1853, after his father was arrested for failure to suppress the Taiping Rebellion, he likewise was cashiered. He gradually redeemed himself by serving under Sêng-ko-lin-ch'in [q. v.] and others in defending Chihli against the advance of the Taiping rebels. In 1860 he assisted I-hsin [q. v.] to maintain order in Peking and was awarded the rank of secretary in a Board. In 1865, while serving as a clerk in the office of the general commandant of the Peking Gendarmerie, he took the metropolitan and palace examinations and won first honors—that is to say he became a *chin-shih* with the much-coveted title of *chuang-yüan*. According to an unwritten rule of the dynasty no bannerman should receive high honors in the civil service examinations, since he presumably had other opportunities to become an official, and at any rate should by tradition devote himself to military affairs. Thus, beginning with Ch'ung-ch'i, a long-standing tradition of the dynasty was broken.

After the examination Ch'ung-ch'i was appointed a first-class compiler of the Hanlin Academy and in 1870 was made a sub-expositor. In 1872 Emperor Mu-tsung came of age and an empress was to be chosen for him from among the daughters of high officials. A daughter of Ch'ung-ch'i received this honor, she being later known as Empress Hsiao-chê (see under Tsai-ch'un), also referred to as Empress Chia-shun 嘉順皇后. As father of the Empress, Ch'ung-ch'i was given the rank of a third class Duke, and his own branch of the family was elevated to the Manchu Bordered Yellow Banner. Late in 1873 he was made junior vice-president of the Board of Revenue and in 1874 was transferred to the Board of Civil Appointments.

Early in 1875 Emperor Mu-tsung died, leaving no son. His mother, Empress Hsiao-ch'in [q. v.], had never liked Empress Hsiao-chê and, moreover, was actively concerned to perpetuate her privileges as the Dowager Empress (see under Tsai-ch'un and Hsiao-ch'in). She adopted a son whom she elevated to the throne, namely, Emperor Tê-tsung whose personal name was Tsai-t'ien [q. v.]. To Ch'ung-ch'i's daughter, Empress Hsiao-chê, she gave the title Empress Chia-shun, hoping she would be content to live in the background as a widow. But Empress Hsiao-chê, in protest against this unjust treatment of herself and her husband, committed

suicide (March 27, 1875)—seventy-four days after her husband's death. Some assert that she died in consequence of a long fast, others that she swallowed some 'metal'. Whatever the method, her action was clearly a protest against indignities suffered at the hands of Hsiao-ch'ün.

As for Ch'ung-ch'ü, he continued to serve at Court. In 1878 he was acting military governor of Kirin, and later military lieutenant-governor of Jehol (1879-81), military governor of Shêng-ching (1881-January 1884), and president of the Board of Revenue (1884-85) and of the Board of Civil Appointments (1885-86). He retired in 1886, apparently in consequence of a paralytic stroke. Four years later, he pleaded that since his recovery was doubtful his dukedom and other posts should be taken from him. The dukedom was allowed to go to his son, Pao-ch'ü 葆初. Early in 1900, when Empress Hsiao-ch'ün and Tsai-i (see under I-tsung) planned to dethrone Emperor Tê-tsung, a son of Tsai-i, named P'ü-chün (see under I-tsung), was appointed heir-apparent. Presumably P'ü-chün was to inherit the throne as the adopted son of Emperor Mu-tsung and Ch'ung-ch'ü's daughter. Hence Ch'ung-ch'ü was called from retirement and made tutor to P'ü-chün. Ch'ung-ch'ü is reported to have been one of the chief plotters to assist Tsai-i in the attempt to dispose of Emperor Tê-tsung by any means, fair or foul. When the plot was delayed, owing to hints of opposition from some foreign Ministers in Peking, the Court became visibly more anti-foreign. Ch'ung-ch'ü, as one of this group, took part in the Boxer attack on the Catholic church, Pei-t'ang 北堂, in Peking. When the Allied troops entered Peking, he (now president of the Board of Revenue) and Jung-lu [q. v.], fled to Paoting. Ch'ung-ch'ü hanged himself there on August 26, 1900. The Court, then on its way to Shansi, learned of his death and ordered that he be given the posthumous name, Wên-chieh 文節.

Ch'ung-ch'ü's son, Pao-ch'ü, and many other members of his family committed suicide in Peking shortly after the Allies entered the city.

[1/474/1a; 2/58/24a; 6/33/18b; 2/52/1a; 樞垣紀略 *Shu-yüan chi-lüeh*; *Hsi-hsün ta-shih chi* (see under I-hsin); Fêng Shu 馮恕, 庚子辛亥忠烈像贊 *Kêng-tzû hsin-hai chung-lich hsiang-tsan*; *Chün-shih jên-wu chih* (see under Wêng T'ung-ho); *Pao Wên-ching kung chi* (see under Wên-hsiang) 10/16a.]

CH'UNG-hou 崇厚 (T. 地山), Oct., 1826-1893, Apr., official, member of the Wanyen 完顏 clan and of the Manchu Bordered Yellow Banner, was the second son of Lin-ch'ing [q. v.] and the younger brother of Ch'ung-shih [q. v.]. After taking his *chü-jên* degree in 1849, he became, by purchase, department magistrate of Chieh-chou, Kansu, a post he assumed early in 1851. Because his brother, Ch'ung-shih, contributed 10,000 taels to the government for military expenses in 1852, Ch'ung-hou was promoted to be a prefect in Honan. But after an audience with the emperor in 1853 he was made, owing to the disturbances of the time, a brigade-general to assist in the army of Shêng-pao (see under Lin Fêng-hsiang) which was then combating the Taiping rebels. He served as intendant of the Tungchow-Yungping Circuit (1855-56); as intendant in charge of the conservation of the Yung-ting River (1856-57); and as intendant of the Ch'ing-yüan and Ho-chien Circuit (1857-58)—all three of these activities being in the province of Chihli. In 1858 he was ordered to assist Sêng-ko-lin-ch'ün [q. v.] in coast defense at Tientsin. After a promotion to salt controller of Ch'ang-lu, Chihli, in 1859, he was recommended by I-hsin [q. v.] in 1860 for the post of superintendent of trade for the three ports of Tientsin, Chefoo and Newchuang with residence at Tientsin. This post was established in 1861 and continued until 1870, Ch'ung-hou filling it throughout this period. Thereafter these responsibilities devolved on the governor-general of Chihli, who concurrently held the title of superintendent of trade for the northern ports. During the period (1861-70) when Ch'ung-hou was in office at Tientsin, treaties and trade regulations were made with several nations under his direction—among them being treaties with Denmark, Holland and Spain in 1863, with Belgium in 1865, with Italy in 1866, and with Austria in 1869.

In the summer of 1870 there occurred the unfortunate incident known as the Tientsin Massacre. After the Anglo-French campaign in North China in 1858-60 Tientsin was opened as a port of trade, and Catholic missionaries under French protection built there a church and an orphanage conducted by Sisters of Charity. A rumor gained currency that missionaries extracted human hearts and eyes for magical purposes. In the spring of 1870 the city was plagued with some cases of kidnapping and at the same time several children in the orphanage died of infectious diseases. Feeling against the in-

stitution grew, and before long a Chinese servant of the church was accused of kidnapping. The local authorities took up the matter with the church and the French consulate, and finally it was brought to the attention of Ch'ung-hou. By June 21 the people were so aroused that the church was besieged by a mob. On the same day a meeting was arranged between Ch'ung-hou and Fontanier 豐大業, the French consul. Before discussion could proceed, Fontanier lost his temper and used his pistol. The meeting broke up without a conciliation. In disregard of Ch'ung-hou's advice to remain in seclusion for a while, Fontanier ventured on the streets. Near the church where the mob spirit was running high he met the prefect of Tientsin, Liu Chieh 劉傑. Once again Fontanier drew his pistol and shot, wounding one of Liu's servants. Seeing this, the mob became infuriated, set the church on fire and killed the consul, two priests, ten Sisters of Charity and a score or more of Chinese servants. While the French chargé d'affaires, Rochehouart 羅淑亞, was waiting for instructions from his government, Tséng Kuo-fan [q. v.], then governor-general of Chihli, stationed at Paoting, was ordered to go to Tientsin to take personal charge of the situation. By October, sixteen Chinese convicted as the murderers were executed, and Ch'ung-hou was appointed envoy to France to convey China's apology.

Ch'ung-hou was thus the first Chinese envoy sent to the West, not counting those who had previously accompanied Burlingame (see under Tung Hsün). Leaving Peking after an audience on October 25, 1870, he sailed from Shanghai on November 16 and arrived at Marseilles on January 25, 1871. As the Franco-Prussian War was then going on and Paris was besieged, he stopped at Bordeaux, the temporary seat of the government. Unable to obtain an audience with President Thiers, he proceeded, after several months, to England to attend the South Kensington Exposition. By the middle of September he was in New York planning to go back to China by way of the Pacific. In the meantime the French government communicated with the Chinese government and Ch'ung-hou was ordered to return to France. By October 5 he had returned; the interview with Thiers took place on November 23 and Ch'ung-hou had an opportunity to deliver China's expression of regret. Having fulfilled his mission, he set sail, arriving at Shanghai on January 26, 1872.

Upon reporting at the capital, Ch'ung-hou was

appointed senior vice-president of the Board of War and served concurrently in the Tsung-li Yamen. When on June 29, 1873 the first imperial audience was granted to the foreign ministers in Peking, Ch'ung-hou, being a member of the Tsung-li Yamen, took part in the ceremony. When Ch'ung-shih died at his post as military governor of Mukden in 1876, Ch'ung-hou was appointed to act in place of his deceased brother. With Ch'ung-hou as chief editor a work on the ordinances of Mukden, entitled 盛京典制備考 *Shêng-ching tien-chih pei-k'ao*, in 8 *chüan*, was compiled, and printed in 1878. In the summer of the same year he was appointed minister plenipotentiary to Russia.

Tso Tsung-t'ang [q. v.] having succeeded in 1878 in tranquilizing the whole of Chinese Turkestan, the Chinese government informed Russia that China was ready to take over the administration of Kuldja and the territory of Ili which Russia occupied in 1871 (see under Tso Tsung-t'ang and Tséng Chi-tsé). Hence Ch'ung-hou was sent on a special mission to negotiate for the return of Ili. Arriving at St. Petersburg on December 31, 1878, he had an audience with the Tzar (Alexander II) and presented his credentials on January 20, 1879. Various conferences were held, chiefly between Ch'ung-hou and Butzow (see under Tséng Chi-tsé). By the latter part of September negotiations came to a close and the terms of a treaty were agreed upon. As the Tzar and his high officials were then on their customary summer vacation at Livadia on the Black Sea, Ch'ung-hou left for that place on September 23. This treaty, known thereafter as the Treaty of Livadia—consisting of 18 articles with a set of trade regulations of 17 articles, and two special protocols, one concerning Aigun, the other concerning the cost of Russian occupation—was signed on October 2. Assuming that his mission was fulfilled, Ch'ung-hou left St. Petersburg for China October 11, entrusting his first secretary, Shao Yu-lien 邵友濂 (T. 筱(小)村 d. 1901, *chü-jên* of 1865), with further responsibilities in Russia. The treaty, however, encountered obstacles in China. From the moment its terms became known opinion in official circles was unfavorable. The treaty was regarded as a failure—involving diminution of Chinese territory and unfavorable trade concessions. Memorials denouncing Ch'ung-hou and the treaty—among them one by Chang Chih-tung [q. v.]—poured into Court. On January 2, 1880 an imperial edict was issued stating that the prevailing denunciation of Ch'ung-hou

for abruptly leaving Russia without Imperial consent, and the terms of the treaty he had arranged, be made the subject of serious discussion. Two days later the Russian chargé d'affaires, Koyander 凱陽德, protested. On January 17 another edict was promulgated, dismissing Ch'ung-hou from office and handing him over to the Board of Punishments. Soon other foreign representatives in Peking filed protests. On February 19 the Chinese government issued a declaration renouncing the Treaty of Livadia. On March 3 Ch'ung-hou was sentenced to imprisonment awaiting decapitation. Meanwhile Tsêng Chi-tsê, then minister to England and France, was appointed minister to Russia with a view to reopening the negotiations. On the recommendation of Tsêng, Ch'ung-hou's sentence of decapitation was commuted to imprisonment. Some Western sources declare that his life was in reality spared owing to a personal message sent by Queen Victoria to the Empress Dowager. After making a contribution of 300,000 taels to the government's military expenses (1884) Ch'ung-hou was released. In the winter of that year, on the occasion of the Empress Dowager's fiftieth birthday, he was permitted to present, along with the other officials, his personal felicitations, and was given a rank two grades lower than his original rank. Thereafter he lived in obscurity until his death.

[1/452/2b; Allen, Young 林樂知, 使法事略 *Shih-Fa shih-lüeh* in *Hsiao-fang-hu chai yü-ti ts'ung-ch'ao* (see under Hsü Chi-yü); Chang Tê-i 張德彝, 四述奇 *Ssü shu-ch'i*; Chin Liang (see under Wêng T'ung-ho) *Chin-shih jên-wu chih* p. 149; *Tung-hua lu*; *Ch'ou-pan i-wu shih-mo* (see under I-hsin); *Ch'ing-chi wai-chiao shih-liao* (see under I-hsin); see also bibliography under Ch'ung-shih; Henri Cordier, *Histoire des relations de la Chine avec les puissances occidentales* (1902) vols. I, II; *T'oung Pao*, 1893, p. 384; 史學年報 *Shih-hsüeh nien-pao*, vol. 2, no. 5 (1938) pp. 529-30.]

TU LIEN-CHÊ

CH'UNG-shih 崇實 (T. 子華, H. 樸山, 楊實), Aug. 26, 1820-1876, Dec. 4, official, was the elder son of Lin-ch'ing [q. v.] of the Wanyen (完顏) clan and the Manchu Bordered Yellow Banner. Though reared in a family of affluence, Ch'ung-shih was exceptionally modest and studious. In 1850 he became a *chin-shih* and was selected a bachelor of the Hanlin Academy, graduating two years later as a compiler. He was speedily

promoted, and in two years (1854) became acting senior vice-president of the Board of Revenue. Such rapid advancement was perhaps due to the fact that he had contributed several times to the greatly depleted national treasury where shortage of revenue even threatened the regular payment of salaries to government officials. For six months in 1854-55 he was sent to investigate a case of corruption in Szechwan, and after returning to Peking early in 1855, was made (in June) junior vice-president of the Board of Works. But scarcely two months had elapsed before he was accused of favoring one of his servants in a legal case and was degraded—an incident that retarded his official career for three years.

In 1858 he was recalled as a sub-director of the Court of the Imperial Stud and in the following year, after being made a sub-chancellor of the Grand Secretariat, was appointed imperial resident in Tibet. At that time the Taiping Rebellion was raging in South China and communications between Szechwan and Tibet were interrupted by the aborigines. Early in 1860 he went to Chengtu, Szechwan, where he was detained by imperial order to investigate accusations against the governor-general of the province, Tsêng Wang-yen 曾望顏 (T. 瞻孔, H. 卓如, *chin-shih* of 1822). The accusations were substantiated and Tsêng was discharged. Ch'ung-shih then served as acting governor-general of Szechwan and at once directed the defense of the provincial capital against the bandits that were swarming in Szechwan and neighboring provinces. He did much to stiffen the morale of the provincial troops who gradually subdued some of the insurgents and recovered several districts. When Lo Ping-chang [q. v.] arrived at Chengtu as governor-general in October 1861, Ch'ung-shih was made Tartar General of the garrison at Chengtu, a post he held until he returned to Peking (1871). During this term in office he helped to stabilize and maintain order in Szechwan and the vicinity—taking part in the capture of Shih Ta-k'ai [q. v.] and other insurgent leaders, clearing Kweichow of bandits (see under T'ang Chiung), and settling several cases involving conflict between the Catholic missionaries (see under Li Hung-chang) and the people of Yu-yang, Szechwan, and Tsun-i, Kweichow.

In 1871 Ch'ung-shih was granted his request to return to Peking and was appointed lieutenant-general of the Mongol Bordered White Banner. Two years later he served as acting military lieutenant-general of Jehol where, with

the help of Tso Pao-kuei (see under Sung Ch'ing) who was then a major, he exterminated a large body of bandits. In 1874 Ch'ung-shih was made president of the Board of Punishments and was sent to investigate several cases of corruption at Shanhaikuan. In the following year he was dispatched to Shêng-ching (Mukden) to stop the activities of bandits and was made acting military governor of Shêng-ching, a post he held until his death. During his term at Mukden he subdued many bands of robbers and reformed the civil administration. He was canonized as Wên-ch'in 文勤.

Ch'ung-shih wrote his own *nien-p'u*, entitled 惕齋年譜 *T'i-an nien-p'u*, and a volume of poems, entitled 適齋詩集 *Shih-chai shih-chi*. These two works, also known as 完顏文勤公集, *Wan-yen Wên-ch'in kung chi*, were printed by his son, Sung-shên 嵩申 (T. 伯屏 H. 贊山, 1841-1891), *chin-shih* of 1868 and a corrector of the Hanlin Academy, who served as president of the Board of Punishments during the years 1889-91.

[2/52/37a; *T'i-an nien-p'u*.]

FANG CHAO-YING

CH'UNG-tê, second reign-title of Abahai [q. v.].

COXINGA. See under Chêng Ch'êng-kung.

CUYEN 褚英 (出燕), 1580-1615, Sept.-Oct., was the eldest son of Nurhaci [q. v.]. His mother was Hahana Jacing (see under Nurhaci), who likewise gave birth to Daišan [q. v.], and to a daughter who married Hohori [q. v.]. Cuyen was at first given the title *taiji*, a Mongolian word for 'prince.' In 1598 he and several generals were sent with a thousand men to subdue the Anculaktū 按褚拉庫 tribe northeast of Hetu Ala. After taking twenty forts and capturing a large number of men and animals, Cuyen returned in triumph and was given the title, Hung Baturu 洪把圖魯—hence the references to him in Chinese accounts as Hung-pa-t'u 紅把兔. In 1607 he and Šurhaci [q. v.] and Daišan were sent to Fio hoton 斐悠城, near present Hunch'un, Kirin, to remove a tribe of settlers to Hetu Ala on the pretext that the tribe was oppressed by Bujantai [q. v.] of Ula. Šurhaci, who had given two of his daughters in marriage to Bujantai, did not want to cause trouble with Ula and tried to prevent the expedition from being a success. But Cuyen and Daišan went on with the removal of the Fio tribe and fought bravely against Bujantai who rose to protect his domain.

Cuyen and Daišan won the battle while Šurhaci watched from a distance. For his bravery Cuyen was given the title, Arhatu tumên 阿爾哈圖士門, later translated as Kuang-lüeh 廣略 ("resourceful strategist"). In 1608 he and Amin [q. v.] again invaded Ula and took a mountain fortress.

About this time (1608-13) Cuyen, as the eldest son of Nurhaci (the son of his first wife) and a veteran of many wars, was a very powerful prince. Gradually his father gave him some responsibilities in government, probably chiefly in civil affairs. But Cuyen was selfish, and treated his brothers and cousins unkindly. Finally several of the princes—Abahai, Manggültai [qq. v.], Daišan, and Amin in particular—sent separate pleas to Nurhaci asking that Cuyen be curbed; and pointing out, among other injustices, his unfair division of booty. Nurhaci severely reprimanded Cuyen and ordered him to be more considerate of his brothers. When in 1612 Nurhaci set out on an invasion of Ula he left Daišan at Hetu Ala to assist Cuyen, or perhaps to watch him. Early in the following year Nurhaci again invaded Ula and in a few days conquered that territory. But while he was away he received secret reports that Cuyen had treasonous plans and had employed charms against the whole family. Nurhaci was infuriated and only refrained from ordering the outright execution of Cuyen on the ground that he was the eldest son. But Cuyen was placed in confinement and died in prison two years later. According to his official biography, he was executed. A contemporary Ming account (probably based on hearsay) asserts that Cuyen was sentenced to die because he advised his father against an aggressive policy toward China.

After the elimination of Cuyen his opponents—Daišan, Amin, Manggültai, and Abahai—jointly assisted Nurhaci in the administration. As long as Nurhaci lived these four *beile* cooperated well and the country was prosperous. Nurhaci's experience with Cuyen, and later with the four *beile*, probably gave him the idea of dividing the authority after his death among eight princes who would rule jointly under a nominal emperor.

Cuyen was made a *beile* as early as 1598, but after his transgressions he was deprived of that rank. His third son, Nikan (d. 1652, q. v.), won for himself the rank of a prince of the first degree. Cuyen's eldest son, Dudu 杜度 (都督, 1597-1642), was at first a *taiji* and was made a

beile about 1626. Dudu took part in several campaigns of the T'ien-ts'ung period (1627-36) and also participated in the civil administration. In 1636 he was made a prince of the third degree with the designation, An-p'ing 安平貝勒. Dudu's eldest son, Durhu 杜爾祜 (1615-1655), was also a prince of the third degree. A descendant of Durhu, named Kuang-yü 光裕 (T. 伯寬, d. 1900), was posthumously given the rank of a prince of the fourth degree after he committed suicide in 1900 when Peking fell to the Allies. A grandson of Dudu, named Sunu [q. v.], was converted to the Catholic faith.

[1/222/1a; 2/3/12b; *Ch'ing T'ai-tsu Wu-huang-ti shih-lu* (see under Nurhaci); 宗室王公功績表傳 *Tsung-shih Wang Kung kung-chi piao-chuan* 9/7a; 清皇室四譜 *Ch'ing Huang-shih ssü-p'u; Man-chou lao-tang pi-lu* (see under Nurhaci).]

FANG CHAO-YING

D

DAHAI 達海, d. 1632, age 38 (*sui*), of the Plain Blue Banner, belonged to a family that had long been settled in Giolca, home of Desiku (see under Anfiyanggü), the granduncle of Nurhaci [q. v.]. His grandfather and his father early entered the service of Nurhaci where Dahai had opportunity to learn Chinese as well as Manchu. He devoted himself to study, and after he came of age was put in charge of written communications with the Ming government and with Korea, involving the preparation of Chinese texts. His knowledge of the Chinese language was so valuable that when condemned to death in 1620, for being intimate with and receiving presents from a maid-servant, he was reprieved by Nurhaci on the ground that he could not be spared. Nurhaci commissioned him to translate into Manchu, in the system of writing developed by Erdeni [q. v.] and others, the sections relating to the penal code in the 大明會典 *Ta Ming hui-tien* and two works on military science—the 素書 *Su-shu* (an edition of 1704 is extant) and the 三略 *San-lueh*. When the Wên Kuan, or Literary Office, was established under Nurhaci's successor (see under Abahai) Dahai was appointed with four others to continue the translation of Chinese works. In 1629 and 1630, when the Manchu attack penetrated the Great Wall and reached the gates of Peking (see under Man Kuei), he was responsible for the proclamations and messages in the Chinese language. On the completion of some of his

translations in 1630 he was given a minor hereditary rank, being the first of the non-military officials ever to be so honored. In the following year he was given the title, *baksi*, or "teacher".

Dahai systematized the Manchu written language, classifying the words according to Mongol practice under twelve types of opening syllables (十二字頭 *shih-er tzü-t'ou*). These types were differentiated according as they ended in a simple vowel, a diphthong in *i* (*ai*, *ui*, etc.), a diphthong in *o* (*ao*, *eo* etc.), or in one of the nine consonants, *r*, *n*, *ng*, *k*, *s*, *t*, *b*, *l*, and *m*. In 1632, with the encouragement of Abahai [q. v.], he made some improvements in the Manchu writing which had been borrowed from the Mongol in 1599. Since in that script no distinction was made between *a* and *e*, *o* and *u*, or *h*, *g*, and *k*, the correct reading of a word could be determined only from the context. Translations from the Chinese, as done by Dahai and others, showed the inadequacy of this medium, particularly for the transliteration of personal and place names. A system of diacritical marks was therefore added, consisting of a dot placed to the right of a letter to distinguish *e* from *a*, *u* from *o*, and *g* from *k*, and a small circle in the same position to distinguish *h* from *k*. After the introduction of these improvements the earlier unpointed manuscripts were referred to as documents without circles or dots (無圈點老檔 *wu ch'üan tien lao-tang*). Some thirty volumes of these have been found in the Palace Museum, accompanied by translations into the "modern" pointed script made during the Ch'ien-lung period. Dahai invented in addition a few new signs for the representation of unusual Chinese sounds like *ts* and *ssü*. Equipped with these tools, the Literary Office commenced translations of *Mencius*; the 綱鑑會纂 *Kang-chien hui-tsuian* compiled by Wang Shih-chên (see under Ch'ên Chi-ju); the 三國志 *San-kuo chih*; and a supposedly ancient treatise on military science, the 六韜 *Liu-t'ao*. But the work of translation had not gone far when Dahai died in 1632 at the age of thirty-eight (*sui*). He was granted the posthumous name Wên-ch'êng 文成 in 1636, and his services were commemorated by a tablet erected in 1669. The translation of the *Kang-chien hui-tsuian* was printed in 1664 in 80 volumes (*ts'ê*).

[1/234/2b; 2/4/10a; 3/1/14a; 4/3/20b; 11/3/20b; 34/175/3a; *Man-chou lao-tang pi-lu* (see under Nurhaci) 上/8b; Wylie, *Chinese Researches* (1897) pp. 253-271; *Union Catalogue of Manchu*

Books in the Nat. Lib. of Peiping and the Palace Museum (1933) pp. 33, 36; Fuchs, Walter, *Beiträge zur Mandjurischen Bibliographie und Literatur* (1936) p. 40 ff.]

GEORGE A. KENNEDY

DAIŠAN 代善, Aug. 19, 1583–1648, Nov. 25, the first Prince Li (禮親王), was the second son of Nurhaci [q. v.], founder of the Ch'ing Dynasty. At first Daišan held the rank of *Hošoi Beile* 和碩貝勒, the highest that a Manchu prince could have before 1636. In 1607 he distinguished himself by assisting Šurhaci and Cuyen [qq. v.] in a battle against the Ula tribe, and for reward received the title, Guyen Baturu 古英巴圖魯 ("exploring hero"). Hence in Chinese accounts he is sometimes referred to as Kueiyung-chieh 貴永介. In 1613 he was again prominent in warfare against the Ula. In 1616, when Nurhaci selected four men as *beile* of special rank to assist him in the administration, the first place was given to Daišan, the other places being filled by Amin, Manggultai, and Abahai [qq. v.]. From 1618, when the campaign against China began, until 1622 Daišan was the leading general and, as captain of the Plain Red Banner, played an important part in the capture of Fushun (1618), in the great victory at Sarhû (1619), and in the occupation of Shên-yang (1621). In 1621 he and the other three ranking *beile* took turns monthly as assistants to Nurhaci in the direction of national affairs. Five years later, when Nurhaci died, Daišan used his influence to make the princes and generals agree to Abahai's accession to the throne. However, he and Manggultai and Amin continued to take turns as assistant administrators until 1629. Thereafter their power was gradually curtailed (see under Abahai).

In the meantime Daišan took part in most of the campaigns of Abahai against China (1629–34). By 1636 Abahai assumed the title of emperor—so successful was he in centralizing the power in his own hands. Daišan was given the rank of a prince of the first degree with the designation Li (see above) plus the title "Elder Brother" (兄). In 1643 Abahai died and there was a conspiracy of princes to make Dorgon [q. v.] emperor instead of Abahai's son, Fu-lin (q. v., Emperor Shih-tsu). Again Daišan decided the issue by supporting Fu-lin and by exposing the conspirators—including his own son, Šoto (see under Dorgon), and his grandson, Adali (see under Lekedehun), eldest son of Sahaliyen

[q. v.]. Thus Abahai and his descendants owed their accession to the throne to Daišan.

It seems that Daišan never claimed power for himself. In 1643 he led a council of princes to appoint Jirgalang [q. v.] and Dorgon as co-regents during Emperor Shih-tsu's minority. In 1644 he followed Dorgon to Peking where he died four years later. He was not accorded any special posthumous honors such as he deserved, except that the sum of 10,000 taels instead of the usual 5,000 was given his family for his funeral and that a tablet was erected to his memory. His work for the dynasty and the Imperial Family was more appreciated by later emperors. In 1671 he was given by Emperor Shêng-tsu the posthumous name Lieh 烈. In 1754 Emperor Kao-tsung ordered that his name be celebrated in the Temple of Princes at Mukden. In 1778, Emperor Kao-tsung lauded him and Jirgalang, Dorgon, Haoge and Yoto [qq. v.] for their illustrious exploits in the establishment of the dynasty and ordered that their names be celebrated in the Imperial Ancestral Temple. At the same time the principedoms of these five heroes, as well as those of Dodo [q. v.], Šurhaci, and Lekedehun, were given rights of perpetual inheritance. The designation of Daišan's principedom, which, after his death, had been twice altered (see under Mandahai and Giyešu), was then restored to Li, and the inheritor ranked higher in the Court ceremonies than any other prince.

Daišan had eight sons. The seventh, Mandahai, inherited the first degree principedom which passed to his son. But in 1659 the principedom was taken from Mandahai's branch of the family and given to Daišan's grandson, Giyešu, whose descendants held it till the close of the dynasty (see under Chao-lien). Of the other sons of Daišan the eldest, Yoto, founded the principedom, K'o-ch'in (克勤郡王), and the third, Sahaliyen, held the rank of Prince Ying (穎親王). Sahaliyen's son, Lekedehun, was the founder of the principedom, Shun-ch'êng 順承. Daišan's fourth son, Wakda 瓦克達 (d. 1652), held the rank of a prince of the second degree with the designation, Ch'ien (謙郡王). He was canonized as Hsiang 襄, but his principedom was not accorded the right of perpetual inheritance.

[1/222/5a; 2/1/1a; 3/首 3/1a; 清皇室四譜 *Ch'ing Huang-shih ssü-p'u*; Chao-lien [q. v.], *Hsiao-t'ing tsa-lu*; Hauer, H., *K'ai-kuo fang-lüeh*.]

GEORGE A. KENNEDY

DODO 多鐸, Apr. 2, 1614–1649, Apr. 29, the first Prince Yü (Yü Ch'in-wang 豫親王), known in his day as Shih Wang 十王, was the fifteenth son of Nurhaci [q. v.] and commander of the Bordered White Banner. He was the youngest of three sons born to Empress Hsiao-lieh [q. v.], his elder brothers being Ajige and Dorgon [qq. v.]. At first he was given the rank of a prince of the third degree, but in 1636 was elevated to a Ch'in-wang or prince of the first degree with the designation, Yü. Like his brothers, he assisted Abahai [q. v.] in various campaigns against the Chinese, the Mongols and the Koreans. In 1639 he was degraded for a minor offense, but in 1642 was made a prince of the second degree for his share in the taking of Sung-shan and Chin-chou (see under Hung Ch'êng-ch'ou). When the Manchu army under Dorgon entered Peking Dodo was again made a prince of the first degree, given the title of Ting-kuo Ta Chiang-chün 定國大將軍 and placed in command of an army to conquer more territory. He advanced through Honan to Shensi while Ajige led another army to the same province along a northern route. Dodo repeatedly defeated the forces of Li Tzū-ch'êng [q. v.] and finally (early in 1645) won a decisive battle over him at T'ung-kuan, Shensi. Late in 1644 he was ordered to proceed southward to Nanking where the Ming Prince, Chu Yu-sung [q. v.], had set up his Court. He succeeded in breaking through the Ming defenses north of the Yangtze River, and entered Nanking on June 8, 1645, continuing to break down the opposition in Kiangnan and Chekiang. After Hung Ch'êng-ch'ou and Lekedehun [qq. v.] took over the government at Nanking Dodo returned to Peking where he was given the new designation, Prince Tê-yü 德豫親王. In 1646 he was ordered to subdue the Sunid Mongols who had rebelled and gone over to the Khalkas (Outer Mongolians). Dodo won several battles over the Sunid rebels and pursued them to the Kerulun and Tula Rivers. Although the Tushetu Khan sent twenty thousand men to the rescue of the Sunids, the latter were badly defeated. Several years later the Sunids and the Tushetu Khanate became submissive and began again to pay tribute. Dodo returned to Peking in October 1646, and was personally met outside the city gate by the youthful Emperor Shih-tsu. In 1647 he was made assistant regent to succeed Jirgalang [q. v.], and died two years later of smallpox.

When Dorgon was posthumously condemned

for treason (1651), Dodo, who was his relative, was also posthumously condemned a year later, and reduced to a Chün-wang 郡王, or prince of the second degree. In 1671 his grandnephew, Emperor Shêng-tsu, canonized him as T'ung 通; and when Emperor Kao-tsung, in 1778, re-evaluated the merits and demerits of the princes who founded the dynasty, Dodo was posthumously restored to a prince of the first degree and his name was entered in the Imperial Ancestral Temple.

Dodo's second son, Doni 多尼 (d. 1661, posthumous name 宣和), at first succeeded his father as a prince of the first degree with the designation Hsin 信, but in 1652 he was reduced to a Chün-wang, a rank which in 1661 was inherited by his second son, Oja 鄂扎 (d. 1702). Doni took part in the conquest of Kweichow and Yunnan (see under Hung Ch'êng-ch'ou). In 1690 Oja served under Ch'ang-ning [q. v.] in the campaign against Galdan [q. v.], and took part in subsequent wars. The rank of Hsin Chün-wang passed on to two of Oja's sons and then to his grandson. In 1778 the rank was once more given the designation Yü Ch'in-wang in memory of Dodo, and with it the privilege of perpetual inheritance. Thereafter Dodo's branch of the Imperial Clan became known as one of the Eight Great Families (see under Dorgon).

The novel, 鵲鰲姻緣 *Chien-tieh yin-yüan* (printed 1914–15), deals with the alleged marriage of Dodo to a Chinese widow, née Liu 劉. The story is probably based on one recounted in the small work, *Kuo-hsü chih*, written about 1673 (see under Bolo). There, too, a prince is said to have married a Chinese widow, but the evidence points to Bolo [q. v.] as the prince in question, and not Dodo.

The residence of Dodo and his descendants in Peking—known as Yü-wang fu 豫王府—was on the site of the present Peking Union Medical College.

[1/224/8a; 1/524/12b; 1/526/1b; 2/2/14b; 3/首 5/1a; 小說月報 *Hsiao-shuo yüeh pao*, vol. V, no. 5, vol. VI, no. 4 (1914–15); W.M.S.C.K., 19/15a.]

FANG CHAO-YING

DORGON 多爾袞, Nov. 17, 1612–1650, Dec. 31, the first Prince Jui 肅親王, was the fourteenth son of Nurhaci [q. v.]. His mother, Empress Hsiao-lieh [q. v.], gave birth to three of Nurhaci's sons, the other two being Ajige and Dodo [qq. v.]. The terms of Nurhaci's

will are not clearly known. He may have designated the youthful Dorgon as heir, the elder son, Daišan [q. v.], to act as regent until Dorgon reached maturity. More probably he ordered the seven or eight princes, each of whom was then in control of a Banner (see under Nurhaci), to elect one of their number as nominal ruler. At the same time a Banner was assigned to each of the three sons of Empress Hsiao-lieh, thus creating a powerful combination. The princes then in power—Daišan, Amin, Mang-gūltai, and Abahai [qq. v.]—fearing that with Empress Hsiao-lieh as a co-ordinating factor the coalition of her three sons would become too strong, forced her to commit suicide. Before her death she pleaded with the princes to look after Dorgon and Dodo who were then both in their teens.

When Abahai began to rule jointly with the other three powerful princes, he made Dorgon and Dodo *Hošoi Beile* (princes of the highest order) and gave each a Banner—Dorgon's being the Plain White and Dodo's the Bordered White. The elder brother, Ajige, was not given a banner, but received several *niru* from the two White Banners. As Dorgon and Dodo were both young Abahai treated them well and they in turn gave him their loyal support. Dorgon accompanied the troops in almost every campaign in the T'ien-ts'ung period (1627-36). In 1628 he exhibited bravery in the war against the Chahar Mongols and was given the title of *Mergen daicing*, or "Wise Warrior". In 1635 he was assisted by Yoto and Haoge [qq. v.] in subduing the Mongols of Chahar. When Abahai proclaimed himself emperor (1636) he made Dorgon a prince of the first degree with the designation Jui (see above).

In 1638 Dorgon was given the title, Fêng-ming Ta Chiang-chün 奉命大將軍 and was made commander of one of the two armies that invaded China—the other being led by Yoto. These armies raided more than forty cities in Chihli and Shantung (including Tsinan and Tientsin) and returned to Mukden in 1639 with much booty and many captives. A year later Dorgon supervised the cultivation of land at I-chou. Then followed the long siege of Sungshan and Chin-chou, the fall of which in 1642 extended the Manchu territory almost to the Great Wall. In 1643, when Abahai died, the choice of a successor again became a problem. At first Daišan named Abahai's eldest son, Haoge, but the latter declined and left the conference. Ajige and Dodo wanted Dorgon

to take the throne, but Dorgon declined on the ground that acceptance would be an act of disloyalty to the deceased emperor who had brought him up. The issue was finally settled when many generals who had fought under Abahai and loved him as their commander declared that they wanted one of Abahai's sons on the throne. Thus Abahai's ninth son, Fu-lin [q. v.], then only six *sui*, was proclaimed emperor, with Dorgon and Jirgalang [q. v.] as co-regents. Yet even after the entire court had taken an oath of allegiance to the throne, two princes—Adali (see under Lekedehun) and Šoto 碩託, second son of Daišan, conspired to make Dorgon emperor. But Dorgon and Daišan exposed the conspirators and had them executed.

Presently the fall of Peking to Li Tzū-ch'êng [q. v.] became known in Mukden and, on the advice of Fan Wên-ch'êng [q. v.], Dorgon personally led an army into China. The surrender of Wu San-kuei [q. v.] gave the Manchus an easy victory over Li Tzū-ch'êng, and Dorgon entered Peking on June 6, 1644. He was met by some Ming officials who paid their respects, as they had to the rebel leader, Li Tzū-ch'êng. Dorgon lived for a time in the Palace, but later moved southeast of the Palace to a smaller court which in Ming times was known as Nan-ch'êng 南城. Active and farsighted, Dorgon enlisted the help of many Chinese, including Fêng Ch'üan and Hung Ch'êng-ch'ou [qq. v.], in the conduct of the government. He sent troops in pursuit of Li Tzū-ch'êng, and in other ways laid the foundations of the new dynasty. On October 19 Fu-lin entered the palace in Peking and eleven days later was proclaimed Emperor of China. During the first seven years of Fu-lin's reign the government was directed by Dorgon who had supreme power and was called "Regent Uncle" (叔父攝政王, a title altered in 1645 to "Imperial Regent Uncle" 皇叔父攝政王). Under Dorgon's direction the provinces of Shensi, Honan and Shantung were occupied, and in 1645 Kiangnan, Kiangsi, Hupeh, and part of Chekiang were added to the throne (see under Ajige and Dodo). In 1646 Szechwan and Fukien were conquered (see under Haoge and Bolo). Although the Southern Ming forces succeeded in 1648 in recovering part of their territory, they were soon routed and restricted to the southwestern provinces (see under Chu Yu-lang and Ch'ü Shih-ssü). A rebellion of the Sunid Mongols was suppressed and the antagonistic Khalkas were defeated (see under Dodo).

In civil government Dorgon continued most of the institutions and practices of the Ming period. Officials of the defunct dynasty were welcomed and new Chinese officials were selected by examination or recommendation. Dorgon also enlisted the help of the German Jesuit, Adam Schall (see under Yang Kuang-hsien) as head of the Imperial Board of Astronomy after satisfying himself that Schall's calculations were more accurate than those of the Mohammedans. Taxes were lowered and the power of the eunuchs was restricted. The order to shave the forehead and to braid the hair after the Manchu custom met with opposition, but in due time the decree prevailed. Much to the distress of the agricultural population of Chihli province, rich farms were allotted to the Eight Banners (see under Oboi) and to princes, nobles and common soldiers. During the Ming dynasty, however, such confiscation of property had taken place not only in the metropolitan area but also in distant provinces. Apart from racial enmity, the new regime was regarded by the common people as little, if any, more oppressive than that of the defunct dynasty.

Dorgon gradually centralized the power in his own hands, national policies being determined at his own residence where the imperial seals were kept. Late in 1644 Jirgalang was reduced to an assistant regent (輔政王) and received a stipend half that of Dorgon's. Although Dorgon repeatedly enjoined courtiers to pay more respect to the emperor than to himself, such orders served only to demonstrate how great his power really was. Meanwhile he treated harshly those princes who ventured to oppose him. In 1647 he discharged Jirgalang as assistant regent and appointed his own brother, Dodo, to the post. Early in 1648 Jirgalang was reduced yet further in rank, on various charges. In the same year Haoge, who had never been on friendly terms with Dorgon, was charged with various crimes and placed in confinement where he committed suicide. Several other princes were similarly humiliated. At the same time Dorgon extended his control over other banners than his own which was the Plain White. First he took over the Plain Blue Banner which originally belonged to Manggultai and which at one time was controlled by Abahai. Then he took command of the Bordered White Banner of his brother, Dodo, after the latter's death (1649). Thus he commanded three Banners while the emperor controlled only the two Yellow Banners.

Early in 1648 Dorgon was excused from prostrating himself before the emperor at audiences. Late in 1648 (or early in 1649) he was granted the title of Imperial Father Regent (皇父攝政王). In 1649 he went personally to direct the siege of Ta-t'ung, Shansi, where a general had rebelled (see under Chiang Hsiang). Early in 1650 his wife died and he married the widow of Haoge, his nephew. He ordered the king of Korea to send princesses to be his concubines, and planned to build a palace and a city in the southern part of Jehol where he hoped to retire as a feudal lord with the bondsmen of the two White Banners as his subjects. Entrusting minor governmental affairs to his henchmen, Bolo, Nikan, and Mandahai [qq. v.], he gave himself up to the pursuit of pleasure. Although indisposed at the time, he went to Jehol, late in 1650, on a hunting trip. Being constitutionally weak, he died on the last day of the year at Kharahotun 喀喇和屯 near the Great Wall, aged only thirty-nine (*sui*). Ten days later he was posthumously honored as an emperor, was given the temple name Ch'êng-tsung 成宗 and was canonized as I Huang-ti 義皇帝.

While Dorgon was alive his word was law, and was implicitly followed throughout the empire. But his unexpected death created a state of confusion because, so far as is known, he had not relinquished the regency nor had he designated anyone to take his place. He left no male heir, but sometime before his death adopted a nephew, Dorbo 多爾博 (fifth son of Dodo). But as Dorbo was then very young the affairs of the White Banners were left to several of Dorgon's former lieutenants, one of whom was Ubai [q. v.]. These men claimed that they had verbal instructions from their deceased master relating to affairs of state. For a time they might well have taken over the regency—doing anything they pleased on the ground that they were carrying out Dorgon's last wishes. They failed, however, to press these claims vigorously. When Ajige, by threats and coercion, tried to make himself master of the White Banners, Ubai and his colleagues, instead of acting in the name of Dorbo, sought the help of Jirgalang and other princes who bore grudges against Dorgon and were only biding their time. Ajige was condemned (January 26, 1651) on the testimony of Ubai and his associates and finally committed suicide (November 28). But Jirgalang and the other princes, seeing that the leaders of the White Banners had no clear policy, began to plot against them, hoping to

avenge themselves on Dorgon and his heir. Moreover, they could not tolerate a group claiming unlimited authority on the dubious sanction of Dorgon's last words.

The princes, nevertheless, recognized that they must act cautiously. They co-operated with the leaders of the two Yellow Banners in taking over the government in the name of the youthful emperor, Fu-lin. The latter, then fourteen *sui*, formally abolished the regency on February 1, 1651. Within the next few days, Ubai and his colleagues were elevated in rank and Dorgon's name was entered in the Imperial Ancestral Temple (February 8). Influential princes went over to the side of the emperor and their ranks were also raised (February 18, 20). Among the princes thus elevated were Nikan and Bolo who had a grudge against Dorgon for having previously lowered their ranks. With their ranks thus restored, these two became witnesses for the government against Ubai and other leaders of the Plain White Banner. In their trial, on February 24, the latter were charged with interference in affairs of state by falsely claiming to possess Dorgon's last commands. Two of them were executed and the rest were temporarily reduced to commoners. Some of Dorgon's former protégés, among them Suksaha (see under Oboi), now became his enemies. On March 6 they testified that Dorgon had once possessed robes and pearls such as only an emperor ought to own, but that these were deposited in his coffin by his followers; and that Dorgon had plotted with Holhoi 何洛會 and others to construct a new capital for himself. Holhoi was one who had gained Dorgon's favor by testifying against Haoge, the emperor's eldest brother. So Holhoi was condemned to a lingering death.

The supporters of Dorgon having thus been dealt with, Dorgon himself was posthumously denounced in a decree issued on March 12, 1651, which charged that he had usurped power, had humiliated other princes, had acted as though he were emperor, had altered official records, etc. All his posthumous honors were withdrawn, his principedom was abolished, and his right to a male heir was abrogated. Consequently Dorbo was ordered to return to his own branch of the family. The posthumous honors of an empress, which Dorgon had conferred on his mother, were also withdrawn. Many princes and officials who for various reasons had been punished by Dorgon, such as Jirgalang and Ebilun [q. v.], were restored in rank. In April 1651 other

followers of Dorgon were condemned—two of them, Grand Secretaries Ganglin 剛林 and Kicunge 祁充格, being executed. In October 1651 Tantai (see under Yanggūri) was executed because, among other misdemeanors, he had vowed to be loyal to Dorgon. In April 1652 five more officials, several of them members of the Imperial Clan, were likewise punished for having supported Dorgon in various ways.

After the condemnation of Dorgon and the disinheritance of Dorbo, the former's adopted son, the Plain White Banner, the most opulent of the time, was placed into the service of Fu-lin himself. This and the two Yellow Banners became known as the Three Superior Banners (上三旗) because they were the property of the Throne. They were also known as the Three Banners of the Imperial Household Department, or Nei-wu fu 內務府, because they came under the control of that Department. The Bordered White Banner was not assigned to any one prince, but became one of the Five Inferior Banners (下五旗). Whenever a new principedom was created, a number of companies from these Five Banners were allotted to it, the number of companies depending on the rank of the principedom. But as the power of the throne increased no one prince was allowed to own a banner as his exclusive right. Even his power over the members of the companies allotted to him was gradually reduced.

In 1655 two officials memorialized that in view of Dorgon's great contributions to the dynasty the punishments that had been meted out to him were greater than he deserved. But a council of princes headed by Jirgalang refuted every point in the memorial with the result that the two officials were exiled. Since Dorgon was denied an heir no one was left to look after his tomb, and it fell into disrepair. When, in 1773, Emperor Kao-tsung eulogized on the merits of Dorgon he ordered that his tomb be repaired and that his nearest relatives be allowed to offer sacrifices there. Five years later when the same emperor made a re-estimate of the merits and demerits of the founders of the dynasty, he restored several branches of the Imperial Family to princely ranks. Most highly eulogized was Dorgon who was posthumously cleared of the charges against him and was restored to his rank as Prince Jui. He was also given the posthumous name, Chung 忠, and was celebrated in the Imperial Ancestral Temple. His relatives were re-united to the Imperial Family and Ch'un-ying 淳穎 (great-great-grandson of

Dorbo) succeeded to the principedom. His branch of the Imperial Family, and seven others, were thereafter known as the Eight Great Families (八大家) or Princes of the Iron Helmet (鐵帽子王), who enjoyed the right of perpetual inheritance. The founders of these families were, in the order of their rank: Daišan (Prince Li), Dorgon (Prince Jui), Dodo (Prince Yü), Haoge (Prince Su), Jirgalang (Prince Chêng), Boggodo (Prince Chuang, see under Yin-lu), Lekedehun (*q. v.*, Prince Shun-ch'êng), and Yoto (Prince K'o-ch'in).

In addition to having the designation Shê-chêng Wang 攝政王, or regent, Dorgon was known in his time by the following names: Mergen Wang 墨爾根王 ("Wise Prince"), T'ai-hsing Khan 台星可汗, Chiu Wang 九王, and Ama Van (in Jesuit accounts). His residence in Peking, the Nan-ch'êng, was converted in 1694 into a Lama temple which in 1776 was given the name P'u-tu Ssü 普度寺. In this temple a suit of Dorgon's armor was preserved.

Dorgon was not proficient in Chinese literature, but was credited with the authorship of a famous letter sent to Shih K'o-fa [*q. v.*] in 1644 calling on the latter to surrender. This letter, and Shih's cordial but firm reply, have been much admired and are incorporated in many anthologies. But according to Fa-shih-shan [*q. v.*], as reported by Chao-lien [*q. v.*] in the *Hsiao-t'ing hsü-lu* (chüan 2), Dorgon's letter was really composed by Li Wên 李雯 (T. 舒章) and the reply by Shih was composed by Hou Fang-yü [*q. v.*]. Li Wên was a celebrated poet and writer of the late Ming period and a friend of Ch'ên Tzû-lung [*q. v.*]. He served in the Manchu Court from 1644 to 1646 as a secretary of the Grand Secretariat.

[1/224/1a; 2/2/1a; 3/首4/1a; 4/1/4a; 多爾袞 攝政日記 *Dorgon shê-chêng jih-chi* (1933); *Chang-ku ts'ung-pien* (see under Hung Ch'êng-ch'ou), nos. 3, 4; Chiang Liang-ch'i [*q. v.*], *Tung-hua lu*, 4/8a, 6/9b, 6/17b-21a; 文獻叢編 *Wên-hsien ts'ung-pien*, no. 20; Yü Chêng-hsieh [*q. v.*], *Kuei-ssü ts'un-kao*, 9/5a; Du Halde, *History of China* (1736), p. 424; *Tung-hua lu*, Shun-chih: 1-8; Mêng Sên 孟森, 八旗制度考實, in *Bulletin of the Institute of History and Philology* (Academia Sinica), vol. VI, part 3 (1936), pp. 343-412; Chêng T'ien-t'ing 鄭天挺, 多爾袞稱皇父之臆測 in *國學季刊* *Kuo-hsüeh chi-k'an*, vol. VI, no. 1 (1936); *Ming Ch'ing shih-liao* (see under Hung Ch'êng-ch'ou).]

FANG CHAO-YING

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EBILUN 遏必隆, (d. 1674), a member of the Bordered Yellow Banner, was the sixteenth son of Eidu [*q. v.*] of the Niohuru clan. His mother was a sister, or perhaps a cousin, of Nurhaci [*q. v.*]. In 1634, when his father was posthumously given the rank of a viscount, Ebilun was made inheritor of that rank. A year later he was given hereditary command of a company (*tso-ling*) in his own banner. In 1637 he was involved in the case of his niece, a daughter of his brother, Turgei (see under Eidu), who was the wife of Nikan [*q. v.*]. This niece was accused in that year of having concealed the identity of an adopted girl in the hope of claiming her as her own daughter. Ebilun sought the removal of one of the judges in the case in order to promote his niece's interests at the trial. His activities were exposed and he was punished by being deprived of his post and of his inherited rank of viscount. Although owing to his courage in battle in the years 1641-42 he was reappointed captain of a company, his hereditary rank was not restored until 1713 (see under Eidu). In 1645-46 he served under Lekedehun [*q. v.*] in the military campaign in Hupeh and was rewarded with a minor hereditary rank.

At this time Ebilun faced a dark future. He was a member of the Bordered Yellow Banner which belonged to Emperor Shih-tsu, then a child. He was faithful to his master, but the powerful Regent, Dorgon [*q. v.*], who then commanded the White Banners, was hostile toward those members of the Yellow Banners who would not come to his support. In 1648 Kobso 廓布梭, a nephew of Ebilun, and heir to Turgei's dukedom, joined Dorgon's clique and accused Ebilun and his own deceased father of having opposed Dorgon. The accusation referred to events following the death of Emperor T'ai-tsung (i. e., Abahai, *q. v.*) in 1643, when Ebilun and Turgei ordered their men to take up arms in defense of the interests of the deceased Emperor's son, and to prepare against any threats from Dorgon. For this reason, among others, Ebilun was deprived of his offices and of his minor hereditary rank, and suffered confiscation of half his property.

But after Dorgon died (late in 1650), the tables were turned. Emperor Shih-tsu took over the government and rewarded those members of the Bordered Yellow Banner, such as Ebilun, Oboi [*q. v.*], and Soni (see under Songgotu) who had remained loyal to him during

the regency. Ebilun was restored to his former rank and office in 1651. His nephew, Kobso, the accuser, was punished and deprived of the dukedom which he had inherited from his father, Turgei. Early in 1652 the dukedom was awarded to Ebilun, who was also made a member of the council of princes and high officials. Late in 1652 he was made a chamberlain of the Imperial Bodyguard.

Early in 1661, when Emperor Shih-tsu was dying, he appointed four men to form a regency during the minority of his son, Emperor Shêng-tsu. Ebilun was one of the men chosen. In 1667, when Emperor Shêng-tsu took over the government, Oboi, one of the four regents, was almost in complete control. One of the other regents, Soni, was dying of old age. A third, Suksaha (see under Oboi), was sentenced to death for opposing Oboi. Ebilun, however, took Oboi's side and so for a time remained in office. For their services during the regency he and Oboi were each given an additional dukedom. Ebilun held the dukedom left by Turgei, while his eldest son, Faka 法喀, inherited the additional rank. In 1669, when Oboi was punished for usurping power, Ebilun was also punished for failure to restrain or oppose the former. The additional dukedom which Ebilun had received was now abolished, and his own dukedom was taken from him and given to Faka. All his relatives who filled high positions were discharged. However, in 1670 Emperor Shêng-tsu gave Ebilun the title of duke and ordered him again to serve at Court. Early in 1674 Ebilun became very ill and was paid a visit by the Emperor. He died soon after and was given the posthumous name, K'ò-hsi 恪僖. A tablet to his memory was erected at his tomb in 1675. One of his daughters, who at first was a concubine of Emperor Shêng-tsu, was elevated to Empress in 1677. She died in 1678 and was canonized as Hsiao-chao 孝昭 (known after 1723 as Hsiao-chao Jên Huang-hou 仁皇后). In deference to her a temple was erected in memory of her father. It was completed early in 1679.

Ebilun had five sons. The eldest, Faka, who inherited the dukedom in 1667 was deprived of it in 1670, but was given the dukedom originally left by Turgei. In 1686 the dukedom was taken from Faka and given to Ebilun's fifth son, Alingga 阿靈阿 (d. 1716). The latter was prominent in the Court of Emperor Shêng-tsu and served as president of the Court of Colonial Affairs (January 1706-16). In 1708 he and K'uei-hsü and Maci [qq. v.] were reprimanded for conspiring to name Yin-ssü [q. v.] heir-

apparent. After Alingga's death his son, Arsungga 阿爾松阿 (d. 1726), became the sixth duke and for a time served as president of the Board of Punishments (1724). But because Arsungga and his father had been supporters of Yin-ssü and opponents of Emperor Shih-tsung in the controversy over the latter's succession (see under Yin-chên) Arsungga was deprived of his position (1724) and exiled to Mukden; and Alingga was posthumously dishonored by a tablet describing him as "incompetent as an official, unbrotherly, violent and corrupt" (不臣, 不弟, 暴悍, 貪庸). Arsungga and his associate, Olondai (see under T'ung Kuo-kang), were decapitated in 1726 for "not repenting" (i.e., for showing disapproval of the way Emperor Shih-tsung obtained the throne).

The fourth son of Ebilun, Yende 音 [尹] 德 (d. 1727, posthumous name 愨敬), was more fortunate than his brothers. When the rank of viscount (lost by Eidu in 1637) was restored to the family in 1713 Yende was made the recipient. He was obedient to Emperor Shih-tsung and served him unquestioningly. In 1724 he was appointed to Arsungga's rank and became the seventh duke. Among Yende's sons the second, No-ch'in (see under Chang Kuang-ssü), inherited the dukedom to which was added in 1731 the designation, Kuo-i (果毅公). No-ch'in was a powerful minister in the early Ch'ien-lung period, serving as a Grand Secretary (1745-48) and as Grand Councilor (1733-48). In May 1748 he was sent to Szechwan to take the place of Chang Kuang-ssü [q. v.] as commander of the armies fighting the Chin-ch'uan tribes, but was soon deprived of his post because of his failure to advance—he and Chang having mutually blamed each other. Chang was executed in Peking in 1749 and No-ch'in was beheaded, at the front, with a sword which had originally belonged to his grandfather, Ebilun, and which was sent from Peking for that purpose by order of Emperor Kao-tsung.

Late in 1748 No-ch'in's dukedom was given to Yende's eldest son, Tsereng (see under Chao-hui), who served as governor-general of Kwangtung and Kwangsi (1745-48), and of Szechwan (1748-53). Tsereng took part in the first Chin-ch'uan war (see under Fu-hêng), in suppressing the rebellion of 1750 in Tibet (see under Fu-ch'ing), and in the conquest of the Eleuths during the years 1754-56. In 1756, for failure to capture Amursana [q. v.], Tsereng was placed under arrest for escort to Peking but he was murdered on the way (1757) by the belligerent Eleuths.

Yende's youngest son, A-li-kun (see under Fu-hêng), was the eleventh duke. He inherited that rank in 1759 after assisting Fu-tê [q. v.] in rescuing Chao-hui [q. v.] at Yarkand. He died of an illness early in 1770 while serving under Fu-hêng in the campaign against Burma. His son, Fengsengge 豐昇額 (d. 1777, posthumous name 誠武), inherited the dukedom in 1770 and took part (1770-76) in the second Chinch'uan war (see under A-kuei). For his brave exploits another designation was added to his dukedom in 1775, so that the title read Kuo-i Chi-yung kung (繼勇公). He was also made a viscount, a rank inherited by his younger brother, Buyendalai 布彥達賚 (d. 1800, posthumous name 恭勤), who was the father of Emperor Hsüan-tsung's first wife.

Fengsengge was the last of the descendants of Ebilun to have an illustrious career in the government or in the army. In the eighteenth-fifties, when Sai-shang-a (see under Ch'ung-ch'i) was sent by Emperor Wên-tsung to command the armies against the Taiping rebels, he was given the sword of Ebilun as a symbol of authority. It was one of the few occasions in which the memory of Ebilun and the great family of Eidu was revived.

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[1/255/6a; 2/6/17a; 3/269/41a; 4/5/2a; 7/3/4a; 9/3/1a; 11/7/1a; 34/137/24a; *China Review*, vol. IX, 1880-81, p. 170.]

Ê-êr-t'ai. See under O-êr-t'ai.

Ê-êr-tê-ni. See under Erdeni.

EIDU 額亦都, 1562-1621, Aug. 1, Manchu officer, was a member of the important Niohuru (鈕祜祿) clan which settled just north of the Korean border. His grandfather had established a home in a valley of the Yengge 英額 ("wild grape") range which formed the easternmost spur of the Long White Mountains (長白山) in the southeast of the present province of Kirin. Eidu's parents were murdered in a feud while he was still very young, and he himself escaped only through the protection of a neighbor who concealed him. At the age of twelve he took revenge by killing the murderer, after which he fled to the home of an aunt who was married to the chieftain of the fortress of Giyamuhû (嘉木瑚). Here he became a close friend of the chieftain's son, Gahašan hashû 噶哈善哈斯虎 (d. 1584), who later married Nurhaci's [q. v.] sister, or cousin. In 1580 Nurhaci, then twenty-

one years old, passed through Giyamuhû and stopped at the chieftain's home. The eighteen year old Eidu was so impressed by his qualities of leadership that he immediately attached himself to him and remained his close associate for more than forty years. In 1583 he accompanied Nurhaci on his initial expedition against Nikan Wailan [q. v.], proving himself an able fighter. Four years later he captured the town of Barda, and received from Nurhaci the title of *baturu*, "conquering hero". After a long and successful career of military achievement he was attached in 1615 to the Bordered Yellow Banner, and made one of the five principal dignitaries in the government which was organized in the following year. In 1617 he captured a number of Ming fortresses in company with Anfiyanggû [q. v.], and in 1619 was in the forefront at the decisive battles waged by Nurhaci against the three armies of Yang Hao [q. v.]. He was richly rewarded for his services and given a sister of Nurhaci as one of his wives.

Eidu's second son, Daki 達奇, was brought up in the royal establishment, and married the fifth daughter (1597-1613) of Nurhaci. But Daki acquired an arrogant attitude towards the sons of Nurhaci, and this moved the devoted Eidu to adopt drastic measures. One day, at a family banquet to which all his sons were gathered, he seized the arrogant Daki and, drawing his dagger, addressed the assembly on the duty of respect toward superiors. Then warning them that all who disobeyed should "spill their blood on the same dagger", he led Daki into a side room and put him to death. This unnatural act made a profound impression on Nurhaci who called Eidu his most patriotic officer and bitterly mourned his death in 1621.

In 1634 Eidu was posthumously given by Emperor T'ai-tsung (i. e. Abahai, q. v.) the rank of a viscount which was first inherited by his sixteenth son, Ebilun [q. v.]. In 1636 the same emperor posthumously raised Eidu's rank to a duke (non-hereditary) with the designation, Hung-i kung 弘毅公, entered his name in the Imperial Ancestral Temple, and moved his tomb near to that of Nurhaci. A stone tablet was erected in front of the tomb in 1654. The rank of viscount, inherited by Ebilun, was taken from him in 1637, owing to a misdemeanor, but was restored in 1713 and given to his son, Yende (see under Ebilun). After Yende was made a duke in 1724 the title of viscount was inherited by other branches of Eidu's family.

Eidu had sixteen sons, among whom the most

prominent were the youngest, Ebilun, and the eighth, Turgei 圖爾格 (1596-1645, posthumous name 忠義). Turgei took part in most of the campaigns in Emperor T'ai-tsung's reign, and was highly regarded by the emperor for his bravery, especially in 1640 when he defended the emperor's headquarters against a nocturnal attack by the forces of Hung Ch'êng-ch'ou [q. v.]. For assisting Abatai [q. v.] in the successful invasion of Chihli and Shantung, Turgei was in 1643 made a duke of the second class (see under Ebilun). Seven years after his death his name was, like that of his father, Eidu, entered in the Imperial Ancestral Temple.

Among the other sons of Eidu the following may be mentioned: the third, Celge 車爾格 (d. 1645), who once directed the Board of Revenue (1640-43?); the tenth, Ildeng 宜 (伊)爾登 (d. 1663, posthumous name 忠直), who fought in many battles and who held the rank of an earl; and the thirteenth, Coohar 綽(超)哈爾 (1601-1641, posthumous name 果壯), who lost his life in battle. Among the grandsons of Eidu the most illustrious was Centai 辰(陳)泰 (d. 1655, posthumous name 忠襄). A son of Celge, Centai once served as a Grand Secretary (1651), and was made a viscount while commanding (1653-55) the Manchu forces in Hunan against Sun K'o-wang [q. v.] and other Ming generals. Many other descendants of Eidu held office throughout the Ch'ing period. The prominence of the family may also be gauged by the fact that eight of the eighteen companies (*tso-ling*) in the first division (*ts'an-ling*) of the Bordered Yellow Banner were captained in turn by his descendants.

[1/231/1a; 2/4/1b; 3/261/13a; 4/3/1a; 11/1/4a; 34/135/4a; *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggû) *chüan* 5.]

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Ê-i-tu. See under Eidu.

Ê-lê-têng-pao (Eldemboo) 額勒(爾)登保, 1748-1805, Oct. 13, clan name Gûalgiya 瓜爾佳, Duke Wei-yung (威勇公), general, was a native of Kirin City (then known as Ula 烏拉), Kirin. He was conscripted for the army and was sent to Yunnan in 1768 to fight the Burmese. From 1773 to 1776 he fought in Szechwan against the Chin-ch'uan rebels (see under A-kuei), winning the rank of an Imperial Bodyguard and the title of Horonggu Baturu 和隆武巴圖魯.

For the next seven years (1776-83) he was in Peking, serving as an Imperial Bodyguard. In 1784 he served under Fu-k'ang-an and Hai-lan-ch'a [q. v.] in the campaign against the Muslim uprising in Kansu; and three years later, in the expedition to Taiwan (see under Ch'ai Ta-chi). After the campaign in Taiwan was over he was rewarded by having his portrait placed in the Tzû-kuang-ko (see under Chao-hui). In 1791 he was sent to Tibet to serve in the campaign against the Gurkas (see under Fu-k'ang-an) and for a time acted as Imperial Agent at Lhasa. In the following year he went with the army into Nepal, and was commander of the rear guard after peace was made. For his exploits in this campaign another portrait of him was placed in the Tzû-kuang-ko, and he was appointed deputy lieutenant general of a Banner. In 1795 he was raised to a lieutenant general.

When the Miao tribesmen on the Kweichow-Szechwan-Hunan border rebelled in 1795 Fu-k'ang-an specifically asked to have Ê-lê-têng-pao and Tê-lêng-t'ai [q. v.] sent there to assist him in fighting against the rebels. After a year of warfare Fu-k'ang-an and his successor, Ho-lin [q. v.], died in quick succession. Ê-lê-têng-pao contracted malaria and dysentery and was compelled to rest for two months in western Hunan. As soon as he recovered he led his men to the advance on Kweichow. Early in 1797 the rebellion of the Miao tribesmen was crushed, chiefly through the efforts of Ê-lê-têng-pao. He was rewarded with the hereditary rank of a marquis and the designation Wei-yung (see above). By this time he already held the exalted rank of a chamberlain of the Imperial Bodyguard. After the Miao tribesmen were pacified he was immediately transferred to Hupeh, to join the armies that were then fighting against the rebels known as Pai-lien chiao 白蓮教, or White Lotus Sect.

The Pai-lien chiao was the name of a secret religious society which staged a rebellion against the Mongols as early as the Yüan period (middle of the fourteenth century), and again in the sixteen-twenties of the Ming period. Both revolts took place in Honan and parts of the adjacent provinces. The society was not wholly suppressed but continued as an under-cover religious movement among the farmers of that region. About 1775 the leader of the society, Liu Sung (see under Lê-pao), revived its activities but he was detected and sent into exile. Liu's disciples, particularly Liu Chih-hsieh 劉之協, continued

to sell charms and solicit funds among the poor people of Honan, Szechwan, Shensi and Hupeh. Gradually the movement became strong and planned an armed uprising. In 1793 the government ordered the arrest of its leaders, but Liu Chih-hsieh escaped. In the course of their search for him the local officials of Hupeh arrested indiscriminately many innocent people, and some officials sought to enrich themselves by black-mailing well-to-do farmers, thus ruining many of them. Most grievously oppressed were the people of western Hupeh who began armed resistance, late in 1795, with the slogan "officials have forced the people to rebel" (官逼民反). They joined the conspirators of the Pai-lien chiao, and in a few months the rebellion spread to Honan and Szechwan. The city of Hsiang-yang in northwestern Hupeh was the center of the movement and there tens of thousands of armed men concentrated.

Thus began the Rebellion of the White Lotus Sect which lasted more than nine years and covered large parts of such provinces as Hupeh, Honan, Shensi, and Szechwan. During the first four years of the conflict suppression was in the hands of the powerful minister, Ho-shên [q. v.], whose corrupt administration was the prime cause of the outbreak and also of its long continuance. When the revolt began in western Hupeh, Pi Yüan [q. v.], Hui-ling (see under Ch'ang-ling), Yung-pao (see under Lê-pao), and others, were ordered to co-operate in suppressing it, but they were unsuccessful. From July to December 1796 Yung-pao served as commander-in-chief in Hupeh. He reported frequent victories, but as a matter of fact the rebels were not forced to abandon their headquarters at Hsiang-yang. Furthermore many new bands arose in eastern Szechwan. The next commander, Hui-ling, who was in control from late in 1796 to the middle of 1797, succeeded in dislodging the rebels from Hupeh, but chased them through Honan and Shensi to Szechwan where the insurgents of both provinces (Szechwan and Hupeh) joined forces and became more powerful than ever. From July 1797 to early in 1798 Governor-general I-mien 宜綿 (original name 尙安, d. 1812), served as commander-in-chief of the government forces in Szechwan and Shensi. In 1798 the command was assumed by Lê-pao and he succeeded in restricting the war to Szechwan. During these years of shifting commands the generals were mostly concerned with satisfying the pecuniary demands of the rapacious minister, Ho-shên, who profited from this state of affairs.

Daring to report only victories and no losses of registered soldiers, they engaged farmers to fight for them. To maintain their own forces the rebel leaders likewise made it a practice to impress into their service farmers who could be recruited in ample numbers. Though there was thus a constant show of suppression the rebel forces suffered few casualties and actually increased in number.

During the early period of the war, Ê-lê-têng-pao fought mostly in Hupeh. After he had crushed the Miao in Kweichow (early in 1797) he began to fight the Pai-lien chiao rebels south of I-ch'ang. Early in 1798, for failure to dislodge a band of rebels, he was reduced from a marquis to an earl. Although that band was soon defeated and its leader captured, he was punished for taking so long to accomplish the task, and was deprived even of his earldom. Given the title of deputy lieutenant general, he was sent to Shensi. After three months of fighting in the south of that province he was ordered to lead conscripts from Kirin and Heilungkiang to Ching-chou, Hupeh, which was threatened by one of the main rebel bands. During the remainder of the year 1798 he fought in the mountainous area where the provinces of Hupeh, Shensi and Szechwan meet.

Early in 1799 Emperor Kao-tsung died. The succeeding emperor, Jên-tsung, laid on Ho-shên the blame for the inconclusive war and had that minister cashiered. To press the war with unified command he placed Lê-pao in charge of all the forces of the five provinces: Szechwan, Shensi, Kansu, Hupeh, and Honan—with Ê-lê-têng-pao and Ming-liang [q. v.] as assistant commanders. This marked the turning point of the war. In March and April Ê-lê-têng-pao annihilated three rebel bands and was made a baron. In September he replaced Lê-pao as commander-in-chief of the forces of the five provinces, with Tê-lêng-t'ai as assistant commander. The emperor praised Ê-lê-têng-pao for his bravery, his incorruptibility, and his consideration for the common people—at the same time making light of the criticism that the general could neither read nor write Chinese. The government vigorously pursued a policy of fortifying and arming the affected villages (see under Lê-pao). Volunteer farmers were treated as regular troops and were encouraged with just rewards. The rebel ranks in turn were weakened by making desertion attractive. In these and other ways, not to mention his personal bravery and military

skill, Ê-lê-têng-pao finally succeeded in putting down the uprising.

After several months of fighting, Ê-lê-têng-pao was praised by Emperor Jên-tsung for reporting impartially defeats as well as victories, and late in 1799 he was elevated to a chamberlain of the Imperial Bodyguard. His strategy was to confine the rebels in eastern Szechwan by suppressing allied bands in south Shensi and Kansu and by preventing their infiltration to Honan or Hupeh. In May he was raised to a viscount for annihilating a large band of Hupeh bandits in southeastern Shensi. Gradually the rebels were forced to roam in small bands through the forested mountains bordering the provinces of Shensi, Honan, and Hupeh. Early in 1801 he enforced the policy of fortifying the villages, hoping thus to starve the insurgents. For annihilating many rebel bands, he was raised in November 1801 to an earl. However, early in 1802, when one band succeeded in crossing the Han River near Hsi-hsiang, Shensi, he was reprimanded and reduced in rank to a baron. He was ordered to concentrate on the rebels in Shensi while his assistant, Tê-lêng-t'ai, was entrusted with the war in Szechwan. In the middle of 1802 he was again raised to the rank of earl, and late in the same year, to a third class marquis. Early in 1803, after most of the main rebel bands had been put out of action, he was again made Marquis Wei-yung to which were added the rights of perpetual inheritance. By the middle of 1803 the remaining small groups of rebels were also extinguished. In the meantime he supervised reconstruction in the devastated areas, the disbandment of volunteers, and the return of the soldiers from other provinces to their homes. Early in 1804 he went to Peking to return his seal as commander-in-chief of the forces of five provinces. He was received by the emperor with great honors and rich rewards. From March to August he again served in the war area assisting Tê-lêng-t'ai to pacify the remaining bandits. But because of illness he was allowed to return to Peking. In 1805 he was given several concurrent posts and was made a Duke of the third class. He died while the emperor was in Mukden visiting the tombs of his ancestors. On receiving the news, the emperor issued a long decree praising Ê-lê-têng-pao's military record. The deceased general was accorded unusual posthumous honors and was canonized as Chung-i 忠毅. A special temple to his memory, named Pao-chung Tz'ü 褒忠祠, was erected to the north of the

Forbidden City. His infant son inherited his rank as the second marquis, but he died shortly after. In 1808 a nephew, Ha-lang-a 哈朗阿 (d. 1849, posthumous name 剛恪), became the third marquis. Ha-lang-a served under Ch'ang-ling [q. v.] in the war against the Mohammedans of Turkestan (1825-28) and under I-ching [q. v.] in the war against England in Chekiang (1841-42).

During the Ch'ing dynasty natives of Manchuria were called upon to serve in almost every war. As fighters they were brave and ruthless, and of them Ê-lê-têng-pao and his senior, Hai-lan-ch'a, were outstanding representatives. Ê-lê-têng-pao was of medium height and gentle in his manner. But when he fought he displayed unusual personal courage. The rebels who opposed him he treated harshly, believing that only by strong measures and frequent executions could uprisings be terminated. To his subordinates he was kind, but became unyielding whenever a question of discipline arose. He was a nephew of Fu-tê [q. v.] and from him he probably learned much about military tactics.

The official documents concerning the campaign to suppress the so-called White Lotus Rebellion were edited and printed about 1810 under the title 剿平三省邪匪方略 *Chiao-p'ing san-shêng hsieh-fei fang-lüeh* in four parts as follows: Introduction (*chüan-shou*) 9 + 1 *chüan*; The Main Text (*chêng-pien*), 352 *chüan*; Supplement (*hsü-pien*), 36 *chüan*; and Appendix (*fu-pien*), 12 *chüan*.

[1/350/5a; 2/29/34a; 3/300/4a; *Chao-lien* [q. v.], *Hsiao-t'ing tsa-lu*, *chüan* 7; Wei Yüan [q. v.], *Shêng-wu chi*; 吉林通志 *Chi-lin t'ung-chih* (1891) 106/7b; 四川通志 *Ssü-ch'uan t'ung-chih* (1815), *chüan* 83.]

FANG CHAO-YING

EMPRESS DOWAGER. See under Hsiao-ch'in.

ENGGEDER 恩格德爾, d. 1636, belonged to the clan of Borjigit which claimed descent from the emperors of the Mongol dynasty. His ancestors were chieftains in the Bayot tribe that formed a subdivision of the Khalkas and had its pastures on the Sira muren, the upper waters of the Liao River, in present Jehol. Friendly intercourse between the Khalka Mongols and Nurhaci [q. v.] began in 1594 when some Mongol leaders sent complimentary messages to the Manchu chief. In 1605 Enggeder made a journey through hostile territory in order to

bring Nurhaci a present of twenty horses. At the beginning of 1607 he again paid a visit in company with other Khalka chieftains who conferred on Nurhaci an honorary title. This title, according to the earliest *shih-lu* 實錄 of Nurhaci's reign, was *K'un-tu-lun-han* 崑都倫汗 and is there interpreted to mean "respectful". As there were a number of *khan* among the Khalka tribes the import of this visit appears to have been nothing more than a patronizing recognition of Nurhaci as a fellow-ruler. In the later *shih-lu*, however, and in all succeeding accounts, the affair is presented as an early acceptance of Nurhaci's overlordship, and the Mongol delegates are said to have given the Manchu leader the Chinese title, *Shên-wu Huang-ti* 神武皇帝, ten years before he himself assumed the imperial rôle. In 1617 Enggeder paid a third visit to Nurhaci and was given the fourth daughter of Šurhaci [q. v.] as wife. Seven years later he asked permission to migrate with his whole clan into Liaotung. Nurhaci extended him a welcome, granted him immunity in advance from punishment for all crimes but treason, and settled him in the city of Liao-yang which had been recently captured from the Chinese. Besides other valuable presents, he gave him a grant of land and agricultural implements, assigning part of the captured Chinese population of P'ing-ting-pu 平定堡 to be his serfs.

Enggeder and his younger brother, Mang-gūldai 莽果爾岱 (d. 1652), were attached to the Manchu Plain Yellow Banner and were each given the rank of a viscount. In 1629 Enggeder was in command of the left wing of the Mongol army during the expedition made by Abahai [q. v.] into northern China. At the gates of Peking his troops showed lack of discipline and suffered a defeat. For this Enggeder was required to pay a fine, but he retrieved his reputation by victories against Ming forces in the following year. In 1631 he was again reprimanded for dilatory tactics at the siege of Ta-ling-ho 大凌河. Enggeder died in 1636. In 1655 he was granted the posthumous name, Tuan-shun 端順, and his services were commemorated by the erection of a tablet in front of his tomb. In 1729 he was posthumously elevated to the rank of a duke of the third class with the designation, Fêng-i 奉義.

Enggeder left his hereditary rank of viscount to his son, Erke daicing 額爾克戴青 (d. 1661, posthumous name 勤良). In 1650 Dorgon [q. v.] tried to lure the latter to his side by promising him the rank of marquis and the

privilege of transference to Dorgon's own Plain White Banner. Erke daicing declined, however, to leave the Plain Yellow Banner of Emperor Shih-tsu. Hence, in 1651, after the emperor came to power, Erke daicing was rewarded by being first made a marquis and then a duke; but in 1659, owing to a street brawl between his servant and a bodyguard of the emperor, Erke daicing was deprived of his rank and offices. From 1659 to 1667 his brother held the reduced rank of earl, but in 1667 one of Erke daicing's sons was again made a duke. When a great-grandson of Erke daicing came into the inheritance he was given, in 1715, the reduced rank of a marquis. In 1729 Emperor Shih-tsung, in remembrance of Enggeder's services, raised the rank to a dukedom of the third class and in 1731 gave it the designation, Fêng-i. Early in 1745 Emperor Kao-tsung once more reduced it to marquis.

Ch'i-shan [q. v.], a descendant of Enggeder in the eighth generation and the tenth inheritor of the family rank, was an influential governor-general at Canton (1840-41) during the first Anglo-Chinese War.

[1/173/2a, 235/3b; 3/263/14a; 11/9/46b; 34/147/12b; *Ch'ing T'ai-tsu Wu Huang-ti shih-lu* (see under Nurhaci) 2/2b.]

GEORGE A. KENNEDY

ÊN-ko-tê-êr. See under Enggeder.

Ê-pi-lung. See under Ebilun.

ERDENI 額爾德尼, d. 1623, of the Manchu Plain Yellow Banner, was a member of the Nara clan whose ancestral home was in Duyengge 都英額. He distinguished himself as a youth by his knowledge of the Mongol and Chinese languages and after joining the service of Nurhaci [q. v.] was useful to him as an interpreter and was given the title, *baksi* (巴克什, professor). Prior to 1599 there was no system of writing in use among the Manchus, so that it was necessary, before messages and proclamations could be transmitted, to translate them into Mongol which was written in vertical columns from left to right. In 1599 Nurhaci ordered Erdeni and Gagai 噶蓋 (d. 1599) to evolve a written medium for the Manchu speech. They are said to have replied in favor of continuing Mongol as an international language, but at Nurhaci's insistence they adopted the practice of writing the native Manchu words in a modified form of the Mongol alphabet. Gagai

was executed in the same year, but Erdeni and others began translating a number of Chinese works into the Manchu tongue, thus laying the foundation of a national literature.

Despite these services Erdeni appears to have fallen into disfavor with Nurhaci. Anticipating the confiscation of his property, he entrusted a quantity of gold and pearls to his brother-in-law. When these were discovered in 1623 Erdeni and his wife were executed on the charge of accumulating and concealing valuables. Nurhaci's successor, Abahai [q. v.], ordered that Erdeni should be posthumously adopted into the Hešeri clan, into the family of the brothers Šose and Hife (for both, see under Songgotu) who were also from Duyengge and who had also played an important part in the formation of the Manchu language. In 1654 Erdeni was granted by Emperor Shih-tsu the posthumous name Wên-ch'êng 文成. The system of writing developed by Erdeni continued in use until 1632 when it was revised by Dahai [q. v.]. Manuscripts in the earlier form are rare, but about thirty volumes of them have been found in the Palace Museum, accompanied by translations into "modern" pointed Manchu made in the Ch'ien-lung period.

[1/234/1a; 2/4/9b; 3/115/1a; 4/3/18a; 11/8/28b; 34/147/11a; 滿洲老檔秘錄 *Man-chou lao-tang mi-lu* (1920) 1/33b; Li Tê-ch'î 李德啟, "Origin and Evolution of the Manchu Language" (in Chinese) *Bul. Nat. Lib. Peking*, Vol. V, No. 6; Wylie, *Chinese Researches* (1897) pp. 253-271; Laufer, *Skizze der Manjurischen Literatur, Revue orientale*, vol. IX, 1908, pp. 1-53; Fuchs, Walter, *Beiträge zur Mandjurischen Bibliographie und Literatur* (1936).]

GEORGE A. KENNEDY

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FA Jo-chên 法若真 (T. 漢儒 H. 黃石, 黃山), 1613-1696, scholar, official, and landscape painter, was a native of Kiaochow, Shantung. His father, Fa Huan 法寰 (T. 開三, *chū-jên* of 1627, d. 1653), served as magistrate of three districts in Chihli and Kiangsu, as first-class sub-prefect of Huai-ch'ing-fu, Honan, and when the Ming dynasty fell retired to his home. Fa Jo-chên became a licentiate (諸生) under the Ming. During the invasion of Shantung by the Manchu forces under Abatai [q. v.] Kiaochow was besieged early in 1643 and he took his family into the mountains forty miles to the southwest, where he was captured by robbers. He was

ransomed by his mother and wife but, as Kiaochow was harassed by local insurgents, he remained for some three years concealed in the mountains, continuing his studies. In the provincial examination of 1645, the first under the new regime, on account of the unusual merit of his work on the *Five Classics*, he was passed with special privileges and in the following year became a *chin-shih* and then a member of the Hanlin Academy.

While serving as assistant reader of the Pi-shu yüan 祕書院 in charge of state papers of the Six Boards Fa Jo-chên offended the Grand Secretary Hung Ch'êng-ch'ou [q. v.] and was sent to Chekiang as grain intendant. He had not yet left for this post when he received word of the death of his father and two brothers in a revolt at Kiaochow. At his urgent request an army was dispatched against the rebels and when the leader was killed he asked for the head and hands to offer at his father's grave. Subsequently he took a post as intendant of a circuit in Fukien, and while in that province was successful in resisting attacks of Chêng Ch'êng-kung [q. v.] at Hsing-hua. From 1662 to 1664 he served as judicial commissioner for Chekiang. After a period of mourning for the death of his mother he was in 1668 made lieutenant-governor of Anhwei. Accused of concealing a shortage in the accounts of Chou Liang-kung [q. v.] he was removed from office in 1670. He was summoned to the *po-hsüeh hung-tz'ü* examination (see under P'êng Sun-yü) of 1679 in Peking, but was unsuccessful. He early became known as a poet and his calligraphy and landscape painting are also of note. A collection of over four thousand examples of his poetry with the title 黃山詩留 *Huang-shan shih-liu*, in 16 *chüan*, was compiled by Chang Ch'ien-i 張謙宜 (H. 稚松, *chin-shih* of 1706), and printed in 1698. It was given notice in the *Ssü-k'u Catalogue* (see under Chi Yün). His two sons, Fa Yün 法樸 (T. 輿瞻 T. 書山, *chin-shih* of 1679) and Fa Chang 法樟 (T. 峴山), were both poets; and his great-grandson, Fa K'un-hung 法坤宏 (T. 真方 and 鏡野 H. 迂齋, 1699-1785), was a scholar of some note.

[2/67/37b; 3/151/48a; 30/5/4a; 32/7/19b; *Kiaochow chih* (1845) 11/9b, 26/2b, 27/1a, 34/15b; *Anhwei t'ung-chih* (1877) 123/8a, 9b; *Chekiang t'ung-chih* (1736) 121/18b; Lu Chien-tsêng [q. v.], *Kuo-ch'ao Shan-tso shih-ch'ao* 10/7a ff. includes 19 poems by Fa Jo-chên; L.T.C.L.H.M., p. 180, lists an album and separate examples of landscapes attributed to him; 增修膠志 *Tsêng-hsiu Chiao-*

chih (1931) 41/1a; Chronological autobiography entitled 黃山年略 *Huang-shan nien-lieh* (not consulted).]

DEAN R. WICKES

FA-shih-shan 法式善 (T. 聞文 H. 時帆, 梧門, 陶廬, 小西涯居士, original name Yün-ch'ang 運昌), Feb.-Mar., 1753-1813, official, scholar and poet, was a Mongol whose family belonged to the Plain Yellow Banner of the Imperial Household Division. After the Manchu conquest of China his ancestors resided in Peking and many of them served as minor officials. Shortly after his birth Fa-shih-shan was adopted by Ho-shun 和順 (d. 1761), an uncle who was an overseer of the Imperial Armory. Ho-shun's Chinese wife, née Han 韓 (H. 端靜閑人, 1724-1774), was a poetess who left a collection of verse, entitled 帶綠草堂遺詩 *Tai-lü ts'ao-t'ang i-shih*, 1 *chüan* (1797). To his foster mother Fa-shih-shan owed much of his early education. In 1778, at the age of sixteen (*sui*), he graduated as *hsiu-ts'ai*, and during the ensuing two years obtained his *chü-jên* (1779) and *chin-shih* (1780) degrees. Thereafter, as a bachelor, and then as a corrector of the Hanlin Academy, he participated in the compilation of the *Ssü-k'u ch'üan-shu* (see under Chi Yün). In 1783 he was made tutor of the Imperial Academy and two years later became deputy supervisor of Imperial Instruction. Though promoted in 1786 to a readership in the Hanlin Academy, he was degraded in 1791 to the post of an assistant department-director of the Board of Works, owing to poor grades in his examination at the Academy. Two years later, however, he was appointed libationer of the Imperial Academy, a position he held for six years (1793-99). During his term in office he won high recognition for his services and for his scholarship. For this reason he is often ranked with Shêng-yü [*q. v.*]—the two being regarded as the ablest bannerman libationers in the Ch'ing period. In the spring of 1799, when Emperor Jên-tsung sought political advice, Fa-shih-shan presented to him a memorial consisting of eighteen treatises on educational and administrative affairs. Unfortunately, however, his treatise on the military settlement of bannermen on the northern frontiers incurred the displeasure of the emperor, and Fa-shih-shan was degraded to a compilership in the Hanlin Academy. In 1801 he rose to be an expositor, but in the following year was again degraded because of his poor attainments in the

regular examination of the Academy. It took him three years to regain his position as expositor.

After 1801 Fa-shih-shan, Yao Wên-t'ien [*q. v.*] and others were engaged, under the direction of Grand Secretary Ch'ing-kuei (see under Yin-chi-shan), in the compilation of the 國朝宮史續編 *Kuo-ch'ao kung-shih hsü-pien*, 100 *chüan*, a work on the history of the Imperial Palace. This is a continuation of the *Kuo-ch'ao kung-shih* which was completed in 36 *chüan* in 1770. Owing to a few errors discovered in his work, Fa-shih-shan was degraded in 1806 to be expectant deputy supervisor of Imperial Instruction, but upon the completion of the *Kuo-ch'ao kung-shih hsü-pien* in the autumn of 1810 he was ordered to serve in the Imperial Study. Both the original work and the continuation were preserved in manuscript in the Palace library, but were printed in 1925 and in 1932, respectively, the title of the latter being then changed to *Ch'ing* (清) *kung-shih hsü-pien*. Late in his official career Fa-shih-shan was one of the senior editors of two great collectanea of prose works compiled by Imperial order, namely the *Ch'üan T'ang wên* (see under Tung Kao) and the 國朝文韻續編 *Kuo-ch'ao wên-ying hsü-pien*, 108 + 58 + 10 *chüan*, a continuation of the *Kuo-ch'ao* (*Huang-Ch'ing*) *wên-ying* (see under Tung Pang-ta). The continuation was completed in 1810 and was printed soon after in the Palace printing-office.

Fa-shih-shan retired from office before the completion of the *Ch'üan T'ang wên*, which was in 1814. His residence, known as Shih-k'an 詩龕 or Wu-mên Shu-wu 梧門書屋, was famous for its bamboo garden and for its rich collection of books, paintings, and calligraphy. It was built on the site of the residence of the Ming Grand Secretary, Li Tung-yang 李東陽 (T. 賓之 H. 西涯, posthumous name 文正, 1447-1516), north of the Ti-an Gate, Peking. Being a great admirer of Li, Fa-shih-shan wrote several poems in praise of him and compiled a chronological biography of him, entitled 李文正公年譜 *Li Wên-chêng kung nien-p'u* which was first printed in 1803 at Yangchow by an intimate friend, Wang Ch'î-sun (see under Shih Yün-yü). In the following year Fa-shih-shan enlarged and printed the *nien-p'u* in 7 *chüan*, in Peking. He also collated Li's collected works, 懷麓堂集 *Huai-lu t'ang chi*, 100 *chüan*, which was first printed in 1518-19 and was reprinted in 1681-82. He intended to print his collated edition of this collection, but when he discovered that T'an Wan 譚琬 (T. 邦瑜) and other

scholars of Li's native place (Ch'a-ling, Hunan) were printing another collated edition he abandoned the idea. This Hunan edition of the *Huai-lu t'ang chi* appeared about the year 1809. At the request of Fa-shih-shan the *Li Wen-chêng kung nien-p'u* was included in it after being supplemented by T'ang Chung-mien 唐仲冕 (T. 六枳 H. 陶山, 1753-1827).

Since he spent most of his public career in the Hanlin Academy and in other literary offices, Fa-shih-shan read extensively the records and books in those libraries, thus obtaining an almost encyclopaedic knowledge of the history of institutions in the Ch'ing period. In this field he produced several collections of notes and memoranda. Two of them, entitled 槐廳載筆 *Huai-t'ing tsai-pi*, 20 *chüan*, and 陶廬雜錄 *T'ao-lu tsa-lu*, 6 *chüan*, were printed in 1799 and 1817, respectively; but other items, including the *Pei-i* (備遺) *tsa-lu*, 8 *chüan*, failed to be printed. A work, entitled 清祕述聞 *Ch'ing-pi shu-wên*, 16 *chüan* (1798), consisting of lists of examiners in the metropolitan and provincial examinations, and of educational commissioners during the years 1645-1798, is the best known among his works.

Fa-shih-shan was an excellent poet, and as such he first followed the theories of Wang Shih-chên [q. v.], but later was considerably influenced by Yüan Mei [q. v.]. He had a wide circle of literary friends of various racial backgrounds, including Chinese, Manchus and Mongols. It is reported that his residence was always filled with these friends, some of whose literary works he brought together in 64 *chüan*, under the title 朋舊及見錄 *P'êng-chiu chi-chien lu*—a work unfortunately not printed. By the year 1793 Fa-shih-shan had produced some 3,000 poems from which, at his request, Yüan Mei and Hung Liang-chi [q. v.] selected about 1,000. A few years later Fa-shih-shan brought these verses together in 10 *chüan*, and supplemented them annually. Three collections of these works were printed by his friends, Juan Yüan [q. v.], Wu Tzŭ (see under Wu Hsi-ch'í) and others, but a more complete collection was printed in 1807-12 by a certain Wang Yung 王壻, under the title 存素堂詩集 *Ts'un-su t'ang shih-chi*, 24 + 8 + 1 *chüan*. A supplementary collection was printed by Juan Yüan a few years after the death of Fa-shih-shan's son, Kuei-hsin 桂馨 (b. ca. 1790, died shortly after his father). This work contains a chronological biography of Fa-shih-shan, entitled 梧門先生年譜 *Wu-mên hsien-shêng nien-p'u*, which was compiled by Kuei-hsin

and revised by Juan Yüan. Fa-shih-shan's critique of poetry, entitled 梧門詩話 *Wu-mên shih-hua*, seems not to have been printed, though several quotations from it appear in the works of his contemporaries. Manuscript copies of it in 4 *ts'ê* are said to be preserved in the libraries of Pao-hsi 寶熙 (T. 瑞臣 H. 沈鑫, b. 1871, *chin-shih* of 1892) and of Yeh Kung-ch'ao 葉恭綽 (T. 譽虎, b. 1880).

A collection of Fa-shih-shan's prose, entitled *Ts'un-su t'ang wên-chi* (文集), 4 *chüan*, was printed in 1807; and was supplemented by 2 *chüan* in 1811. In addition to the works named above a few others, including a collection of his memorials, are reported to have been printed. Today, however, most of Fa-shih-shan's works are rare owing to the fact that they have not been reprinted. In the eighteen-eighties the printing-blocks of some of his works came into the possession of a publisher in Peking. The blocks of the *Ts'un-su t'ang shih-chi*, of the *Ch'ing-pi shu-wên*, and of the *Huai-t'ing tsai-pi* were bought by Chih-jui [q. v.] and were once preserved in the Hanlin Academy, but seem to have been destroyed during the Boxer Uprising.

[1/490/16a; 2/74/43a; 3/132/9a; 7/43/8b; 20/3/00; *Nien-p'u* (see above, not consulted); *Pa-ch'i wên-ching* (see under Shêng-yü) 59/2a and *passim*; Fu Pao-sên 符保森, 國朝正雅集 *Kuo-ch'ao chêng-ya chi* (1857) 34/1a; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih* (1910) 5/54a; Literary collections of Fa-shih-shan (not consulted), Juan Yüan, Wêng Fang-kang, Hung Liang-chi [qq. v.] and others; Hashikawa Tokio 橋川時雄, 滿洲文學興廢考 *Manshû bungaku kôhai kô* (1932) 35a-37b.]

HIROMU MOMOSE

FAN Ch'êng-mo 范承謨 (T. 觀公 H. 蠟山, 髡翁), 1624-1676, Oct. 22, official, was a native of Shên-yang, Liao-tung, and belonged to a family which was affiliated with the Chinese Bordered Yellow Banner. He was the second son of Fan Wên-ch'êng [q. v.]. Becoming a *chin-shih* in 1652, he was made a compiler in the Hung-wên-yüan 弘文院. When occupied as a reader in the Pi-shu (秘書) yüan, in 1668, he was appointed governor of Chekiang. Three years later he asked to resign on account of ill health, but his request was refused owing to the pressure of public opinion and the recommendation of other officials who applauded his administration. In the winter of 1672 he was promoted to the post of governor-general of Fukien.

Perceiving that it was impossible to decline this appointment, he requested an audience with the emperor before proceeding to his new post. This audience took place in Peking in the summer of 1673. South China was then in ferment owing to the approaching *San-fan* rebellion (see under Wu San-kuei).

Shortly after Fan Ch'êng-mo assumed his post at Foochow, Kêng Ching-chung [q. v.], the third Prince Ching-nan (靖南王), was assigned the territory of Fukien but rebelled and threw in his lot with Wu San-kuei. Failing to induce Fan to become an accomplice in the plot, Kêng had him imprisoned on April 20, 1674. Bitterly opposed to the rebels, Fan attempted to starve himself to death, but failed. When hope of the success of the rebellion dwindled, Kêng Ching-chung was ready to reaffirm his allegiance to the Manchus, but fearing that his share in the revolt would be reported to the government, he ordered Fan Ch'êng-mo to hang himself on the night of October 22, 1676. Fan's corpse and those of fifty-three others of his staff who suffered a similar fate were burned. In 1677 Fan Ch'êng-mo was given the posthumous name, Chung-chên 忠貞, and in 1695 a temple was erected in Foochow to his memory. His friend, Li Yü [q. v.], was deeply affected by his death and composed an obituary notice in which he compared Fan to the famous Sung patriot, Wên T'ien-hsiang (see under Chiang Shih-ch'üan).

While imprisoned in Foochow, Fan Ch'êng-mo styled his cell Mêng-ku 蒙谷, "Dark Valley", and on its white-washed walls he scrawled essays and poems with the charred ends of half-burned sticks. These drafts were copied and were published in 1708, under the title 畫壁遺稿 *Hua-pi i-kao*, to which Emperor Shêng-tsu wrote a preface in 1718 at the request of Fan's son, Fan Shih-ch'ung 范時崇 (T. 自牧 H. 蒼崖, d. 1721), president of the Board of War (1717-20). The *Hua-pi i-kao* was included in the collected works of Fan Ch'êng-mo, entitled *Fan Chung-chên kung wên-chi* (公文集), 10 *chüan*, printed by Fan Shih-ch'ung in 1708.

A younger brother of Fan Ch'êng-mo, Fan Ch'êng-hsün 范承勳 (T. 蘇公), who died in 1714 at the age of seventy-four (*sui*), held posts as governor of Kwangsi (1685-86), governor-general of Yunnan and Kweichow (1686-94), and president of the Board of War (1699-1704). Fan Ch'êng-hsün's son, Fan Shih-i 范時繹 (d. 1741), rose in his official career to the presidency of the Board of Works (1732-34). Among

the fifty-three who died with Fan Ch'êng-mo was Chi Yung-jên 稽永仁 (T. 留山 H. 抱犢山農, 1637-1676), a man of letters who also was skilled in medicine. The latter's literary remains, 抱犢山房集 *Pao-tu shan-fang chi*, in 6 *chüan*, were edited by his son, Chi Tsêng-yün [q. v.], and were printed in 1704.

[1/258/2a; 3/341/28a; 4/119/2b; 29/2/5b; 盛京通志 *Shêng-ching t'ung-chih* (1769) 86/2b; *Ssü-k'u* 173/3b, 6a; Li Yü, 一家言 *I Chia Yen* series 2, 4/15b; *China Review* IX, 1880-81, p. 97-98; 稽氏宗譜 *Chi-shih tsung-p'u* (1907) 4/4a, 7/16a.]

TU LIEN-CHÉ

FAN Ching-wên 范景文 (T. 夢章 H. 質公 and 思仁), Nov. 29, 1587-1644, Apr. 25, Ming official, poet and painter, native of Wu-ch'iao, Chihli, was the son of a prefect of Nan-ning, Kwangsi. After becoming a *chin-shih* in 1613 he made a good record as police magistrate in Tung-ch'ang, Shantung, and was promoted to the post of assistant director in the Board of Civil Appointments. He retired in 1620, was reappointed a director in the same Board in 1625, but resigned after less than a month as a result of difficulties with the eunuch Wei Chung-hsien [q. v.]. Made governor of Honan in 1629, he drilled a model army which he brought to the defense of the capital when it was threatened by a Manchu incursion in the following spring. He remained for two years in Tungchow (twelve miles east of Peking) to assist in defense operations, and then retired on account of his father's death. In 1635 he was made president of the Board of War at Nanking and maintained a firm resistance to the bandit-leader, Chang Hsien-chung [q. v.].

In 1642 Fan Ching-wên was summoned to Peking and made president of the Board of Works. Two years later, soon after he was promoted to a Grand Secretary, the capital was taken by Li Tzû-ch'êng [q. v.]. Believing that the emperor had fled safely to the south, he committed suicide by throwing himself into a well after the bandit forces entered the city. For this, his chief claim to fame, he was given the posthumous title of Grand Tutor and was canonized by the southern Ming government as Wên-chên 文貞. In 1652 he was honored, along with others, by the Manchu government and canonized as Wên-chung 文忠. (One source states that he was finally canonized as Wên-lieh 文烈). His literary works, 范文忠公集 *Fan Wên-chung kung chi*, are found in

10 *ch'uan* in the collection *Chi-fu ts'ung-shu* (see under Ts'ui Shu).

[M.1/265/1a; M.2/382/1a; M.3/252/1a; M.30/7/1b; M.39/8/1a; M.40/72/7a; M.58/上/1b; M.84/辛3/1a; Wang Ch'ung-chien [q. v.], *Ch'ing-hsiang t'ang wên-chi*, 7/1a; *Wu-ch'iao-hsien chih* (1673) 6/10a, 10/8a; Wang Sun-hsi 王孫錫, *Fan Wên-chung kung nien-p'u*; Waley, Arthur, *An Index of Chinese Artists*, p. 28.]

GEORGE A. KENNEDY

FAN Mou-chu 范懋柱 (T. 漢衡), July 9, 1721–1780, June 15, a native of Yin-hsien, Chekiang, was owner of the famous library, T'ien I Ko 天一閣, in the Ch'ien-lung period. This library, located in the city of Ningpo, was founded by his ancestor, Fan Ch'in 范欽 (T. 堯卿, 安卿 H. 東明, 1506–1585), in the middle of the sixteenth century, and as the original building and part of the collection are still in existence, it is now the oldest private library in China. Fan Ch'in was a *chin-shih* of 1532 who became vice-president of the Ministry of War and also held posts in Fukien. He built up his library by purchase and by copying rare items in the possession of other collectors. He obtained other books from Fêng Tao-shêng 豐道生 (T. 存禮 original *ming* 坊, *chin-shih* of 1522), heir to the Fêng family library known as Wan-ch'uan lou 萬卷樓. Later, according to reports, the library of Fan Ta-ch'é 范大澈 (T. 子宣, 子靜, 1524–1610), a relative of Fan Ch'in, was combined with the T'ien I Ko. After the death of Fan Ch'in his descendants for generations guarded the library and its contents with scrupulous vigilance, and though it was little used it was nevertheless well preserved. The library building is constructed of brick and tile, and the use of fire or light, or indulgence in smoking, were strictly prohibited. No books were permitted to leave the building. The keys to the door were held by different branches of the family and the door could not be opened if one of the keys were missing. Punishment was provided in varying degrees of severity for any members of the family who entered it without permission, escorted friends through it privately, or took books from it clandestinely.

Fan Mou-chu was an eighth generation descendant of Fan Ch'in. When the bureau for the compilation of the *Ssü-k'u ch'üan-shu* was instituted in 1773 (see under Chi Yün) edicts were issued for a nation-wide search for rare books to be copied for the establishment of an

Imperial Library. In response to these edicts Fan Mou-chu offered items from his family collection. After a preliminary sorting by the provincial authorities of Chekiang 638 items were sent to Peking of which 473 received descriptive notice in the *Ssü-k'u* Catalogue and 96 were copied into the *Ssü-k'u ch'üan-shu*. In recognition of Fan Mou-chu's liberality a set of the encyclopedia *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei) was presented to him. When his items were returned to the T'ien I Ko two of them of special rarity were celebrated in poems composed and written by the emperor.

To provide for the housing in Peking of the completed set of the Imperial Manuscript Library (*Ssü-k'u ch'üan-shu*) an official of Hang-chow was dispatched by imperial order in 1774 to investigate and report on the architecture of the T'ien I Ko and its arrangements, in the belief that a structure of such perpetuity must have features worthy of reproduction. The new library building, Wên Yüan Ko, which in that same year was erected in the Palace precincts, and which is still standing, is said in general to have been planned after the T'ien I Ko. In the Wên Yüan Ko the first set of the *Ssü-k'u ch'üan-shu* was placed. Later edifices erected elsewhere for the same purpose (see under Chi Yün) were all constructed on similar plans. In 1779, 32 paintings, known collectively as 平定回部得勝圖 *P'ing-t'ing Hui-pu tê-shêng t'u*, commemorating the conquest of Chinese Turkestan, were presented to Fan Mou-chu and his library. In 1787, the emperor presented to the family 12 paintings on the conquest of the Chin-ch'uan aborigines, entitled *P'ing-t'ing liang Chin-ch'uan chan-t'u* (see under A-kuei).

An early catalogue of the Fan family, presumably the work of Fan Ch'in, is mentioned in various bibliographical works at the close of the Ming period, but that catalogue is apparently no longer extant. In 1673 Huang Tsung-hsi [q. v.] visited the T'ien I Ko and prepared a catalogue of its holdings which was later supplemented by a member of the Fan family, Fan Tso-yüan 范左垣. In 1679 Huang wrote an account of his visit, entitled *T'ien-i ko ts'ang-shu chi*. Ch'üan Tsu-wang [q. v.], another celebrated scholar of Chekiang, visited the library in 1738 and made a list of its rubbings of inscriptions on stone and bronze. About fifty years later (1787) Ch'ien Ta-hsin [q. v.] examined the library, and in collaboration with Fan Mou-min 范懋敏 (T. 葦舟) and Chang Yen-ch'ang

張燕昌 (T. 芭堂 H. 文漁, 金粟山人, 1738-1814), prepared another list of its rubbings, numbering 764 items. Liu Hsi-hai [q. v.], who was financial commissioner of Ch'ienkiang in 1847-49, also compiled a catalogue of the Fan family library. This catalogue, entitled *T'ien-i ko shu-mu* (書目) in 12 *chüan*, is extant only in manuscript. In the collectanea *Yü-chien chai ts'ung-shu*, second series (see under Ch'ien Ts'eng), there is a catalogue of the library, entitled 四明天一閣藏書目錄 *Ssü-ming T'ien-i ko ts'ang-shu mu-lu*, giving the year 1802 as the date when it was copied. In 1803-04, when Juan Yüan [q. v.] was commissioner of education in Chekiang, he ordered the descendants of Fan Ch'in to prepare a catalogue of the titles then existing in the family library. This catalogue, entitled *T'ien-i ko ts'ang-shu tsung-mu* (總目), 10 *chüan*, lists 4,094 items in 53,799 *chüan*, not counting the 10,000 *chüan* of the *Ku-chin t'u-shu chi-ch'êng*. It was printed in 1808 together with the above-mentioned list of 764 epigraphical items recorded by Ch'ien Ta-hsin. It is asserted that in 1840 when Ningpo fell to the British forces some of the troops entered the library and took away a General Gazetteer, 一統志 *I-t'ung chih*, and a few other works on geography.

During the Taiping Rebellion (1853-64) the T'ien I Ko suffered its greatest losses. The extent of these losses is shown in a later catalogue, 天一閣現存書目 *T'ien-i ko hsien-ts'un shu-mu*, which was compiled by Ch'ien Hsün 錢恂 (T. 念劬) when he was a member of the secretarial staff of Hsüeh Fu-ch'êng [q. v.], intendant of the Ning-Shao-T'ai Circuit in 1884-88. This catalogue in 4 *chüan*, plus 1 *chüan* dealing with rubbings, was printed in 1889. It records a total of 2,056 items of which only 1,270 were listed as complete. In 1913, following the fall of the Ch'ing dynasty, many valuable works were stolen from the library. Although two of the thieves were apprehended and punished, the lost items were not returned. In 1930 the provincial officials at Hangchow delegated a group of men to make an inventory of the library. In consequence a new catalogue, entitled 重編寧波范氏天一閣圖書目錄 *Ch'ung-pien Ning-po Fan-shih T'ien-i ko t'u-shu mu-lu*, was prepared, according to which there then remained 962 items in 7,991 *ts'ê* (冊). Of these only 310 items were complete, among them some valuable local histories of the Ming period. In 1934 a movement was begun to rehabilitate this ancient structure and its

contents—an appropriate undertaking for an establishment that has remained in the possession of one family for nearly four hundred years. A recently made inventory of the library resulted in a catalogue compiled by Fêng Chên-ch'ün 馮貞群, entitled 鄞范氏天一閣書目內編 *Yin Fan-shih T'ien-i ko shu-mu nei-pien*, 6 *chüan*, listing 1,854 titles of books comprising some 24,752 *chüan*, and a number of charts, paintings, printing blocks, stones with inscriptions, etc. Of the books, some 1,591 items in 13,038 *chüan* are pre-Ch'ing editions.

[*Yin-hsien chih* (1877) 36/18b, 41/37b; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chih-shih shih* 2/63a; Ch'ên T'eng-yüan 陳登原, 天一閣藏書考 *T'ien-i ko ts'ang-shu k'ao* (1932); *Annual Report of the Librarian of Congress* (1934) pp. 145-46; *Bul. Nat. Lib. of Peiping* VIII, No. 1, frontis. portrait of Fan Ch'in, photograph of T'ien I Ko, and articles by Chao Wan-li 趙萬里; *Journal of Chekiang Provincial Library* II, No. 6, portrait of Fan Ch'in, photograph of T'ien I Ko and a review of the *T'ien-i ko ts'ang-shu k'ao*.]

TU LIEN-CH'Ê

FAN Wên-ch'êng 范文程 (T. 憲斗 H. 輝楸), 1597-1666, Aug. 31, one of the first four Grand Secretaries of the Ch'ing dynasty, a native of Fu-shun, near Shên-yang (Mukden), was a great-grandson of Fan Ts'ung 范鏞 (*chin-shih* of 1517) who was a president of the Board of War in the Ming period. When Nurhaci [q. v.] took Fu-shun in 1618 (see under Li Yung-fang), Fan Wên-ch'êng surrendered to the Manchus and was shown much favor. When in 1629 Manchu troops under Abahai [q. v.] pillaged their way to the walls of Peking and suffered a defeat at the hands of Yüan Ch'ung-huan [q. v.], Fan invented the story that Yüan was in league with the Manchus. The Ming emperor became suspicious, arrested and finally executed Yüan. Fan, in turn, was rewarded by Abahai with a minor hereditary title. Abahai relied much on him in the founding of the central government at Mukden, making him in 1636 a Grand Secretary—his colleagues being Ganglin (see under Dorgon), Hife (see under Songgotu), and Pao Ch'êng-hsien 鮑承先. Involved in 1643 in a conspiracy with Adali and Šoto (see under Lekedehun and Dorgon), Fan and his family, then belonging to the Plain Red Banner (?), were transferred to the Chinese Bordered Yellow Banner. When the news of the fall of Peking to Li Tzu-ch'êng [q. v.] reached

Mukden in 1644 Fan memorialized the princes regent urging them to seize this opportunity to conquer an empire, but in so doing to spare the lives of the common people and refrain from the destruction that characterized former invasions.

Fan Wên-ch'êng accompanied Dorgon [q. v.] in the expedition to Peking and suggested to him many ways of putting into effect the new Manchu regime and adapting it to the Chinese political organization. He recommended, for example, the introduction of extra sessions of the civil-service examinations, remittance of burdensome taxes, and the proper burial of the last Ming emperor. Although partially involved in 1651 in the case of Ganglin and Kieungge (see under Dorgon) who were condemned to death for having altered the official records of the reign of Nurhaci, Fan got off with but a brief suspension from office. In the following year he was made a member of the Council of princes and high officials and was raised to the hereditary rank of viscount of the first class. He retired in 1654, and three years later the emperor ordered that his portrait be painted and kept in the palace. He was canonized as Wên-su 文肅. Of his sons the best known was Fan Ch'êng-mo [q. v.].

[1/238/2b; 3/1/3a; 4/4/1a; *Tung-hua lu*, Shun-chih 1/4b, 2/4b; *China Review* IX, 1880-81, pp. 95-97; Fan Ch'êng-mo, *Fan Chung-chên kung wên-chi*, 5/2b.]

FANG CHAO-YING

FANG I-chih 方以智 (T. 密之 H. 曼公, 鹿起, monastic name 弘智, T. 無可 H. 浮山愚者, 藥地和尙, 五老, 墨歷, 木立 d. 1671?), Ming official and scholar, member of the politico-literary group known as Fu-shê (復社), and later a monk, was a native of T'ung-ch'êng, Anhwei. He came from a prominent family; his grandfather, Fang Ta-chên 方大鎮 (T. 君靜, *chin-shih* of 1589, d. 1631), was in 1622 vice-president of the Supreme Court of Justice (大理寺少卿); and his father, Fang K'ung-chao 方孔炤 (T. 潛夫 H. 仁植, 貞述先生, 1591-1655, *chin-shih* of 1616), served (1638) as governor of Hu-kuang (Hunan and Hupeh) where he fought against Chang Hsien-chung [q. v.] but was defeated (1639). Censored by Yang Ssü-ch'ang (see under Huang Tao-chou), he was imprisoned (February 4, 1640) and banished to Shaohsing. Recalled in 1642, he was made supervisor of military settlements

in Shantung and Chihli with headquarters at Tsinan.

Fang I-chih took his *chin-shih* degree in 1640 and was appointed a corrector in the Hanlin Academy with assignment as tutor to Chu Tz'ü-chiung 朱慈炯 (b. 1632), third son of the emperor (Chu Yu-chien q. v.). When Li Tz'ü-ch'êng [q. v.] took T'ung-kuan, Shensi, Fang memorialized the emperor for a post in the army, but the appointment did not materialize. On April 25, 1644 Peking fell to Li Tz'ü-ch'êng and Fang was taken prisoner, but was freed, it is said, upon payment of a ransom. Hearing that the Prince of Fu (see under Chu Yu-sung) had set up his court at Nanking, Fang came to join him. He found the new court, however, under the domination of Ma Shih-ying and Juan Ta-ch'êng [qq. v.]. The latter, though a fellow-townsmen of Fang, was unfriendly to him because of his connection with the Fu-shê party in which he and three friends—Ch'ên Chên-hui, Mao Hsiang, and Hou Fang-yü [qq. v.]—had been active. When Juan Ta-ch'êng initiated a wholesale arrest of Fu-shê members, Fang I-chih escaped in disguise as a drug-peddler to southeastern China. After the fall of Nanking the Prince of T'ang (see Chu Yü-chien) set up a court at Foochow and Fang was invited to join him, but declined. When Chu Yu-lang [q. v.] was proclaimed emperor at Chao-ch'ing, Kwangtung (December 24, 1646), Fang I-chih accepted appointment as junior secretary of the Supervisorate of Instruction. In 1647 he was made concurrently vice-president of the Board of Ceremonies and Grand Secretary, but was soon dismissed. Although he was repeatedly recalled, he never returned to official life. He made his residence at P'ing-hsi ts'un 平西村, a village near P'ing-lo, Kwangsi, but before long the Manchus took P'ing-lo, and Fang was made captive. The enemy, failing to win him over to the Manchu cause, finally set him free. Thereafter he became a monk, took a monastic name, and spent the remainder of his life in travel, taking care, however, to change his name as he moved from one monastery to another. In 1671 he went to Chi-an, Kiangsi, where he paid respects to the tomb of Wên T'ien-hsiang (see under Chiang Shih-ch'üan). He died at Wan-an, Kiangsi, while on a pilgrimage.

At the age of fifteen (*sui*) Fang I-chih was already well-versed in the classics and in literature. His interests covered many fields, including astronomy, geography, music, mathemat-

ics, phonetics, philology, calligraphy, painting, medicine, history, etc. Among his writings the following may be mentioned: **通雅** *T'ung-ya*, in 52 *chüan*, an encyclopaedia completed in 1636 but not printed until 1666; **物理小識** *Wu-li hsiao-chih*, in 12 *chüan*, another encyclopaedia on miscellaneous subjects, printed in 1664; and **藥地炮莊** *Yao-ti p'ao-Chuang*, in 9 *chüan*, a treatise on *Chuang-tzū* 莊子. The first two were copied into the *Ssü-k'u* Manuscript Library (see under Chi Yün) and the last was merely given notice therein. His literary works, entitled **浮山全集** *Fu-shan ch'üan-chi*, in 22 *chüan*, and **流寓草** *Liu-yü ts'ao*, in 2 *chüan*, were banned in the Ch'ing period. Other works attributed to him are: **易餘** *I-yü*, in 2 *chüan*; **周易圖象幾表** *Chou-i t'u-hsiang chi piao*; **烹雪錄** *P'ang-hsüeh lu*; **博易集** *Po-i chi*, 2 *chüan*; and **文章薪火** *Wên-chang hsin-huo*, 1 *chüan* of miscellaneous notes.

As a scholar Fang is highly praised by the editors of the *Ssü-k'u* Catalogue. Liang Ch'ich'ao (see under T'an Ssü-t'ung) attributed his clarity and independence of judgment to the following three characteristics: (1) a skeptical approach to his subject (尊疑), (2) a realization of the importance of evidence (尊證), and (3) an emphasis on present-day utility (尊今).

One of his outstanding contributions was in the field of philology. Like Liu Hsien-t'ing [q. v.] and Yang Hsüan-ch'i 楊選杞 (T. 士季 H. 夢白齋主人), Fang I-chih was influenced by the *Hsi-ju êr-mu tzu* (see under Wang Chêng), a key to the pronunciation of Chinese characters, by Nicolas Trigault (see under Wang Chêng). Fang is regarded by some as the first Chinese to realize the advantage of the roman alphabet for the transcription of Chinese sounds.

Fang I-chih had three sons who also achieved reputations as scholars. The eldest, Fang Chung-tê 方中德 (T. 田伯 H. 依巖), was the author of an encyclopaedia, entitled **古事比** *Ku-shih pi*, in 52 *chüan*, preface dated 1708, reprinted in 1920; the second, Fang Chung-t'ung 方中通 (T. 位伯), was a mathematician and was the author, among other works, of a mathematical work, entitled **數度衍** *Shu-tu yen*, in 23 *chüan*. His discussions on mathematics, with Chieh Hsüan 揭暄 (T. 子宣 H. 韋綸, 半齋), were published under the title **揭方問答** *Chieh-Fang wên-ta*. A third son, Fang Chung-li 方中履 (T. 素北), was the author of an encyclopaedic work on various subjects, entitled **古今釋疑** *Ku-chin shih-i*, 18 *chüan*,

which was banned but was given notice in the *Ssü-k'u* Catalogue.

[M.2/361/7b; M.36/16/3a; M.41/3/29b, 4/41b, 14/8a; M.59/24/8a; 1/505/10b, 511/7b; 2/68/5b; Wang Fu-chih [q. v.], *Yung-li shih-lu* 5/2a; Liang Ch'ich'ao 梁啟超, **中國近三百年學術史** *Chung-kuo chin san-pai-nien hsiieh-shu shih*, p. 240; Ma Ch'ich'ang (see under Fang Kuan-ch'êng), *T'ung-ch'êng ch'i-chiu chuan* 6/15b; Lo Ch'ang-p'ei 羅常培, **耶蘇會士在音韻學上的貢獻** in **國立中央研究院歷史研究所集刊** vol. 1, no. 3; *Ssü-k'u* 119/3a, 122/7a, 147/3a; L.T.C.L.H.M., 29a; T'oung Pao VI (1895) p. 428-29; Fang Hung 方垵, **方密之先生之科學精神及其物理小識** in **文藝叢刊** vol. 1, no. 2 (1934), pp. 179-99; 桐城方氏七代遺書 *T'ung-ch'êng Fang-shih ch'i-tai i-shu*.]

J. C. YANG

TOMOO NUMATA

FANG Kuan-ch'êng 方觀承 (T. 遐穀 H. 問亭, 宜田), Sept. 13, 1698-1768, Sept., official, came from the celebrated Fang family of T'ung-ch'êng, Anhwei, which was involved in the case of Tai Ming-shih [q. v.]. In 1711 Tai was accused of treasonous writing and two years later was executed. Fang Kuan-ch'êng's great-grandfather, Fang Hsiao-piao (see under Tai Ming-shih), wrote a work containing information about the late Ming princes of South China, and some of this information Tai reported in his works. Consequently Fang Hsiao-piao was posthumously convicted, his remains were dishonored, and his descendants were banished to Heilungkiang or enslaved in Peking. One source maintains that the harsh treatment meted out to him and his descendants was due to Emperor Shêng-tsu mistaking him for someone who had joined the rebellion of Wu San-kuei [q. v.]. However that may be, Fang Kuan-ch'êng's grandparents and parents were banished (1713) to Heilungkiang where they lived the rest of their lives.

Fang Kuan-ch'êng's grandfather, Fang Têng-i 方登嶧 (T. 鳧宗 H. 屏珩, d. 1728), was in childhood adopted by an uncle, yet he was banished for being the son of Fang Hsiao-piao. His father, Fang Shih-chi 方式濟 (T. 沃園, d. 1717), was a *chin-shih* of 1709 and a secretary in the Grand Secretariat. Fang Têng-i and Fang Shih-chi were compelled to live in exile in Tsitsihar (then known as Pu-k'uei 卜魁). The grandfather and the father each left several collections of verse—the latter being also the

author of an account of Heilungkiang, entitled 龍沙紀略 *Lung-sha chi-lieh*.

Fang Kuan-ch'êng was born in Tunchow, east of Peking, when his grandfather was serving as a secretary of the Grand Secretariat. Later he lived chiefly at Nanking where the family owned some property. At first he and his elder brother, Fang Kuan-yung 方觀永 (T. 璽若 H. 辨菽), were not sent into exile, but remained for some time at Nanking to manage the family property, taking turns in visiting their elders in Tsitsihar. Fang Kuan-ch'êng first lived at Tsitsihar for five years in 1716-21, studying under his grandfather and working on the farm to raise food and pay taxes. In 1721 he went to Peking and from there to Wuchang. He visited his grandfather in 1723 and spent the following two years in Peking and another two years at Nanking. In 1728 he went to Tsitsihar to inter his grandfather's remains and lived there again for some time.

In 1732 Fang Kuan-ch'êng was engaged as a secretary by Fu-p'êng 福彭 (d. 1748, posthumous name 敏), a descendant of Yoto [q. v.] in the fifth generation and the fifth inheritor of the rank of Prince P'ing (平郡王). In 1733 Fu-p'êng was appointed commander-in-chief of the forces in Mongolia that were fighting the Eleuths (see under Furdan and Tsereng). He requested Emperor Shih-tsung to allow him to take Fang Kuan-ch'êng as his secretary. The emperor granted Fang an audience and gave him the nominal title of secretary of the Grand Secretariat. In this capacity Fang accompanied Fu-p'êng to the latter's headquarters at Uliasutai, and in 1734 to the Altai Mountains. In a short time peace was concluded with the Eleuths and the armies were gradually withdrawn. Late in 1735 Fang returned with the prince to Peking. For his merits he was appointed a secretary of the Grand Secretariat, thus finally becoming an official at the age of thirty-eight (*su*).

By force of hard experience, Fang Kuan-ch'êng became a faithful and able official. He achieved rapid promotion, becoming successively a secretary of the Grand Council (1737) and of the Board of War (1738). In 1742, as director of a department of the Board of Civil Appointments, he was appointed intendant of the Ch'ing-Ho Circuit in Chihli. Emperor Kao-tsung praised him as reasonable, yet systematic, and ordered the governor-general of Chihli to consult him on conservancy of the Yung-ting River 永定河. In 1743 he was promoted to be provincial judge, and a year later financial com-

missioner. For several months (1746-47) he was in Shantung as acting governor, and then returned to his post as financial commissioner of Chihli. After serving a year as governor of Chekiang (1748-49), he was made governor-general of Chihli, a post he held for eighteen years (1749-55, 1756-68). For only half a year (1755-56) was he absent from that province when he was sent as acting governor-general of Shensi and Kansu to inspect military preparations at Hami and Barkul for the campaign against the Eleuths. During his long sojourn in Chihli, he worked mostly on river conservancy and on the establishment of granaries. As each year the emperor made several trips from the capital, chiefly in or through Chihli, the roads had to be repaired and the houses where the emperor stopped overnight had to be kept in order. These tasks Fang accomplished well. For his efficient services he was given in 1750 the title of Junior Guardian of the Heir-apparent and five years later he was made Senior Guardian of the Heir-apparent. Although he was several times reprimanded by censors, he was invariably pardoned by the emperor. He died at his post in 1768 and was canonized as K'o-min 恪敏. In 1776, in recognition of his services, the emperor made his son a secretary of the Grand Secretariat. In 1779 the emperor wrote five poems, each honoring a governor-general in his service. One of these poems was a eulogy of Fang Kuan-ch'êng. In 1786 Fang's name was entered in the Temple of Eminent Statesmen.

One of Fang Kuan-ch'êng's qualifications as an administrator was his recognized ability as a keen judge of men. The hardships of his early life did not embitter him against the world but only enhanced his ability to give diligent and conscientious service. As governor-general of Chihli he sponsored the compilation of a work on the waterways of that province, entitled *Chih-li ho-ch'ü shui-li shu* (see under Chao I-ch'ing and Tai Chên). He also supervised the drawing of sixteen illustrations on cotton culture and weaving, with explanations by himself, which he submitted to Emperor Kao-tsung in 1765, under the title 棉花圖 *Mien-hua t'u*. In the same year the Emperor added one poem in his own handwriting to each picture. Soon thereafter Fang had the whole carved on stone, and rubbings of the work appear in sets of two albums, prefaced with a long prose poem by Emperor Shêng-tsu, entitled 木棉賦 *Mu-mien fu*. In 1808 Emperor Jên-tsung ordered an official reprint of the work which appeared early in the

following year in rearranged form and with additional documents, under the title 授衣廣訓 *Shou-i kuang-hsün*, 2 chüan.

About the year 1753 Fang Kuan-ch'êng published the works of his grandfather, of his father, and of himself under the collective title, 修本堂詩集 *Hsiu-pên t'ang shih-chi*. It comprises five collections of verse by Fang Têng-i; two collections of verse and the above-mentioned *Lung-sha chi-lüeh*, by Fang Shih-chi; and eight collections of verse by himself. About 1809 three collections of Fang's later verse were published under the title, *Hsiu-pên t'ang shih hsü* (續) *chi* by his son, Fang Wei-tien 方維甸 (T. 南耦 H. 葆巖, 1756-1815).

The official career of Fang Wei-tien was similar to that of his father. He was first made a secretary of the Grand Secretariat (1776), and then served for three times as a secretary to Fu-k'ang-an [q. v.] on the latter's campaigns in Kansu (1784), Taiwan (1787) and Tibet (1791). After various promotions he became governor-general of Fukien and Chekiang (1809-10). He was canonized as Hsiang-ch'in 襄勤. His son, Fang Ch'uan-mu 方傳穆 (T. 彥和 H. 仲愛), was a *chin-shih* of 1819 and a member of the Hanlin Academy. According to the 桐城耆舊傳 *T'ung-ch'êng ch'i-chiu chuan*, written by Ma Ch'i-ch'ang 馬其昶 (T. 通伯, 1855-1929), and comprising biographies of famous men of T'ung-ch'êng, Fang Kuan-ch'êng was a noted calligrapher, and his father, Fang Shih-chi, excelled in painting.

[1/134/9a; 1/330/1a; 2/17/41b; 3/75/1a; *Hsiu-pên t'ang shih-chi*; 記桐城方戴兩家書案 *Chi T'ung-ch'êng Fang-Tai liang-chia shu-an* in 古學彙刊 *Ku-hsüeh hui-k'an*; Hsü Ao 徐璈 (compiler), 桐舊集 *T'ung-chiu chi*, chüan 1-3; Ma Ch'i-ch'ang, *T'ung-ch'êng ch'i-chiu chuan* 9/8b.]

FANG CHAO-YING

FANG Pao 方苞 (T. 鳳九 H. 靈皋, 望溪), May 25, 1668-1749, Sept. 29, scholar, was born near Nanking and lived most of his life in that city, but prior to the unrest at the close of the Ming period the ancestral home of the family was at T'ung-ch'êng, Anhui. In his youth he studied under his father and his elder brother, Fang Chou 方舟 (T. 百川, 1665-1701), and took his preliminary examinations in T'ung-ch'êng and Anking. After becoming a senior licentiate, he went to Peking (1691) and enrolled in the Imperial Academy. Soon his talents as

a prose writer were applauded by many scholars, then in Peking, such as Han T'an, Li Kuang-ti, Wan Ssü-t'ung and Chiang Ch'ên-ying [qq. v.]. There he became acquainted with the philosopher, Li Kung [q. v.], and had several disciples, among them Tai Ming-shih [q. v.]. For several years he taught in family schools in Cho-chou, Chihli; in Peking; and later in Pao-ying, Kiangsu. In 1699 he became a *chieh-yüan*, 解元, or the highest *chü-jên*, in the provincial examination of Kiangnan. Although he was successful in the metropolitan examination for *chin-shih* in 1706, when he learned that his mother was ill, he returned home without taking the palace examination. In the following year his father died and he mourned according to the ancient rites.

Three years later (1711) there occurred the literary inquisition regarding the work known as 南山集 *Nan-shan chi* by Tai Ming-shih—and in this episode Fang Pao was either consciously or unwittingly involved. Fang and Tai were fellow-townsmen who had achieved fame as writers and had known each other for some time. The *Nan-shan chi* contained a preface signed by Fang, or else was falsely attributed to him. Moreover, a fellow-clansman of Fang's, named Fang Hsiao-piao (see under Tai Ming-shih), had written a work about the rebellion of Wu San-kuei [q. v.] which was mentioned in Tai's writings. For these, or other reasons, the entire Fang family, including Fang Pao, were imprisoned. During his incarceration Fang himself was unperturbed and continued his studies. When the case was finally settled in 1713 Tai was executed, and Fang Pao and his entire family were uprooted from their ancestral home to serve as nominal slaves to banner men in Peking or to be banished to Heilungkiang. It is said that Li Kuang-ti influenced the emperor to spare Fang's life on the plea that he had scholarship, and ability as a writer.

After his release Fang was ordered to serve in the Imperial Study (see under Chang Ying) and later was transferred to the studio, Mêng-yang chai 蒙養齋, in the emperor's country villa, Ch'ang-ch'un yüan (see under Hsüan-yeh) where works on astronomy, mathematics and music were compiled. There he became acquainted with Hsü-yüan-mêng (see under Shu-ho-tê) and Ku-tsung (see under Gubadai), two Manchus who were devoted to classical study and who often invited Fang to explain the texts of the Classics on Rites. Among his other colleagues were Ho Kuo-tsung and Mei Ku-ch'êng [qq. v.]. In 1722 Fang was appointed director of the edi-

torial bureau of the Imperial Printing Establishment known as the Wu-ying tien. In the following year he and his family were freed and by edict of the new emperor, Shih-tsung, were permitted to return to their ancestral town of T'ung-ch'eng. Granted a year's leave in 1724, Fang returned to Peking in the following year, and although partially crippled he resumed his duties in the Wu-ying tien. In 1731 he was especially appointed to the office of a secretary of the Supervisorate of Imperial Instruction, a post rarely given to one who had not been admitted to the Hanlin Academy. After several promotions, he was made a sub-chancellor of the Grand Secretariat (1733), but requested permission to remain in the Wu-ying tien on the plea of the ailment in his feet. In the same year he was made a teacher to the bachelors of the Hanlin Academy and in the following year an associate director of the editorial bureau for the compilation of the anthology, *Huang-Ch'ing wên-ying* (see under Tung Fang-ta).

In 1735 Emperor Kao-tsung succeeded to the throne and in the following year he ordered Fang Pao to select and edit a collection of *pa-ku* or examination hall essays of the Ming and early Ch'ing periods as models for students in the examinations. This anthology in 41 *chüan*, entitled 欽定四書文 *Ch'in-ting Ssü-shu wên*, was printed in 1739. Fang Pao also served as a director of the bureau for the compilation of the commentaries to the *Three Rituals*, the 三禮義疏 *San Li i-shu*. The texts and commentaries were printed in 1748 under the titles: 周官義疏 *Chou-kuan i-shu*, in 48 *chüan*; 儀禮義疏 *I-li i-shu*, in 48 *chüan*; and 禮記義疏 *Lì-chi i-shu*, in 82 *chüan*. He was appointed junior vice-president of the Board of Ceremonies but resigned early in 1738. He continued his editorial work, but was allowed the stipend of the higher post. When in 1739 the project for reprinting, in the Wu-ying-tien, the standard editions of the *Thirteen Classics* and of the *Twenty-one Dynastic Histories* began, Fang suggested ways of utilizing the most suitable editions, and of incorporating the collation notes on the *Han-shu*, the *Hou Han-shu*, and the *San-kuo chih* which had been made by Ho Ch'ò [q. v.]. Fang's suggestions were carried out, and Ho's unpublished manuscripts were borrowed for this purpose. In the same year (1739) Fang was censured by the emperor for recommending men for public office to whom he was personally obligated. In the edict relating to this matter it was pointed out that two of the men he had recommended

had been his hosts in Peking. Fang was deprived of all rank, but was given a chance to redeem himself by working in the bureau for the compilation of the commentaries to the *Three Classics on Rites*. Upon his retirement soon after, he was granted the rank of a sub-expositor in the Hanlin Academy, and spent the rest of his life (1742-1749) at his home in Nan-king. His epitaph was written by Ch'üan Tsu-wang [q. v.] who lamented that after Fang and Li Fu [q. v.] had passed on there were no great teachers left in the country.

Fang's whole life was devoted to study, and even in his official career he concentrated on literary activity. A bibliography of his works (see below) lists 39 titles. His collected works of 16 titles, known as 方望溪全集 *Fang Wang-hsi ch'üan-chi*, or 抗希堂十六種 *K'ang-hsi t'ang shih-liu chung*, were printed at various times by friends or disciples during the last thirty years of his life. Seven of these titles deal with the Classics on Rites but they were unimportant in comparison with studies on the same subject made by Ch'in Hui-t'ien, Hao I-hsing [qq. v.] and others. He also made a study of the *Spring and Autumn Annals* and the *Tso-chuan*, but was more interested in the literary style of these works than in questions of philology or history. Yet he was held in high esteem as a master of the *ku-wên* 古文 style and as founder of the T'ung-ch'eng School 桐城派. He himself had no intention of founding such a school, but was exalted by other writers after his death (see under Yao Nai). Nevertheless he did state his views on this type of writing in his preface to an anthology of selected examples which he compiled in 1733 under the title 古文約選 *Ku-wên yieh-hsüan*. His selections were made from the *Han-shu*, the *Hou Han-shu*, and from the writings of the "Eight Masters of the T'ang and Sung Dynasties" 唐宋八家, namely: Han Yü (see under Mao Chin); Liu Tsung-yüan 柳宗元, 773-819; Ou-yang Hsiu (see under Shao Chin-han); Su Hsün 蘇洵, 1009-1066; Ts'eng Kung 曾鞏, 1019-1083; Wang An-shih 王安石, 1021-1086; Su Shih 蘇軾, 1036-1101; and Su Ch'ê 蘇轍, 1039-1112. Fang Pao maintained that by a study of this anthology a student might readily discover the *i-fa* 義法 or "purpose and mode of expression" of deeper works, and might more easily compose in the *pa-ku* or examination style. Some held that the anthology could serve as a key to the teachings of the sages, and open the door to fame and wealth through the examination system. This

may account, in part, for the great popularity which the T'ung-ch'êng School enjoyed. But the conception of the *i-fa* which Fang Pao advocated was not his own invention—it had been in vogue as a pedagogical device during the Ming dynasty. In fact it was Yao Nai [q. v.], the real founder of the school, who popularized Fang Pao's works and attributed to him the views which continued to be so popular during the remainder of the Ch'ing period. Fang was elevated because he had been a high official, had lived a long and respected life, was held in esteem by emperors as a *ku-wên* and a *pa-ku* writer, and, not least of all, was a native of T'ung-ch'êng, the city from which Yao Nai himself came.

Fang wrote very few poems, owing, it is said, to the advice of a candid friend. The first collection of his essays, entitled *望溪先生文集 Wang-hsi hsien-shêng wên-chi*, 18 *chüan*, appeared in 1746 and was frequently reprinted. In 1851 Tai Chün-hêng 戴鈞衡 (T. 存莊 H. 蓉洲 1814–1855) re-edited this collection, adding 10 *chüan* of Fang's works drawn from various sources, together with a *nien-p'u* of Fang's life compiled by Su Tun-yüan 蘇惇元 (T. 厚子, H. 欽齋, 1801–1857). This edition by Tai, entitled *Wang-hsi hsien-shêng chi-wai wên* (集外文) was expanded by a supplement (補遺) of 2 *chüan* in 1852. Both Tai and Su were natives of T'ung-ch'êng and were writers of the T'ung-ch'êng School. Two more supplements were added by later admirers.

Fang Pao upheld the teachings of Chu Hsi (see under Hu Wei) and repeatedly asserted that he had converted a number of heterodox scholars to the Sung philosophy. In a letter to Li Kung on the occasion of the death of the latter's eldest son, Fang remarked that the calamity was a portent sent by Heaven for Li's attacks on Chu Hsi. Such bigotry was characteristic of the T'ung-ch'êng School which limited itself to the study of Chu Hsi's commentaries and to the prose writings of a few men, branding other types of literature as harmful to the mind. Among those who openly criticized the works of Fang was Ch'ien Ta-hsin [q. v.] who pronounced his writings both empty and unscholarly.

[1/296/3b; 3/69/1a; 4/25/19b; 17/4/48a; Su Tun-yüan, *Wang-hsi hsien-shêng nien-p'u* (1851); Liu Shêng-mu 劉聲木, *桐城文學淵源考 T'ung-ch'êng wên-hsüeh yüan-yüan k'ao* 2/1a; *桐城文學撰述考 T'ung-ch'êng wên-hsüeh chuan-shu k'ao* 1/8b (both in 直介堂叢刻 *Chih-chieh t'ang*

ts'ung-k'ê); Ch'ien Ta-hsin, *Ch'ien-yen t'ang wên-chi* 31/17a, 33/14b; Ma Ch'i-ch'ang (see under Fang Kuan-ch'êng) *T'ung-ch'êng ch'i-chiu chüan*.]

FANG CHAO-YING

FANG Tsung-ch'êng 方宗誠 (T. 存之 H. 柏堂, 西眉山人), Nov. 8, 1818–1888, April 2, scholar, came of a family of local gentry in T'ung-ch'êng, Anhwei, and was remotely related to Fang Tung-shu [q. v.]. After studying under a local scholar named Hsü Lu 許魯 (T. 子秀 H. 玉峯, original *ming* 鼎, 1782–1842) he became a pupil of Fang Tung-shu with whom he stayed for twelve years. As his grandfather had expended the family property for famine relief, he was forced from his early days to earn his living by teaching. Late in 1853, when his native town fell to the Taipings, he took refuge in a small mausoleum attached to his ancestral tomb in a suburban village and lived there for about eight years. Early in 1859 he was invited to Tsinan as a tutor by Wu T'ing-tung 吳廷棟 (T. 彥甫 H. 竹如, 1793–1873), who was then financial commissioner of Shantung. Late in the same year he accompanied Wu to Pao-ting, Chihli, where the latter was judicial commissioner.

At the call of Tsêng Kuo-fan and Hu Lin-i [qq. v.] Fang left Pao-ting for Anking early in 1861, but was forced by the Nien banditti to stop at Kaifeng, where he became a member of the secretarial staff of the governor of Honan, Yen Shu-sên (see under Hu Lin-i). Early in 1862 he visited Anking to see Tsêng Kuo-fan, but after a short sojourn went to Wuchang where Yen Shu-sên was governor of Hupeh. In the following year he returned to Anking and became a member of the famous secretarial staff of Tsêng Kuo-fan whom he followed later to Nanking, and to Chi-ning, Shantung. In the autumn of 1866, when Tsêng was stationed at Chou-chia-k'ou, Honan, Fang left him and returned to Anking. Once in 1867 and again in 1868–69, at Shanghai, he was engaged in the compilation of the *Shanghai hsien-chih* (see under Yü Yüeh). In 1869 he was again invited by Tsêng Kuo-fan, then governor-general of Chihli, to Pao-ting. In the following year, on the recommendation of Tsêng's successor, Li Hung-chang [q. v.], he was appointed magistrate of Tsao-ch'iang, Chihli, a position he held during the years 1871–80. During his term in office at Tsao-ch'iang he established (1876) an Academy named Ching-i shu-yüan 敬義書院; and compiled the *臺強縣志補正 Tsao-ch'iang*

hsien-chih pu-chêng, 5 *chüan*, printed in 1876—a supplement to the *T'sao-ch'iang hsien-chih*, 20 *chüan*, published in 1803. Late in 1880 he retired to Anking where he spent the remainder of his life teaching. He was honored in 1887 with the title of a fifth-rank official because of his scholarly contributions.

As one of the most brilliant followers of Fang Tung-shu, and for his erudition in the Sung philosophy, and his masterly compositions in the archaic style, Fang Tsung-ch'êng became well-known. During the years 1875-86 he edited and printed his various works. They are popularly known under the collective title *柏堂遺書 Pai-t'ang i-shu*. Among eight items there included, four collections of his works may be mentioned: *志學錄 Chih hsüeh lu*, 8 *chüan*, printed in 1877, with a continuation in 3 *chüan*, printed in 1885-86, being ethical treatises written from the standpoint of Sung Neo-Confucianism; *Pai-t'ang ching-shuo* (經說), 33 *chüan*, printed in 1875-82, being exegetical notes on the Classics; *Pai-t'ang tu-shu pi-chi* (讀書筆記), 13 *chüan*, printed in 1878-84, memoranda on the Classics; and *Pai-t'ang chi* (集) in 6 series, 14 + 13 + 22 + 22 + 8 + 33 *chüan*, respectively, printed in 1880-86, his literary compositions, and his letters.

A son of Fang Tsung-ch'êng, named Fang P'ei-chün 方培藩 (T. 哲甫 H. 毅齋, 1838-1860), left a literary collection, entitled *毅齋遺集 I-chai i-chi*, 5 *chüan*, which was printed in 1886 as an appendix to the so-called *Pai-t'ang i-shu*. Another son, Fang Shou-i 方守彝 (T. 倫叔 H. 黃初, 清一老人, 1847-1924), was a pupil of Chêng Fu-chao (see under Fang Tung-shu). He and Ch'ên Tan-jan (see under Liu Ming-ch'uan) wrote a detailed biography of Fang Tsung-ch'êng, entitled *Fang Pai-t'ang shih-shih k'ao-lüeh* (事實考略), 5 *chüan*, which was printed in 1889.

[1/491/13b; 2/67/53b; 5/80/21b; *Fang Pai-t'ang shih-shih k'ao-lüeh* (not consulted); Sun Pao-t'ien, *Chiao-ching shih wên-chi* (see under Chang Yü-chao) 5/54a; Ch'iang Ju-hsün 強汝詢 (T. 堯叔 H. 廣廷 1824-1894), *求益齋文集 Ch'iu-i chai wên-chi* (1898) 7/8b; Ma Ch'i-ch'ang (see under Fang Kuan-ch'êng) *T'ung-ch'êng-ch'i-chiu chuan* 11/31b.]

HIROMU MOMOSE

FANG Tung-shu 方東樹 (T. 植之 H. 副墨子, 儀衛老人), Oct. 4, 1772-1851, June 23, scholar, was a native of T'ung-ch'êng,

Anhwei, where his ancestors had moved from Wu-yüan of the same province at the beginning of the Ming period. Several of his immediate ancestors were scholars of the T'ung-ch'êng School (see under Fang Pao), among them his great-grandfather, Fang Tsé 方澤 (T. 荊川 H. 待廬, 1697-1767), who left a literary collection, entitled *待廬遺集 Tai-lu i-chi*, 3 *chüan*, which was printed as an appendix to the *I-wei hsüan ch'üan-chi* (see below). His father, Fang Chi 方績 (T. 展卿 H. 牧青, 1752-1816), produced a literary collection, entitled *鶴鳴集 Ho-ming chi*, 6 *chüan*, printed in 1837, and a work on phonetics, entitled *屈子正音 Ch'ü-tzû chêng-yin*, 3 *chüan*, printed in 1826. Though in delicate health in his youth, Fang Tung-shu studied diligently under his father who, after 1791, lived with him in the homes of various patrons. In 1793 he accompanied his father to Nanking where he studied for about five years under Yao Nai [q. v.] who was a pupil of his great-grandfather, Fang Tsé. In 1793 Fang Tung-shu became a *hsiu-ts'ai*, and a few years later, a senior licentiate—the highest degree that he was able to obtain. Though he competed in the provincial examinations until 1821, he was not successful.

In 1798 Fang Tung-shu lived as a tutor in the residence of Ch'ên Yung-kuang (see under Yao Nai) at Hsin-ch'êng, Kiangsi, and thereafter, until 1810, he eked out a meagre livelihood as a teacher in the homes of the local gentry at various places in Anhwei and Kiangsu. In 1810 he went again to Nanking where he participated (1811) in the compilation of the *Chiang-ning fu-chih* (see under Yao Nai). During the years 1812-16 he taught in the Anking *yamen* of the governor of Anhwei, Hu K'o-chia (see under Ku Kuang-ch'i). After leaving Hu's office he was so poverty-stricken that he was once compelled, while in Nanking, to pawn his bedding to pay for his lodging in a temple. In the spring of 1819 he went to Canton where Juan Yüan [q. v.] gave him a position as assistant compiler of the *Kwangtung t'ung-chih*, the compilation of which was supervised by his scholarly rival, Chiang Fan [q. v.]. Fang left this position about a year later, and after serving (1821-22) as director in the Hai-mên 海門 Academy at Lien-chou, Kwangtung, he returned home. Shortly thereafter he again went (1822) to Kwangtung where he became (1823) director of the Shao-yang 韶陽 Academy at Shao-chou. During the years 1824-26 he taught at Canton in the *yamen* of Governor-general Juan Yüan. In 1826, when

Juan left Canton, Fang returned to his native province and served as director in the following academies: the Lu-yang Shu-yüan 廬陽書院 at Lu-chou in 1827; the Mao-hu (柳湖) Shu-yüan at Po-chou in 1828; and the Sung-tzū (松滋) Shu-yüan at Su-sung in 1831. In 1832 he made a third visit to Canton but failed to obtain a position. In the following year Yao Ying 姚瑩 (T. 石甫, 叔明 H. 展如, 1785-1853, Jan.), who was then district magistrate of Wu-chin, Kiangsu, invited him to assist in his office. Later Fang accompanied Yao to posts at Soochow (1833) and at I-chêng, Kiangsu (1835). During this period he edited, at the request of Yao, the 援鶉堂筆記 *Yüan-ch'ün t'ang pi-chi*, 50 *chüan*, a collection of notes on the Classics written by Yao Ying's grandfather, Yao Fan (see under Yao Nai). This collection was printed by Yao Ying in 1838. After about a year's sojourn at his native place Fang went, early in 1837, to Canton where he became a member of the secretarial staff of Governor-general Têng T'ing-chên [q. v.]; and in the following year (1838) was invited by the superintendent of Customs at Canton, to compile the *Yüeh hai-kuan chih* (see under Liang T'ing-nan). In the summer of 1840 he left Canton for his native place—after leading a wandering life for forty years.

While in Canton Fang Tung-shu became keenly conscious of the evils of the opium trade and presented his views on the subject to Têng T'ing-chên. It is reported that he even advised Têng to assassinate Charles Elliot, the British Superintendent of Trade (see under Lin Tsê-hsi). Early in the summer of 1842, when British vessels threatened the mouth of the Yangtze River, Fang presented to the governor of Chekiang, Pien Shih-yün 卞士雲 (T. 光河 H. 竹辰, d. ca. 1843, age 56 *sui*), a long memorial in which he expatiated on China's foreign policy and her national defense. But Fang's theories on foreign affairs were ignored by the authorities, who doubtless looked upon them as impracticable. Thereupon he spent his declining years as a private teacher at his native place. Early in 1851 he was made director of the Tung-shan 東山 Academy at Ch'i-mên, Anhwei, where about a month later he died.

Being a follower of Yao Nai, Fang Tung-shu pleaded for a revival of the philosophy and the scholarship of the Sung Neo-Confucianists, though not in their most stereotyped forms. He stressed the importance of the time-honored literary and ideological approach to the study

of the Classics, and hence was a severe critic of the School of Han Learning (see under Ku Yen-wu and Hui Tung) which he regarded as lacking in synthetical method. He also found fault with what he believed to be the narrow partisanship of contemporary scholars. But, like many scholars of the Sung School, his ethical emphasis led him to underrate the importance of a sound historical and philological method. His criticisms of the results achieved by the School of Han Learning are put forth in a notable work, entitled 漢學商兌 *Han-hsüeh shang-tui*, which was completed in 3 *chüan* in 1824 and was presented to Juan Yüan. The method employed in this work is to quote directly from such Han-hsüeh scholars as Chu I-tsun, Ch'ien Ta-hsin or Tai Chên [qq. v.], adding his own criticisms and opinions, and attacking the passages quoted. It was first printed in 1831. A supplement in one *chüan*, including corrigenda, was published in 1838, and it was reprinted several times by Fang's followers. In all of his writing Fang Tung-shu aimed to revive both the philosophical approach and the literary style of Chu Hsi (see under Hu Wei) and other Sung scholars. Two philosophical and ethical works by Fang Tung-shu may here be mentioned: 書林揚鱗 *Shu-lin yang-chih*, 2 *chüan*, first published in 1831, a supplement in 1 *chüan* with corrigenda being printed in 1838; and 大意尊聞 *Ta-i tsun-wên*, 3 *chüan*, printed in 1866. A manuscript collection of his notes on classical and philosophical topics, entitled 待定錄 *Tai-ting lu*, which is reported to have comprised some 100 *chüan*, was destroyed during the Taiping Rebellion. He published two collections of verse, one entitled 半字集 *Pan-tzû chi*, 2 *chüan* (1833), another entitled 考槃集 *K'ao-p'an chi*, 3 *chüan* (1848). He also produced a critique on poetry, entitled 昭昧詹言 *Chao-mei chan-yen*, 10 + 8 *chüan*, printed in 1891. A collection of his prose works, edited in 1842 in 12 *chüan*, with the assistance of his pupils, was printed in 1868 by Fang Tsung-ch'êng [q. v.], with a supplement (外集 *wai-chi*) in 1 *chüan*, under the title 饒衡軒文集 *I-wei hsüan wên-chi*. Fang Tung-shu's collective works have been printed and reprinted under various titles: *I-wei hsüan ch'üan-shu* (全書), *K'ao-p'an ch'üan-chi* (全集), *Fang Chih-chih* (方植之) *ch'üan-shu*, etc.

Among the many pupils of Fang Tung-shu the following may be mentioned: Fang Tsung-ch'êng; Tai Chün-hêng (see under Fang Pao); Su Tun-yüan (see under Fang Pao); Wu T'ing-hsiang 吳廷香 (T. 奉璋 H. 蘭軒, 1806-1854); and

Ma Ch'i-shêng 馬起升 (T. 慎甫 H. 慎庵, 1828-1888). These five scholars left a total of some 80 works. Another pupil, Chêng Fu-chao 鄭福照 (T. 容甫 H. 潔園, 1832-1876) wrote (1867) a chronologically-arranged biography of his master, entitled 儀衛先生年譜 *I-wei hsien-shêng nien-p'u* which was printed as an appendix to the *I-wei hsüan wên-chi*.

[1/491/13b; 2/67/52b; *Nien-p'u* (see above); Fang Tsung-ch'êng [q. v.], *Pai-t'ang chi*, first series 7/6b; Liang Ch'i-ch'ao 梁啟超, 清代學術概論 *Ch'ing-tai hsüeh-shu kai-lun* (1921), chapters 19-20; Liu Shêng-mu 劉聲木, 桐城文學淵源考 *T'ung-ch'êng wên-hsüeh yüan-yüan k'ao* (1929), *chüan* 8, and *T'ung-ch'êng wên-hsüeh chuan-shu k'ao* (撰述考) (1929), *chüan* 4.]

HIROMU MOMOSE

FEI Mi 費密 (T. 此度 H. 燕峰, 卷隱), Aug. 25, 1625-1701, July-Aug., scholar, philosopher, and poet, was a native of Hsin-fan, Szechwan. His family was one of scholarly traditions, his father Fei Ching-yü 費經虞 (T. 仲著 H. 鮮民, 1599-1671), and both grandfathers, having been scholars and officials. When he was about twenty years of age the forces of Chang Hsien-chung [q. v.] ravaged the region in which he lived. At first he avoided them by leaving home, but by 1646 he took the lead in building walls at Kao-ting-kuan 高定關, north of Chengtu, and organizing armed forces to keep out the marauders. Toward the end of the following year he was captured by aborigines and held until ransomed. In 1648 he was appointed to a secretarial post by the Ming general Lü Ta-ch'í (see under Yüan Chi-hsien). Finding his home in ashes on his return to Hsin-fan three years later, he moved his family in 1653 to Mien-hsien, Shensi. With the end of the Ming military activities he for a time studied medical works. In 1656, following Sung philosophical tradition, he devoted some weeks to the practice of meditation in the Ching-ming monastery 靜明寺. But believing that these habits conflicted with the practical aims which he found in Confucianism, he returned to his classical studies with renewed zeal.

In the fall of 1657 Fei Mi left Mien-hsien, taking his family and joining his father in Yangchow (Kiangsu) in the spring of the following year. This city, or rather the near-by village of Yeh-t'ien 野田, was his adopted home for the rest of his career. There he supported himself and his family from the contributions of his

pupils and the sale of his writings. Of some fifty titles mentioned or quoted in the works of others only three seem now to be extant. They were assembled by T'ang Hung-hsüeh 唐鴻學 (T. 百川, b. 1876) of Chengtu in a collection entitled 費氏遺書三種 *Fei-shih i-shu san-chung* and were printed in 1908, and again in 1920 with slight supplements. These works are: the 弘道書 *Hung-tao shu*, in 3 *chüan*, in which Fei Mi attacks, on historical grounds, the idea of *tao-t'ung* (道統) or "truth succession" first enunciated by Han Yü (see under Mao Chin); the 荒書 *Huang-shu*, in 4 *chüan*, in which he gives in chronological form the story of Chang Hsien-chung's rebellion in Szechwan; and a collection of poetry, entitled 燕峰詩鈔 *Yen-fêng shih-ch'ao*.

Fei Mi declined the proffered honor of participating in the *po-hsüeh hung-tz'ü* examination of 1679 (see under P'êng Sun-yü). In the spring of 1673, in deference to a last wish of his father, he spent about a month with Sun Ch'i-fêng [q. v.] at the latter's retreat in Hsia-fêng 夏峯, Hui-hsien, Honan, discussing with him the merits and demerits of the Sung philosophy, the scholarship of the Han and T'ang dynasties, and the ceremonial practices of the various periods. He and Sun Ch'i-fêng and Li Yung [q. v.] were among the earliest of the Ch'ing scholars to criticize the Sung and Ming philosophy from the standpoint of history, tending in this respect to the new pragmatic School of Han Learning (see under Ku Yen-wu) which was evolving at this time. His poetry, vigorous and direct in style, was highly praised by Wang Shih-chên [q. v.]. His pupils privately gave him the posthumous name Chung-wên 中文. His two sons, Fei Hsi-ts'ung 費錫琮 (b. 1661) and Fei Hsi-huang 費錫璜 (b. 1664), continued their father's literary tradition.

[1/506/8b; 2/66/24a; 3/428/12a; 江都縣志 *Chiang-tu-hsien chih* (1729) 15/56a; *id.* (1774) 26/7a, 30/34b; 胡適文存 *Hu Shih wên-ts'un*, 2nd series, 1/75-138; *Ssü-k'u* 181/7b and 194/1b has descriptive notice of two titles, but their texts were not copied into the library; Portrait in *Hung-tao shu*.]

DEAN R. WICKES

FEI-yang-ku. See under Fiyanggü.

FEI-ying-tung. See under Fiongdon.

FENG Ch'üan 馮銓 (T. 振鷺, 伯衡 H. 鹿庵), 1595-1672, official of both the Ming and Ch'ing dynasties, was a native of Cho-chou, Chihli. A

chin-shih of 1613, he was appointed a bachelor in the Hanlin Academy and was later given the rank of corrector. About the year 1619 he joined his father, Fèng Shèng-ming 馮盛明 (T. 月楨), a *chin-shih* of 1589, in Liaotung where together they helped in the defense against the Manchus. After suffering a reverse, they both fled from their posts, and for this were censured and dismissed. But by currying the favor of the powerful eunuch, Wei Chung-hsien [q. v.], Fèng Ch'üan was reinstated in his office in 1624. He was rapidly promoted, and in the following year was made junior vice-president of the Board of Ceremonies and concurrently a Grand Secretary. He is reputed to have brought about by false charges, for purposes of personal revenge, the execution of Hsiung T'ing-pi [q. v.] and the harsh measures that were taken against the Tung-lin party. In 1626 he was appointed one of three chief directors of the official compilation known as the 三朝要典 *San-ch'ao yao-tien*, ostensibly an account of the so-called "three cases" (三案, see under Chu Ch'ang-lo), but in fact a device of Wei Chung-hsien to denounce the policies and measures of the Tung-lin party. This work in 24 *chüan*, with 8 *chüan* devoted to each of the "three cases", was completed and printed in the summer of 1626. After the fall of the eunuch party in 1628, the blocks for the work were ordered to be destroyed at the suggestion of Ni Yüan-lu [q. v.]. For this reason it became very rare. A manuscript and a printed copy are in the Library of Congress.

Fèng Ch'üan was dismissed from office on July 24, 1626 after which his friendship with Wei Chung-hsien terminated. When the succeeding Emperor Ssü-tsung (see under Chu Yü-chien) ordered all former followers of the eunuch to be punished, the name of Fèng Ch'üan was on the list of offenders, but he managed to escape flogging and banishment by payment of a fee. At the beginning of the Manchu regime in 1644 he was summoned to Court by Dorgon [q. v.] and was asked to assist in establishing the music for sacrificial ceremonies. In 1645 he was appointed Grand Secretary of the Hung-wên-yüan 宏文院 and president of the Board of Ceremonies. In the summer of the same year the Grand Secretaries were ordered to compile the official History of the Ming Dynasty. Discovering in the official chronicle of the T'ien-ch'i period (1621-1628), particularly for the year 1624, many statements unfavorable to himself, Fèng secretly took a section from it and had it destroyed. Twice he was denounced for receiv-

ing bribes, but because he was one of the first Chinese officials to pledge allegiance to the Manchu regime and to adopt the prescribed tonsure, Dorgon took special pains to shield him from his accusers. Both in 1646 and in 1647 he took charge of the metropolitan examinations. In 1649 he was honored with the rank of Junior Tutor and Grand Preceptor of the Heir Apparent. Although ordered in 1651 to retire for lack of merit, he was recalled in 1653. He retired in 1655 on account of old age, but again served as a Grand Secretary from 1659 to 1661. He died in 1672 and was canonized as Wén-min 文敏, but this posthumous name was later revoked.

His eldest son, Fèng Yüan-huai 馮源淮 (T. 子淵), was a military *chü-jên* of 1630 who held military posts under both the Ming and Ch'ing regimes. His second son, Fèng Yüan-chi 馮源濟 (T. 胎仙 H. 穀園), a painter, was a *chin-shih* of 1655 who rose to the rank of libationer in the Imperial Academy.

[1/251/1b; 2/79/20a; 27/2/7b; M.1/22-23; M.1/306/11a; *Cho-hsien chih* (1936); *Cho-chou chih* (1872) 14/22b, 24a; Liu Jo-yü 劉若愚, *酌中志 Cho-chung chih*, 24; Wên Ping 文秉, *先撥志始 Hsien-po chih-shih* 上/56b (reprint of 1863); Chu I-tsun [q. v.], *書兩朝從信錄後 Shu Liang-ch'ao ts'ung-hsin-lu hou* in *P'u-shu-t'ing chi* 45/10a; L.T.C.L.H.M., 331a; Wu Ying-chi (see under Chang P'u), *兩朝剝復錄 Liang-ch'ao po-fu lu* (1863); *Chang-ku ts'ung-pien* (see under Hung Ch'êng-ch'ou).]

TU LIEN-CHÊ

FÈNG Kuei-fên 馮桂芬 (T. 林一, H. 景亭, 鄞尉山人), 1809-1874, May 28, scholar, was a native of Wu-hsien (Sochow). Several of his ancestors were wealthy, but his father lost his fortune through fire. Though he studied under unfavorable circumstances, Fèng Kuei-fên took his *chü-jên* degree in 1832 and his *chin-shih* degree with high honors in 1840, after which he became a compiler of the Hanlin Academy. He was assistant examiner of the Shun-t'ien examination of 1843 and chief examiner in Kwangsi in 1844. After completing the mourning period for his mother (1845-48), he served several months as director of the Hsi-yin 惜陰 Academy at Nanking, and then went up to the capital (late in 1848). Early in the summer of 1850 Grand Secretary P'an Shih-ên [q. v.] recommended him to Emperor Wên-tsung as an able official, but soon afterwards Fèng was obliged to return home because of the death of his

father. When the Taiping army occupied Nanking in 1853 he was active in organizing a volunteer corps to defend Soochow against the enemy. For this military service he was raised to the fifth rank, and in 1856 was promoted to the junior secretaryship of the Supervisorate of Imperial Instruction, a position he held until 1859. Thereafter, until his death, he served as director of the Ching-yeh 敬業 Academy at Shanghai and of the Tzū-yang 紫陽 and Chêng-i 正誼 Academies at Soochow, though he continued to render practical service to the government unofficially. When the Taiping army attacked Soochow in 1860 he took refuge in Shanghai which was defended by the so-called Ever-victorious Army (常勝軍) under the command of the American soldiers of fortune, Frederick Townsend Ward 華爾 (1831-1862) and Henry Andrea Burgevine 白齊文 (1836-1865), in co-operation with the allied forces under command of the British and French admirals, James Hope 何伯 (1808-1881) and Auguste Leopold Protet 卜羅德 (1808-1862), respectively. The authorities of the Soochow region, who assembled at Shanghai, asked Tsêng Kuo-fan [q. v.] for reinforcements, but the request was ignored. Late in 1861 Fêng sent Tsêng a letter in which he explained the situation and the strategic importance of the Soochow region. It is said that Tsêng was so moved by this letter that he decided to despatch Li Hung-chang [q. v.] to Kiangsu province. After the suppression of the Taipings in the Shanghai region by Li's army (1864) Fêng assisted Li for more than a year as adviser on post-bellum problems and administrative matters concerning his native province. Several important undertakings, carried out by Li, were based on Fêng's suggestion, namely: the diminution in 1865 of grain transport from the Soochow area to Peking, carried out in order to lighten the burden of taxation under which the people in that region had for centuries labored; and the establishment (1863) of a school of western languages and science at Shanghai—a school that was later (1869) annexed to the Kiangnan Arsenal. For these services Fêng was given (early in 1871), on the recommendation of Li Hung-chang, the honorary position of an official of the third rank. From 1869 until his death Fêng was the chief editor of the gazetteer of his native prefecture, the *Soochow-fu-chih*, 150 *chüan*, which was completed after his death and published in 1883.

In this period of the Ch'ing dynasty, when

China was plunged into confusion by troubles from without and from within, Fêng Kuei-fên was one of the most competent students of statecraft. In 1861 he edited a collection of about fifty essays, in which he examined the social and economic problems of the time. A part of it was published by his son a few years after his death, and the complete work was published in 1885 in 2 *chüan* under the title 校邪廬抗議 *Chiao-pin-lu k'ang-i*. It shows that Fêng had considerable knowledge of foreign affairs, and was progressive in his ideas. His observations, too, in regard to the reform of corrupt administrative practices were pertinent. It was with reason, therefore, that Sun Chia-nai [q. v.] presented Emperor Tê-tsung with this book in 1893 when the Ch'ing authorities were attempting actively to modernize the country. Fêng was also versed in mathematics and was eager to learn western science. He wrote two primers on higher mathematics: one an introduction to the 弧矢算術細草 *Hu-shih suan-shu hsi-ts'ao* by Li Jui (see under Chiao Hsün), entitled *Hu-shih suan-shu hsi-ts'ao t'u-chieh* (圖解), 1 *chüan*, published in 1847; the other an explanation of the *Tai wei chi shih-chi* (see under Li Shan-lan), entitled 西算新法直解 *Hsi-suan hsin-fa chih-chieh*, 8 *chüan*, published with a preface dated 1865. The latter was compiled with the assistance of his pupil, Ch'ên Yang 陳陽 (T. 子晉, 1806-1863). Fêng constructed an improved type of surveying instrument and reformed the method of drawing survey maps. He also made a map of the heavens for the year 1844, entitled 甲辰新憲赤道恆星圖 *Chia-ch'ên hsin-hsien ch'ih-tao hêng-hsing t'u*, revising a similar map for the year 1834 made by his teacher, Li Chao-lo [q. v.], the printing blocks of which Fêng owned. He specialized in the *Shuo-wên* (see under Tuan Yü-ts'ai) and his most authoritative work on this dictionary, the 說文段注攷正 *Shuo-wên Tuan chu k'ao-chêng*, 15 *chüan*, in which he corrects Tuan's annotations, was published in 1928. He reprinted in 1864 the approved text of the 說文解字韻譜 *Shuo-wên chieh-tzû yün-p'u*, 10 *chüan*, by Hsü Ch'ieh 徐鍇 (T. 楚金, 920-974), on the basis of a Japanese manuscript copy. This reprint was issued in 1868. Fêng's literary collection was published in 1877 in 12 *chüan*, under the title 顯志堂稿 *Hsien-chih-t'ang kao*. It contains many short essays and letters concerning statecraft, and also biographies and epitaphs of soldiers and officials who died during the Taiping Rebellion. One of

these biographies is that of the above-mentioned Frederick T. Ward.

Fêng Kuei-fên was an admirer of Ku Yen-wu [q. v.] and was one of those who regularly paid respects to that scholar at his shrine in Peking (see under Chang Mu). He was also a good calligrapher and was skilled in the *chuan* and the *li* styles. According to his biographers, he was austere and exacting in his behavior and shunned even the most simple enjoyments. His name was enshrined posthumously at Soochow. His eldest son, Fêng Fang-ch'i 馮芳緝 (T. 熙臣, H. 升芷, 申之, 穉林, b. 1833, *chin-shih* of 1868), was one of those who completed the *Soochow-fu chih*. He later became a Maritime Customs Taotai.

[1/491/17a; 2/73/43a; 5/18/17a; *Ch'ou-jên chuan* (see under Juan Yüan) 1935 ed. vol. 11, pp. 806-9 (supplement); *Wu-hsien chih* (1933) 66/下/31a, 43b; *Hsien-chih t'ang kao*, *passim*, especially appendix; 江蘇省減賦全案 *Chiang-su shêng chieh fu ch'üan-an* (1866); Huang Ts'ui-po 黃淬伯, 七十年前之維新人物 馮景亭 in *Quarterly Review of the Sun Yat-sen Institute for Advancement of Culture and Education*, vol. IV, no. 3 (1937).]

HIROMU MOMOSE

FÈNG P'u 馮溥 (T. 孔博, 易齋), 1609-1692, Jan.-Feb., official, was a native of I-tu, Shantung. A *chin-shih* of 1646, he became a compiler of the Hanlin Academy three years later. In 1670 he was made president of the Board of Punishments and in the following year a Grand Secretary. In 1673 he was appointed one of the director-generals for the compilation of the "veritable records", or *shih-lu*, of T'ai-tsung (see under Abahai). In that same year, as well as later in 1679, he was chief examiner of the metropolitan examinations. When the special examination known as *po-hsüeh hung-tz'ü* was given in 1679 (see under P'êng Sun-yü) he was one of the four readers, or *yüeh-chüan kuan* 閱卷官, who were asked to judge the papers. Appreciative of the talents of younger men and eager to encourage them, he was instrumental in getting several to try in the examination. After 1670 he repeatedly asked permission to retire on account of old age, but the request was not granted until 1682. In the winter of that year the *Shih-lu* of T'ai-tsung was completed, and in recognition of that achievement he was given the title of Grand Tutor of the Heir Apparent. He died at the age of eighty-three

(*sui*) and received the official posthumous title, Wên-i 文毅.

During his official career Fêng P'u memorialized the throne on many valuable administrative reforms concerning the judiciary, taxation, and the storage of grain against famine years. In 1667 he re-established the orphanage, Yü-ying t'ang 育嬰堂, in the southeast corner of the south city of Peking. This institution was first set up by Chin Chih-chün [q. v.] but it was only through the efforts of Fêng P'u that it was firmly established. It was designated as a model by an imperial edict of 1724, and the provinces were ordered to found similar institutions. Fêng P'u built a garden adjacent to it, which on account of its numerous willow trees, was called Wan-liu t'ang 萬柳堂, or "The Hall of a Myriad Willows". In this retreat he used to receive scholars and hold literary gatherings. Famous literary men of the time, such as Mao Ch'i-ling, Chu I-tsun, and Ch'ên Wei-sung [qq. v.], have left essays concerning the place.

The collected works of Fêng P'u, entitled *佳山堂集 Chia-shan t'ang chi*, 10 *chüan*, were printed in the K'ang-hsi period. A supplement in 9 *chüan* appeared under the title, *Chia-shan t'ang ér* (二) *chi*.

[2/7/38a; 3/3/33a; 4/11/22a; 7/3/14b; *Nien-p'u* 年譜 of Fêng P'u in Mao Ch'i-ling's [q. v.] *Hsi-ho ho-chi*; 益都縣圖志 *I-tu hsien t'u-chih* (1907) 37/1a; *Jih-hsia chiu-wên k'ao* (see under Chu I-tsun) 56/5a, 8b; *Ssü-k'u*, 181/12a.]

TU LIEN-CHÊ

FÈNG Têng-fu 馮登府 (T. 雲 [芸] 伯, H. 柳東, 勺園主人), Feb. 12, 1783-1841, Dec. 7, scholar, was a native of Kashing, Chekiang. He became a licentiate when he was twenty *sui* and a *chü-jên* in 1818. In 1820, he obtained his *chin-shih* degree and was made a bachelor of the Hanlin Academy. Four years later (1824) he was appointed magistrate of Chiang-lo, Fukien, but after serving only seventy-five days was forced to return home on account of the illness of his mother. About the year 1829, Sun Êr-chun 孫爾準 (T. 萊甫, H. 平叔, 戒庵, 1770-1832), governor-general of Fukien and Chekiang (1825-32), invited him to Foochow where he engaged in the compilation of a gazetteer of the salt administration in Fukien—a work that was printed in 1830 in 22 *chüan* under the title *Fukien yen-fa chih* (鹽法志). In the same year he participated in the compilation of the *Fukien t'ung-chih* (see under Ch'ên Shou-ch'i).

When, several months later, this editorial project came to an end he left Foochow, taking with him his manuscript drafts on the epigraphical section of the *Fukien t'ung-chih*, which remained for years in manuscript under the title 閩中金石志 *Min-chung chin-shih chih*. Fèng was soon made (1830) director of schools in the prefecture of Ningpo, a position he held until his death. In 1830 he was asked to compile a gazetteer of the district of Hsiang-shan near Ningpo, which he completed in 20 *chüan* in the following year. This gazetteer was published about 1834 under the title 象山縣志 *Hsiang-shan hsien-chih* and contains a supplement in 2 *chüan* compiled by local scholars. In 1836 Fèng hoped through the favor of higher officials again to be made a district-magistrate, but on the advice of his scholarly friend, Ch'ien T'ai-chi [q. v.], he abandoned this desire. After he became director of schools at Ningpo he often visited his native place where he laid out a beautiful garden which he called Shao-yüan 勺園. He died of consumption soon after the fall of Ningpo (October 13, 1841) to the British fleet under Pottinger (see under I-ching and Ch'i-ying).

Fèng Tèng-fu was a brilliant student of textual criticism and of epigraphy. Among several critical studies by him on the texts of the Classics the following three may be mentioned: 十三經詁答問 *Shih-san ching ku ta-wên*, 6 *chüan*, a criticism in dialogue form of doubtful characters in the *Thirteen Classics*; 論語異文考證 *Lun-yü i-wên k'ao-chêng*, 10 *chüan*; and 三家詩異文疏證 *San-chia shih i-wên shu-chêng*, 2 + 1 *chüan*, on the textual criticism of the *Analects* and of the *Odes*, respectively. The first of these three works was printed in 1887 in the 槐廬叢書 *Huai-lu ts'ung-shu*; the second in 1890 in the 藏修堂叢書 *Ts'ang-hsiu t'ang ts'ung-shu*; and the third appears in the 1861 edition of the *Huang-Ch'ing ching-chieh* (see under Juan Yüan). Fèng's manuscript drafts on other philological subjects, entitled 漢三家詩異字詁 *Han san-chia shih i-tzu ku*, are preserved in the Chekiang Provincial Library. Among his works on epigraphy the following were published: 金石綜例 *Chin-shih tsung-li*, 4 *chüan*; 石經補考 *Shih-ching pu-k'ao*, 12 *chüan*, each with a preface by him dated 1827 and 1828 respectively; and 浙江磚錄 *Chekiang chuan-lu*, 4 *chüan*, with a preface by Juan Yüan [q. v.] dated 1836. These three works were later reprinted in various *ts'ung-shu*. The first is concerned with

epigraphical studies in general; the second is a study of various texts of the Classics incised on stone; and the third concerns a collection of ancient bricks found in Chekiang. In gathering material for the last-mentioned work he was assisted by several scholars, among them Ch'ü Chung-jung (see under Ch'ien Ta-hsin) and Hung I-hsüan 洪頤煊 (T. 旌賢, H. 筠軒, 倦舫老人, 1765-1837). The latter owned a good library named Hsiao t'ing-yün shan-kuan 小停雲山館 which is said to have contained some 30,000 *chüan* of books as well as some 2,000 rubbings of inscriptions on stone and bronze. The collection of epigraphical notes by Fèng Tèng-fu, which appears in the *Huai-lu ts'ung-shu* under the title 石經閣金石跋文 *Shih-ching ko chin-shih pa-wên*, is a reprint of *chüan* 7 and 8 in the *Shih-ching ko wên-chi* (see below). In many of his scholarly activities Fèng was on intimate terms with his fellow-townsmen, Li Fu-sun [q. v.].

Fèng Tèng-fu was an accomplished writer of verse and *belles-lettres*. A collection of his prose in 8 *chüan*, published during his lifetime under the title *Shih-ching ko wên-chi* (文集), is now very rare. The manuscript drafts of his prose works, preserved in the Peiping National Library, contain items not collected in the printed edition. Of several collections of his verse which have been printed, the following three may be mentioned: *Shih-ching ko shih-lüeh* (詩略), 5 *chüan*; 拜竹詩龕詩存 *Pai-chu shih-k'an shih-ts'un*, 4 *chüan*; and 種芸仙館詞 *Chung-yün hsien-kuan tz'ü*, 2 *chüan*. He compiled also several small collections of literary works by writers of Chekiang. He was also known for his calligraphy. His *nien-p'u*, compiled by Shih Ch'üan 史銓, is preserved in the Academy of Oriental Culture at Kyoto. It was partially consulted.

[2/69/29a; *Kashing hsien-chih* (1909) 21/39b, 34/61b; 梅里志 *Mei-li chih* (1877) and *Mei-li pei-chih* (備志) (1922), *passim*; *Fukien t'ung-chih* (1922), appendix to the bibliography, 2/14b-15b; *nien-p'u* of Sun Êr-chun and of Ch'ien T'ai-chi.]

HIROMU MOMOSE

FÈNG Tzù-ts'ai 馮子材 (T. 南幹 H. 翠亭), 1818-1903, Aug.-Sept., a native of Ch'in-chou, Kwangtung, was one of the soldiers of fortune produced by the Taiping Rebellion. Early in his thirties he was the head of a band of outlaws in the Po-pai region, Kwangsi. When Hung Hsiu-ch'üan [q. v.] rose in revolt Fèng joined the

Imperial army under the command of Hsiang Jung [q. v.] whom he later followed to Nanking in pursuit of the rebels. After the death of Hsiang, in 1856, Fèng fought many battles in and around Nanking under the command of Chang Kuo-liang (see under Hsiang Jung) who died in May 1860. Then, at the head of some three thousand men, Fèng garrisoned the strategically important town of Chinkiang and there he fought relentlessly in 1863. In the following year, when the Imperial forces made a general attack on Nanking, Fèng and his troops recovered (May 13) Tan-yang, Kiangsu. Soon thereafter his contribution toward the suppression of the Taipings was rewarded with the hereditary rank of *Ch'i-tu-yü*, and with the Yellow Jacket.

Fèng Tzū-ts'ai was appointed in 1862 to the post of provincial commander-in-chief of Kwangsi, and assumed the post in 1865, after subduing remnants of the Taipings in Fukien and Kwangtung. As soon as he reached Kwangsi he dispatched troops to the provincial borders which had been in a state of unrest since the Taiping Rebellion. Within two years the northern and northwestern borders were tranquilized, but in the spring of 1867 the northern frontier was again disturbed by the incursion of a Miao tribe from Li-po, Kweichow. Advancing on Ch'ing-yüan (I-shan), and then on T'ai-p'ing, Fèng repelled the Miao and restored order in that area. Late in 1868 he led troops to Lung-chou on the southwestern border of Kwangsi. This region had been under the control of a powerful rebel leader, Wu Ya-chung 吳亞忠 [終], who had fled to Annam in the summer of that year. In August 1869 Fèng and his main troops marched on the Langson 諒山 region, Annam, and there exterminated Wu's forces by the end of the year. Upon his triumphal return to Kwangsi Fèng was given the additional hereditary rank of *Yün-ch'i-yü*. In 1875 he was transferred to Kweichow as commander-in-chief of the provincial troops. Four years later he was summoned to Peking for an audience, and was then sent to Kwangsi to assist the local authorities in connection with border defense. In 1881 he was transferred back to Kwangsi but retired a year later owing to illness. Three years later, however, he was recalled to active service to resist the advance of the French army in Annam.

At this time France was following a policy of active encroachment in northern Annam, or Tongking. Ever since 1862, when France was

ceded Saigon and three provinces in Cochin China, she had been extending her influence over Annam. In 1874 the king of Annam was forced to sign a treaty of "peace and alliance" with France, in which was ceded, among other rights, permission to navigate the Red River from the sea up to Yunnan. But China refused to relinquish suzerainty over Annam, or to open Yunnan to French trade. France herself was then recuperating from the effects of the Franco-Prussian War and so, for more than five years, did not press the issue. In 1880 and 1881, however, the French government adopted an aggressive policy towards northern Annam in spite of the protests of Tsêng Chi-tsé [q. v.], then minister to Paris. In April 1882 a French expeditionary force under Commandant Henri-Laurent Rivière (1827-1883) took Hanoi. From 1882 to 1884 several attempts at a peaceful settlement of the Annam issue fell through. In the meantime an undeclared war was on. The Chinese government ordered troops to advance to strategic points in Annam from Yunnan and Kwangsi, and secretly encouraged a bandit leader in Tongking, Liu Yung-fu 劉永福 (another *ming* 義, T. 淵亭, 1837-1917), to attack the French. At the suggestion of a Chinese official, T'ang Ching-sung 唐景崧 (T. 維卿 *chin-shih* of 1865, d. 1902), Liu moved his army, known as the "Black Flags", to the vicinity of Hanoi and attacked that city. In a battle west of the city Rivière was killed (May 19). As a result, the French government sent large reinforcements to Hanoi, and forced Liu Yung-fu to retreat westward. With Liu thus removed, the French were now face to face with the Chinese army. In March and April 1884 the French defeated large concentrations of Chinese troops in Tongking. Partly owing to this defeat, Prince Kung (i. e., I-hsin, q. v.) and several other Grand Councilors were accused of being incompetent and too conciliatory toward the French, and so were removed. Many officials in Peking clamored for war.

Just then Li Hung-chang [q. v.] was trying to negotiate peace with the French envoy, Commander (later Admiral) François-Ernest Fournier (福祿諾, b. 1842), and the two signed a convention on May 11, by which Li agreed to recognize French interests in Tongking, and to the opening of Yunnan and Kwangsi to French trade. Li also agreed to withdraw from Tongking the Kwangsi troops by June 6 and the Yunnan troops by June 26. He did not dare, however, to make public this agreement to the

withdrawal of troops, and so tried to persuade the local authorities in Kwangsi and Yunnan to issue the necessary orders. In the meantime the war party in Peking forced the throne to issue an edict forbidding the withdrawal of troops. The Chinese commander in Tongking could not therefore leave his post without disobeying an imperial order. Meanwhile an impetuous French officer tried to force his way to the Chinese border and would not heed the explanation given by the Chinese commander. The result was a clash at Bac-lé 北黎 on June 23-24, in the course of which the French detachment was forced back. The responsibility for this incident rested chiefly on Li Hung-chang who had concealed what he had agreed to; but the French blamed the Chinese government and demanded a large indemnity. As China refused to comply the French naval force attacked Kelung (August 5-6, see under Liu Ming-ch'uan) and Foochow (August 23, see under Chang P'ei-lun) and war was formally declared. It was at this juncture that Fêng Tzū-ts'ai was recalled from retirement to assist in defending Kwangsi.

While the troops from Yunnan (see under Ts'ên Yü-ying and T'ang Chiung) were stopped at Hsüan-kuang (宣光 Tuyen-Quan), the Kwangsi troops bore the brunt of the attacks by the French army. In October the French reached a point half-way between Langson and Hanoi, and on December 16 Fêng Tzū-ts'ai and his force of about two thousand men had their first encounter with the French south of Bac-lé. In February 1885, after a series of battles, the French general, de Négrier, occupied Langson and pursued the Chinese forces to Chên-nan-kuan 鎮南關, the pass on the Kwangsi border. It was in the battle at this pass on February 23 that the general, Yang Yü-k'o (see under Ts'ên Yü-ying) was killed. The French took the pass on that day, but left it two days later after burning the town.

In March 1885 the Chinese command in Kwangsi was given to Li Ping-hêng (see under Jung-lu) and Su Yüan-ch'un 蘇元春 (d. 1908), with Chang Chih-tung [q. v.] directing the transport of supplies to the front from Canton. Fêng Tzū-ts'ai and other generals were entrusted with defending Chên-nan-kuan against a second assault, which finally came on March 23. Fêng, although then in his late sixties, leaped over the barricades, and while shouting at the enemy, led his men to battle. Other generals also fought bravely. The French troops were badly de-

feated and retreated to Langson with Fêng's men in hot pursuit. On March 28 de Négrier was seriously wounded and the French fled from Langson which Fêng entered on the 29th. Almost all the territory lost in 1884 was now recovered. In Paris the news of the defeat caused the downfall of the Cabinet (March 30). At the same time China came to terms with France through negotiations of James Duncan Campbell (金登幹), Billot of the French Foreign Office, and a Chinese Customs official. Campbell had received instructions from Sir Robert Hart (see under Chang Chih-tung) in Peking, who had been entrusted by the Chinese government to negotiate a peace. The protocol was signed on April 4, 1885, and by it China agreed to ratify the Li-Fournier convention of Tientsin as a basis for peace. On June 9 the treaty concluding the war was signed at Tientsin by Li Hung-chang and his assistants, Hsi-chên 錫珍 (T. 仲儒 H. 席卿, 1847-1889, served in Tsungli Yamen, 1884-89), and Têng Ch'êng-hsiu 鄧承修 (T. 鐵香, 1841-1891, *chü-jên* of 1861).

After the victory at Langson Fêng Tzū-ts'ai obeyed the imperial order to withdraw to Kwangsi and was appointed director of defense in southwestern Kwangtung. He was also awarded the title of Junior Guardian of the Heir Apparent, and his hereditary rank was raised to *Ch'ing-ch'ê tu-yü*. In 1886 he was ordered to take the post of commander-in-chief of the forces in Yunnan, but at his own request he was allowed to remain in Kwangtung. In 1894, on the sixtieth birthday of Empress Hsiao-ch'in [q. v.], he was given the title of president of a Board. Later in that year he was ordered to command troops in Manchuria against the Japanese, but on failing to go, was sent to Yunnan. At the outbreak of the Boxer Movement in 1900 he was ordered to come to the rescue of Peking, but failed to respond. In 1901 he was transferred to Kweichow but at his own request he was permitted to retire. Two years later he was appointed one of several commissioners to quell bandits who were then ravaging Kwangsi, but he died without accomplishing this task. He was canonized as Yung-i 勇毅.

[1/465/1a; 2/53/9b; 2/62/47a; 5/53/20b; *Ch'ing-chi wai-chiao shih-liao* (see under I-hsin); Palace Museum, Peiping, 清光緒朝中法外交史料 *Ch'ing Kuang-hsü ch'ao Chung-Fa wai-chiao shih-liao*; Tsêng Chi-tsê [q. v.], *Tsêng Hui-min kung i-chi*; Shao Hsün-chêng 邵循正, 中法越南關

係始末 *Chung-fa Yüeh-nan kuan-hsi shih-mo*;
 克服諒山大略 *K'o-fu Liang-shan ta-lüeh* in
Chên-ch'i t'ang ts'ung-shu (see under Wang
 Hsien); *Livres Jaunes*, 1884, 1885; *U. S. Foreign
 Relations*, 1884, 1885, 1886; Chang Chih-tung,
Chang Wên-hsiang kung ch'üan-shu; Li Hung-
 Chang, *Li Wên-chung kung ch'üan-shu*; Têng
 Ch'êng-hsiu, 語水閣奏議 *Yü-ping ko tsou-i*;
 惜陰堂筆記 *Hsi-yin t'ang pi-chi* in 人文 *Jên-
 wên*, vol. 2 (1931), no. 9 (with a portrait of Fêng
 by Wu Ta-ch'êng, q. v.); 劉永福歷史草 *Liu
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France and Tongking (London, 1885).]

HIROMU MOMOSE
 FANG CHAO-YING

FIONGDON 費英東, 1564-1620, Apr. 10,
 member of the Gûwalgiya clan, and the Bor-
 dered Yellow Banner, was the second son of a
 Suwan (蘇完) chieftain named Solgo 索爾果
 who in 1588 led five hundred of his tribesmen to
 join Nurhaci [q. v.]. As Fiongdon was then
 young and strong and an excellent fighter, he
 was given the eldest grand-daughter of Nurhaci
 to wife and was appointed to a position of im-
 portance. He requited this trust by uncovering
 a plot against Nurhaci and by executing the
 ringleader who was his own brother-in-law.
 For this he received the title *jargüci* 扎爾固齊
 (in Mongol 'judge', 'lawgiver') which gave him a
 right to preside over hearings and to settle
 disputes. After commanding two expeditions
 against the Warka tribes Fiongdon went in
 1599 to help the Hada—who had recently
 submitted to Nurhaci—in their struggle against
 the Yehe (see under Wan). In 1607, while
 covering the march of a group of Warka tribes-
 men who had tendered their submission, he was
 drawn into battle with the Ula *beile*, Bujantai
 [q. v.], whom he defeated. In 1615 he became
 one of the Five Councilors (see under Anfi-
 yanggu). Nurhaci assumed the title of Em-
 peror early in the following year and made
 Fiongdon commander of the left wing army.

Fiongdon led the attack on Fu-shun in 1618
 in which the Manchus clashed with the Chinese
 for the first time. He followed this up by de-
 feating the army of the Chinese general Tu
 Sung (see under Yang Hao) in the following year.
 A few months before his death he aided in the
 final defeat of the Yehe tribe and the capture of
 Gintaisi [q. v.]. Fiongdon was generally con-
 ceded to have been Nurhaci's most valuable
 associate, and successive emperors down to the
 Ch'ien-lung period outdid one another in paying
 him honor. T'ai-tsung gave him the post-
 humous title, Duke of Unswerving Uprightness
 (直義公 *Chih-i kung*), in 1632 and placed his
 tablet in the ancestral temple in 1636. His
 hereditary rank, however, was only a viscount
 which Emperor Shih-tsu raised in 1659 to a duke
 of the third class. Shêng-tsu wrote an epitaph
 for him in 1670. In 1731 Shih-tsung bestowed
 on him a dukedom with the designation, Hsin-
 yung 信勇, and Kao-tsung in 1778 raised the
 dukedom to the first class.

Fiongdon had several illustrious sons and
 nephews. One of his nephews, Oboi [q. v.],
 held a dukedom. Of Fiongdon's sons, the most
 prominent was the seventh, Tulai 圖賴 (1600-
 1646), who belonged to the Plain Yellow Banner.
 This son took part in most of the campaigns
 under T'ai-tsung, and in 1644, for his suppression
 of Li Tzû-ch'êng [q. v.] was rewarded with a
 dukedom. He served under Dodo [q. v.] in the
 conquest of Shensi, Honan, and Nanking
 (1644-45), and under Bolo [q. v.] in the advance
 on Chekiang and Fukien (1646). He died in
 1646 on his way back to Peking. Two years
 later, on the charge of having shown partiality
 for Haoge and Jirgalang [qq. v.], and for having
 once plotted to support Haoge to the throne,
 Tulai was posthumously deprived of his ranks.
 His son who had inherited the dukedom was
 lowered to a commoner and the family property
 was confiscated on order of the powerful prince,
 Dorgon [q. v.]. But after Dorgon's faction lost
 power the dukedom and the property of Tulai
 were restored to his son. Tulai was canonized
 as Chao-hsün 昭勳 and his name was entered
 in the Imperial Ancestral Temple. In 1731 the
 designation, Hsiung-yung 雄勇, was added to
 the dukedom which continued to the close of
 the dynasty.

[1/231/3a; 2/4/1a; 3/261/1a; 4/3/5b; 7/1/6b;
 11/1/1a; 34/135/1a; *Pa-ch'i Man-chou shih-tsu*

l'ung-p'u (see under Anfiyanggû), *chüan* 1; 京師坊巷志 *Ching-shih fang-hsiang chih* 4/40a.]

GEORGE A. KENNEDY

FIYANGGÛ 費揚古 (武), 1645-1701, Sept., general, was a member of the Donggo clan. His elder sister, Empress Hsiao-hsien [*q. v.*], was the favorite secondary consort of Emperor Shih-tsu. For her sake the emperor in 1657 raised the hereditary rank of their father, Oši (see under Hsiao-hsien), a veteran of many wars, to earl of the third class. Oši died, however, in the same year. Fiyanggû succeeded to the rank in 1658 and sixteen years later served as a minor officer in the army of Yolo [*q. v.*] against the troops of Wu San-kuei [*q. v.*]. Having won some distinction in the field, he was recalled to Peking in 1679 and rewarded in the next year with the post of a chamberlain of the Imperial Bodyguard and a seat in the council of princes and high officials. In 1690 he took part with Fu-ch'üan [*q. v.*] in the operations against the Eleuth Khan, Galdan [*q. v.*]. After the latter escaped to his country in Sungaria the menace of the belligerent Eleuths loomed over north China. In 1693 Fiyanggû was given the title of An-pei Chiang-chün 安北將軍, (General for the Pacification of the North), to serve as the first military governor of Kweihwa. When it became known in 1695 that Galdan was invading the Khalkas again, and that he had sent letters to the Mongol chieftains urging them to sever their connection with China and to join him in a march southward, Emperor Shêng-tsu, bent on retaining his control over the Mongols, determined to deal a decisive blow against this ambitious Khan of the Eleuths. Fiyanggû strongly supported the imperial military plans and in turn was trusted. Early in 1696 he was made generalissimo, with the title Fu-yüan Ta Chiang-chün 撫遠大將軍, and the emperor began to direct the campaign in person.

The armies advanced along three routes. Sabsu [*q. v.*] was placed in command of several thousand Manchu troops to guard the eastern part of Mongolia, should Galdan attempt a thrust that way. The western army, perhaps the flower of the empire, was entrusted to Fiyanggû, and was composed of two divisions. The first, about 24,000 strong, marched under Fiyanggû from Kweihwa on March 20; the other, comprising about 22,400 men, with Sun Ssü-k'o [*q. v.*] in command, started from Ninghsia, Kansu, six days later. The two divisions were to meet at Ongin, a post-station in Mongolia, where the combined forces would march towards

the Tola River. The central army, with about 33,000 men under the Emperor's personal command, set forth from Peking on April 1 with the understanding that his army would join the western one about the end of May at a place north of the Tola River, where the Eleuths were reported to be camping. The two western divisions were delayed about ten days by bad weather, but met a little north of Ongin about May 11. Fiyanggû and Sun Ssü-k'o sent some 14,000 picked troops in advance to make up for the delay. The Emperor's central route army reached the Kerulun River a little in advance, about June 7. He expected resistance from Galdan, but observed that he was fleeing westward with his men. After a few days of fruitless chase the emperor put Maska [*q. v.*] in command of several thousand pursuing troops and turned south to Torin. Although never overtaken by Maska, Galdan was trapped by Fiyanggû on June 12 at Jao Modo, near Urga (see under Sun Ssü-k'o). The Eleuths suffered a serious defeat, losing a large number of men, besides many cattle and provisions, most of which they had wrested from the Mongols in the previous year. Galdan's wife was killed in action, but he himself escaped with a handful of men. The battle not only dealt Galdan a decisive blow but induced the Mongols to make an alliance with China from which for two hundred years to come they never departed. But Emperor Shêng-tsu was still not at ease, for with Galdan back in his own country the menace continued. Another campaign was made in 1697, with Fiyanggû in command—the emperor going as far as Ninghsia to direct the advance. The expedition did not proceed far into the desert because Galdan, desperate and beaten, took his own life on May 3, 1697. On hearing this the emperor returned to Peking and the armies were withdrawn.

Fiyanggû was awarded the rank of a duke of the first class and was ordered to look after the disbandment of troops and other affairs. In 1698 he returned to Peking to attend to the less strenuous duties of a chamberlain of the Imperial Bodyguard. In September 1701, while accompanying the emperor on a tour in Jehol, he was stricken with an illness and was escorted back to Peking by imperial command. The news of his death reached the emperor on October 2, when the latter was on his way back to the capital. Fiyanggû was canonized as Hsiang-chuang 襄壯 and in 1732 his name was placed in the Temple of Eminent Statesmen. His son, Centai 陳 (辰) 泰, succeeded to the lower

rank of a first class marquis, but when accused of cowardice in fighting the Eleuths at Kobdo in 1731 (see under Furdan) he was deprived of his ranks and was probably executed in the following year. The hereditary rank of marquis then passed on to another son of Fiyanggû, and in 1749 the rank was given the designation, Chao-wu (昭武侯).

Fiyanggû was loved and respected by the people of Kweihwa. About March 12, 1698, when he was leaving that city, the soldiers and merchants came to bid him farewell, and soon thereafter they erected a temple with his image in it, though he was still living. His prestige among the Mongols, also, was very high. Perhaps it is more than a coincidence that his successor as military governor was an Imperial Clansman of the same name, Fiyanggû 費揚古 (the last character sometimes written 固, d. 1723). The appointment of this second Fiyanggû early in 1697 was probably made in an effort to keep the favor of the Mongols and perhaps cause some to believe that the first Fiyanggû was still watching over them. As might be expected, the two personages were often confused by later writers. In contemporary documents the first Fiyanggû was differentiated from the second by prefixing to his name the words 伯 (Earl) or 公 (Duke—in or after 1697).

The second Fiyanggû was the eighth son of Dodo [q. v.], and was at first made a noble of Imperial Lineage of the eleventh rank (1663). He served for more than twenty-one years (January 1, 1697–1718) at Kweihwa and retired in 1718 on reaching old age. In 1719 he was, for some reason, punished by being deprived of all his ranks.

[1/287/1a; 1/175/4a; 3/266/12a; *P'ing-ting Shuo-mo fang-lüeh* (see under Chang Yü-shu); Howorth, H. H., *History of the Mongols* (1876) I, 629–40; Maska [q. v.], *Sai-peï chi-ch'êng*; *Hsi-chêng chi-lüeh* (see under Sun Ssü-k'o); *Tung-hua lu*, Yung-chêng 10:2; *China Review*, vol. 9 (1880–81), pp. 171–72; de Mailla, M., *Histoire Générale de la Chine* (1780), vol. 11, pp. 179–294.]

FANG CHAO-YING

FU-ch'ang-an 福長安, d. 1817, was a Manchu of the Fuca clan and the Bordered Yellow Banner. He was a son of Fu-hêng and the younger brother of Fu-k'ang-an [qq. v.]. Appointed a junior Imperial Bodyguard in 1775, he rose within four years to a deputy lieutenant-generalship in the Manchu division of the Plain

Red Banner. Early in 1780 he was appointed a probationary Grand Councilor, even though his first ministerial position, that of junior vice-president of the Board of Revenue, did not come until two months later. In 1786 he became president of the Board of Revenue. In 1791 he was transferred to a corresponding position in the Board of Works, and in 1794 was concurrently given command of the Manchu division of the Bordered White Banner. In September 1798, as one of a number of awards made by the Emperor in celebration of the capture of an important rebel leader, he was made a marquis. Five months later, almost immediately after the death of the abdicated Emperor Kao-tsung, Fu-ch'ang-an and Ho-shên [q. v.] were deprived of their offices and possessions and condemned to death on grounds of gross corruption and misuse of office, although Emperor Jên-tsung at once commuted their sentences—allowing Ho-shên to take his own life and Fu-ch'ang-an to remain in prison.

Toward the end of 1799 Fu-ch'ang-an, after being released from prison and having his lawfully acquired property restored to him by the Emperor, was appointed an assistant department director and assigned to service at the tomb of Kao-tsung. In 1801, however, when he begged to be allowed to return to Peking on the plea of ill health, he thereby aroused the ire of the Emperor and was sent to Mukden as an ordinary soldier. During the remaining years of his life Fu-ch'ang-an gradually rose in military rank, with occasional setbacks, until he finally became deputy lieutenant-general of the Manchu division of the Plain Yellow Banner (1816). He died in the following year and was posthumously given a brevet lieutenant-generalship. His record is without distinction, for even during the period before his disgrace when he was a member of the Grand Council his high offices had come to him through his relationship to Fu-hêng and Fu-k'ang-an rather than because of any marked ability of his own.

[1/307/7b; 3/93/35a; 7/18/7a; see bibliography under Ho-shên.]

KNIGHT BIGGERSTAFF

FU-ch'ing 傅清, d. Nov. 11, 1750, general, came of the Fuca Clan and was a member of the Manchu Bordered Yellow Banner. He was the second son of Li-jung-pao (see under Mishan) and was the elder brother of Fu-hêng [q. v.]. In 1723 he was appointed an Imperial Bodyguard. After several promotions he was made a

deputy lieutenant-general of the Manchu Plain Yellow Banner (1737) and then served as brigade-general stationed at Tientsin (1740-44).

In 1744 Fu-ch'ing was sent to Lhasa as Imperial Resident, and was given the title of a deputy lieutenant-general in command of the garrison there. A garrison was first stationed in Lhasa in 1720 when the armies under Yin-t'i [穗, q. v.] drove the Eleuths from Tibet (see under Yen-hsin). In 1723 Emperor Shih-tsung withdrew the garrison but restored it in 1727 (see under Jalangga) when the office of Imperial Resident at Lhasa was formally established. When Fu-ch'ing reached Lhasa in 1744 he found the prince, Sonam stöbgyal (see under Jalangga), in power, but nearing old age. In 1746 the prince designated as heir his younger son, Jurmet Namjar 珠爾默特那木札勒, who succeeded to the principedom in 1747. The young prince was friendly towards the Eleuths and planned severance of relations with China. Hence he requested the withdrawal of the garrison from Lhasa. Emperor Kao-tsung, wishing to please him, granted the request and left only about 500 men divided between Lhasa and Shigatse. Having thus obtained military superiority, Jurmet Namjar began to train his men outside Lhasa on the pretense of guarding against the Eleuths. Unfortunately Fu-ch'ing was recalled in April 1748 and a less vigilant official took his place. Although this official was soon replaced by Labdon 拉布敦 (1703-1750), the changes in personnel gave Jurmet Namjar time to expand his power.

In the meantime Fu-ch'ing was appointed brigade-general stationed at Tientsin and about September 1748 was promoted to provincial commander-in-chief of Chihli with headquarters at Ku-peï-k'ou. In the spring of 1749 he was transferred to Kansu where he remained until early in 1750. About this time reports of quarrels between Jurmet Namjar and his elder brother reached Peking. Anxious to clarify the situation, Emperor Kao-tsung sent Fu-ch'ing back to Lhasa to act jointly as Imperial Resident with Labdon.

While on his way to Lhasa Fu-ch'ing was ordered to make an exhaustive study of the situation and to get rid of Jurmet Namjar if he was found instigating unrest. In May 1750 Fu-ch'ing and Labdon reported that Jurmet Namjar was suspicious of China and had removed his troops and firearms from Lhasa. Nevertheless the two officials were ordered to act cautiously. Apparently Emperor

Kao-tsung did not want another war to follow too quickly the unsuccessful campaign against the Chin-ch'uan rebels (see under Fu-hêng). However, in the next few months Jurmet Namjar boasted of having killed the remnant Chinese garrison. He ordered postal communication with China broken off. At this critical moment Fu-ch'ing and his comrade decided to take the initiative. On November 11, 1750 they invited Jurmet Namjar to their headquarters for a conference and assassinated him. When the prince's followers were apprised of the act they collected a large force, surrounded the Chinese *yamen*, burned it, and broke into the enclosure. Labdon was killed and Fu-ch'ing committed suicide. All the Chinese clerks and assistants lost their lives. After the leaders of the band had fled the Dalai Lama took over the government, gave protection to the remaining Chinese, and waited for the arrival of the Chinese army. Several ringleaders were captured and imprisoned. The governor-general of Szechwan, Tsereng (the Manchu, see under Chao-hui), was ordered to proceed at once to Tibet together with General Yüeh Chung-ch'i [q. v.].

The first official to reach Lhasa was Bandi [q. v.] who was sent to take the place of Labdon. He reached Lhasa in January and, after conducting the trial of the offenders, ordered the execution of the leaders. The reorganization decided upon by Bandi and Tsereng was to place four Tibetans of equal rank in charge of civil affairs, instead of entrusting full power to one man. Other precautionary measures included open communication between Tibet and Szechwan, an increase of the established garrison, and strict rules to prevent Eleuths from entering Tibet.

The deceased heroes, Fu-ch'ing and Labdon, were highly commended by Emperor Kao-tsung for their valorous conduct. Both were posthumously created earls and were given the hereditary rank of viscounts, made perpetually inheritable by their descendants. When their remains reached Peking (1751), the emperor personally paid his respects. Fu-ch'ing was canonized as Hsiang-lieh 襄烈 and Labdon as Chuang-kuo 壯果. A temple commemorating both heroes was erected in Lhasa and another, known as Shuang-chung tz'ü 雙忠祠, was built in Peking. Both names were also celebrated in the Temple of Eminent Statesmen and in the Temple of Zealots of the Dynasty.

Labdon, a member of the Donggo Clan,

originally belonged to the Bordered Red Banner and held an hereditary captaincy. After his death his family was elevated to the Plain Yellow Banner. He was talented, and aside from his aptitude as a general, was good at tailoring and at repairing imported time-pieces.

[1/318/1a; 2/19/1a; 3/348/22a, 31a; 4/121/1a, 2a; *P'ing-ting Chun-ko-er fang-lüeh ch'ien-pien* (see under Fu-hêng); Ch'i Yün-shih [q. v.], (Huang-ch'ao) *Fan-pu yao-lüeh*, chüan 18; Rockhill, W. W., *The Dalai Lamas of Lhasa* (1910).]

FANG CHAO-YING

FU-ch'üan 福全, Sept. 6, 1653-1703, Aug. 8, was the second son of Emperor Shih-tsu (Fu-lin, q. v.). His mother, daughter of the chieftain of the Donggo clan, was an imperial concubine of the third rank (庶妃 *shu-fei*) when her son was born. In 1667 Fu-ch'üan was given the rank of Prince Yü (裕親王 Yü Ch'in-wang) by his half-brother, Emperor Shêng-tsu (Hsüan-yeh, q. v.), who had succeeded to the throne six years before. In 1674 the emperor conferred on Fu-ch'üan's mother the title Huang-fu Ning-chüeh Fei 皇父寧愍妃.

News reached Peking in 1690 that Galdan [q. v.], who with his Eleuth 厄魯特 subjects had been harassing the Khalkas 喀爾喀 of Outer Mongolia for two years, was now heading southward from Kulun Nor (Lake Hu-lun 呼倫) along the Khalka River into the pasturage of the Ujumucin 烏珠穆沁 tribe and had already won a victory, on July 26, 1690, over Manchu and Mongolian outposts south of the Seyelki 索岳爾濟 mountains. Galdan pretended that his advance southward was only for the purpose of avenging himself on the Tushetu Khan and the Mongolian Lama (see under Galdan) who were then given refuge in China. But Emperor Shêng-tsu, having had long experience with Galdan's shrewdness, ambition, and treachery, prepared for action. On August 6, 1690, he gave Fu-ch'üan the rank of Fu-yüan Ta Chiang-chün 撫遠大將軍 (Generalissimo for the Pacification of Distant Lands) with the emperor's eldest son, Yin-t'i 禔, q. v., as his assistant; and sent them with an army through the pass, Ku-pei-k'ou 古北口. The Emperor's younger brother, Ch'ang-ning [q. v.], was ordered at the same time to lead another army through Hsi-fêng-k'ou 喜峯口. Many experienced princes and generals were sent with the two commanders to assist in the operations. The Emperor's plan was to hold the Eleuths where

they were by pretending to negotiate for peace while he concentrated troops for a crushing defeat of the invaders. He himself crossed the Great Wall with the intention of directing the campaign, but was compelled by a slight illness to return.

Fu-ch'üan started from Peking on August 10 while Galdan was pushing south, and by September 3 they met near the Ulan-butung Hills 烏蘭布通 (in Ch'ih-fêng 赤峯, Jehol). About two o'clock in the afternoon of that day the Manchus opened fire. Despite the superior artillery of the Manchus, the Eleuths held their position across a great marsh, lining up their camels as a rampart behind which they took shelter. In the evening Duke T'ung Kuo-kang [q. v.] was killed by musket fire. According to the French Jesuit, Jean F. Gerbillon (see under Songgotu), an eye-witness, the fighting ceased at night-fall, each party retiring to its camp. But Fu-ch'üan reported it as a great victory. Unsuccessful in further operations, he was compelled in the next few days to agree to a truce (arranged by a high lama) by which Galdan might retreat unmolested after taking an oath before his war-god that he would never invade the Emperor's territory again. On hearing of the truce the Emperor and the council of princes and high officials at Peking, who had been relying on Fu-ch'üan's earlier report of victory, were infuriated, pointing out that Galdan's oath was worthless. As the latter had already gone, the Emperor ordered Fu-ch'üan to stay at his post, while he sent an envoy in pursuit of Galdan to make sure that he was moving westward. After a satisfactory report had been received from Galdan Fu-ch'üan was recalled. Reaching the capital on December 22 he and the other generals were ordered to wait outside the city while a court-martial was held. He was punished by dismissal from the council of princes and high officials, a fine of three years' salary, and loss of the command over three companies (佐領 *tso-ling*) of Bannermen. The other officers were degraded or fined.

Six years later (1696) when Emperor Shêng-tsu personally led an expedition against Galdan, Fu-ch'üan took part in the campaign, but except for this, the rest of his life was spent tranquilly at his home on the present site known as T'ai-chi ch'ang 台基廠 in the Legation Quarter, Peking. He entertained many a man of literary fame in his garden, known as Mu-kêng yüan 目耕園. He died in 1703, loaded with honors by his brother, the Emperor, and was given the

posthumous name Hsien 憲. His eldest son, Pao-t'ai 保泰, who in the previous year had been made his heir (世子 *shih-tzu*), succeeded him as the second Prince Yü, and was ordered to guard Yin-t'i, his cousin, when the latter was placed in confinement. Pao-t'ai was deprived of all rank by the next emperor, Shih-tsung, in 1724, for complicity with Yin-ssü [q. v.]. The third prince, Kuang-ning 廣寧, nephew of Pao-t'ai, held his title for less than two years, being deprived of it on the charge of disrespect to the Emperor in the latter's presence. The hereditary rank then fell on Kuang-lu 廣祿 after whose death in 1785 the rank was successively reduced according to the written law of the Imperial House.

[1/225/6a; *Tung-hua lu*, K'ang-hsi 29: 7.8.9; Howarth, *History of the Mongols* (1876) part I, pp. 628-9; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an) 2/9b; 3/11a; 承德府志 *Ch'êng-lê-fu chih* (1887) 17/1a; 順天府志 *Shun-t'ien-fu chih* (1884) 13/14a; Gerbillon in J. B. Du Halde, *Description de L'Empire de la Chine et de la Tartare Chinoise* (1736) IV, pp. 60-61; *Tung-hua lu*, Yung-chêng 2:10.12; *P'ing-ting Shuo-mo fang-lüch* (see under Chang Yü-shu); *Hsi-chêng chi-lüch* (see under Sun Ssü-k'o).]

FANG CHAO-YING

FU-ér-tan. See under Furdan.

FU-hêng 傅恆 (T. 春和), d. Sept. 1770, of the Fuca clan and a member of the Manchu Bordered Yellow Banner, was the tenth son of Li-jung-pao (see under Mishan), an uncle of Ming-jui [q. v.], and a younger brother of Kao-tsung's first empress. Rising from the post of junior bodyguard wearing the blue feather, he became (1742) superintendent of the summer palace, Yüan-ming Yüan. During the next six years he rose through the junior vice-presidency, the senior vice-presidency, and the presidency of the Board of Revenue to the position of an Associate Grand Secretary (1748), and finally in the same year to that of Grand Secretary. His services to the emperor were mostly military. In 1748, accompanied by Yüeh Chung-ch'i [q. v.], he was sent as commander-in-chief into the Chin-ch'uan region in western Szechwan to put an end to the rebellion. For the failure to suppress it Chang Kuang-ssü [q. v.] and No-ch'in (see under Chang Kuang-ssü) paid with their lives. Fu-hêng managed to over-awe the hardy Chin-ch'uan barbarians,

who with their thousands of stone fortress-towers (碉) and trenches were almost impregnable, and their principal chieftain, Solobun (see under Chang Kuang-ssü), came personally and submitted—after he had made certain from Yüeh Chung-ch'i that he would not be harmed. The surrender was really inconclusive, since some twenty years later the Chin-ch'uan people again caused serious difficulty (see under A-kuei). But Fu-hêng, upon his arrival at the capital in April 1749, was given the welcome of a victor and was made a duke of the first class with the designation Chung-yung 忠勇. Thereafter for almost a score of years he performed his duties as Grand Secretary.

Late in 1768, at his own insistence, Fu-hêng was sent as commander-in-chief to put new life into the campaign against the Burmese (see under Ming-jui and A-kuei). He arrived at T'êng-yüeh (Momein), Yunnan, in May 1769. Previously, lieutenant-general A-li-kun 阿里衮 (T. 松崖, d. 1770, posthumous name 襄壯) and others, who had been sent by the Emperor to inquire into the practicability of river as well as land attack on the Burmese, had replied that there was no healthful locality with timber sufficiently plentiful to provide boats. Fu-hêng greatly pleased Kao-tsung by reporting almost immediately after his arrival in Yunnan that there was a healthful climate, plenty of timber, and many docile barbarians to help the army build boats in the region outside of T'ung-pi-kuan on the border between Yunnan and Burma. There was then some fighting along the Irrawaddy and several Burmese chieftains surrendered. But Fu-hêng's speed and efficiency proved to be foolhardy since the army was decimated by tropical diseases and the soldiers suffered intensely. In December 1769 the army and Fu-hêng were recalled without having accomplished anything of importance. Fu-hêng memorialized, begging to be permitted to assume the blame for fathering this ill-starred Burmese venture. Kao-tsung, however, taking as precedent the attitude of Emperor Shêng-tsu towards his ministers in the war against Wu San-kuei [q. v.], insisted on taking the blame himself. Fu-hêng, still a young man, died this same year (1770), aged less than fifty (*sui*), from a disease he contracted while in Burma. His tablet was placed in the Temple of Eminent Statesmen and he was granted the posthumous name Wên-chung 文忠. His portrait, also, was hung in the Tzû-kuang ko (see under Chao-hui) among the likenesses of the hundred meri-

torious ministers and generals connected with the conquest of Sinkiang. Though Fu-hêng was extremely devoted to the Emperor, and punctilious in his observance of the proprieties (as evinced by his courteous refusal of imperial honors) he was criticized for extravagance and for the vehemence of his likes and dislikes.

Though Fu-hêng was not well versed in Chinese literature he was an able statesman. In 1755 he helped the emperor to decide in favor of the campaign against the Eleuths (see under Chao-hui), a campaign that resulted in the conquest of Ili and Chinese Turkestan. Hence it was appropriate that he should be appointed director-general of the Bureau for the compilation of the history of that campaign, entitled *平定準噶爾方略* *P'ing-ting Chun-ko-er fang-lüeh*, commissioned in 1755, completed in 1770, and printed in 1772. It is a continuation of the *P'ing-ting Shuo-mo fang-lüeh* (see under Chang Yü-shu) which deals with the campaign against Galdan [q. v.] during the years 1677-98. The *P'ing-ting Chun-ko-er fang-lüeh* is divided into three parts. The first part, 前編 *Ch'ien-pien*, 54 *chüan*, covering the years 1700-53, deals with the first unsuccessful campaign against the Eleuths which resulted in a truce; the second, or main part, 正編 *Chêng-pien*, 85 *chüan*, narrates the final stages of the conquest during the years 1753-60; the third part, 後編 *Hou-pien*, 32 *chüan*, contains the documents relating to the administration of the conquered territory in the years 1760-65. Among others who had a share in compiling this work may be mentioned Liu T'ung-hsün, Yin-chi-shan, Yü Min-chung, Chao-hui, Wang Ch'ang and Shu-ho-tê [qq. v.].

Fu-hêng had four sons: Fu-lung-an, Fu-k'ang-an, Fu-ch'ang-an [qq. v.], and Fu-ling-an 福靈安, the eldest (d. 1767). The last-mentioned followed Chao-hui into Yarkand in 1759 when he was young and, for his courage and industry, was granted the hereditary rank of *Yün-ch'ü-yü*. In 1767 he fought the Burmese under Ming-jui. He was married to the daughter of a prince. In 1796 the names of Fu-hêng, Chao-hui, Ho-lin [q. v.], and Fu-k'ang-an were placed in the Imperial Ancestral Hall.

[1/307/3b; 3/29/5a; *Ch'ing lieh-ch'ao Hou Fei chuan-kao* (see under Su-shun), *chüan hsia*, 2a.]

RUFUS O. SUTER

FU I 傅辰 (T. 蘭生 and 彤臣 H. 麗農 and 荔農), June 30, 1614-1684, Nov. 3, official and

poet, was a native of Hsin-ch'êng, Shantung. He became a *chin-shih* in 1655 and in the following year entered official life as police magistrate at Ho-chien, Chihli. After several promotions he was selected in 1657 to be a censor and received his appointment a year later. In 1660 he was sent to Kiangsi where by prompt and sympathetic action he settled a mutiny of troops at Kiukiang. He retired in 1661. Thirteen of his literary works, including a collection of poems and other writings in 20 *chüan*, are listed by Wang Shih-chên [q. v.] in his biography, but none of these are known to have been printed. He was summoned to compete in the special *po-hsüeh hung-tz'ü* examination of 1679 (see under P'êng Sun-yü), but was unsuccessful. He was noted for his lofty principles and for his filial care of his stepmother.

[3/133/50a-53a; 32/7/23b; *Tsinan fu-chih* (1841) 55/48b.]

DEAN R. WICKES

FU I-chien 傅以漸 (T. 于磬 H. 星巖), 1609-1665, was a native of Liao-ch'êng, Shantung. He took his *chin-shih* with highest honors in 1646, and so was the first scholar to receive the degree of *chuang-yüan* 狀元 or *optimus* in the Ch'ing dynasty. Made a first class compiler in the Hung wén-yüan 弘文院, he was promoted through successive offices to the post of a Grand Secretary in 1654. In 1657 he and Ts'ao Pên-jung 曹本榮 (ca. 1621—ca. 1664) were ordered to compile a comprehensive commentary to the *Classic of Changes*—a task which they completed in the next year under the title *易經通注* *I-ching t'ung-chu*, in 9 *chüan*. Shortly thereafter he asked leave, on grounds of illness, to return to his home. He was allowed to retire in 1661.

Fu I-chien was stout and bearded. He had an adopted son, whose great-grandson, Fu Shêng-hsün 傅繩勛 (T. 接武, 和軒 H. 秋坪, 古村, *chin-shih* of 1814), served as governor of Kiangsi (1848-49), and of Kiangsu (1849-51).

[1/224/4b; 2/5/39a; *I-ching t'ung-chu* (4 *chüan* edition) in 湖北叢書 *Hupeh ts'ung-shu*; *Liao-ch'êng hsien-chih* (1910) 8/44b; *ibid.*, 耆獻文徵, 中 19a, 下 10 a.]

FANG CHAO-YING

FU-k'ang-an 福康安 (T. 瑤林), d. June, 1796, was a Manchu of the Bordered Yellow Banner and a member of the Fuca clan. He was the

son of the Grand Secretary, Fu-hêng [q. v.], and nephew of Empress Hsiao-hsien (see under Mishan). In 1767 Fu-k'ang-an inherited the minor hereditary rank of *Yün-ch'ü-yü* and during the next four years served as a senior Imperial Bodyguard. In 1772, after serving for a year as junior vice-president of the Board of Revenue, he was made lieutenant-general of the Manchu division of the Bordered Yellow Banner and was entrusted with the delivery of seals to officers fighting the Chin-ch'uan rebels in Szechwan (see under A-kuei). Upon his arrival at the army's headquarters in 1773, he was appointed a subordinate commander by A-kuei, and distinguished himself by personal bravery and by skillful handling of his troops. After the pacification of the Chin-ch'uan area in 1776 Fu-k'ang-an was made a baron of the third class with the designation Chia-yung 嘉勇 and was promoted to the senior vice-presidency in the Board of Revenue, serving also as commander of the Mongol division of the Plain White Banner. His portrait, accompanied by a laudatory poem written by the Emperor, was placed in the Tzū-kuang ko (see under Chao-hui) with those of other officials who participated, directly or indirectly, in the suppression of the Chin-ch'uan rebellion.

From 1777 to 1780 Fu-k'ang-an served as a military governor in Manchuria, first in Kirin and then at Mukden. After 1780 he was governor-general of the following provinces: Yunnan and Kweichow (1780-81, 1794-95), Szechwan (1781-83, 1793-94), Shensi and Kansu (1784-88), Fukien and Chekiang (1788-89, 1795), and Kwangtung and Kwangsi (1789-93). This last mentioned post was his longest and also the most lucrative, owing to the volume of foreign trade which at that time flourished at Canton. Contemporary accounts say little that is good concerning Fu-k'ang-an as a provincial civil official; his use of public office to further his own political and financial fortunes gave him a reputation for unscrupulousness second only to that of Ho-shên [q. v.].

As a military officer, however, Fu-k'ang-an had unquestioned ability and was considered one of the most capable commanders of the imperial troops. It is in this capacity that he has received special recognition in the annals of the Ch'ing dynasty. His first important military assignment after the Chin-ch'uan expedition came in 1784 when he was sent with A-kuei to Kansu to put down a serious Mohammedan rebellion (see under A-kuei and Li Shih-yao).

At the end of several months of hard fighting the revolt was quelled and Fu-k'ang-an was rewarded with the higher rank of marquis. In 1787 the Emperor ordered him and Hai-lan-ch'a [q. v.], to Formosa to quell a rebellion which assumed serious proportions. Sailing with their troops from Fukien at the end of the year, they brought relief to the loyal forces which had been besieged by the rebels (see under Ch'ai Ta-chi), and after several months of severe fighting the uprising was brought to an end. As a reward for the success of this campaign Fu-k'ang-an was raised (early in 1788) to Duke Chia-yung 嘉勇公 (a dukedom of the first class).

In 1790 a band of Gurkas from the Himalayan state of Nepal crossed into Tibet to plunder the wealthy lamaseries scattered throughout the country, but were persuaded by the commander of the Chinese garrison to return to their own country. The next year, however, they came again in greater numbers and, meeting with little opposition from Tibetans or Chinese plundered at will. Aroused by this invasion, Emperor Kao-tsung ordered Fu-k'ang-an, with Hai-lan-ch'a again as his chief-of-staff, to lead an army against the invaders. The Imperial forces reached Tibet early in 1792, and in one of the most astounding campaigns in Chinese history won victory after victory over the warlike Gurkas, finally driving them back through the passes of the Himalayas almost to the gates of their capital where they sued for peace. The terms arranged by Fu-k'ang-an included the sending of tribute to Peking every five years and this was received regularly until 1908: While the war with the Gurkas resulted in little benefit to China beyond establishing her suzerainty more securely over Tibet, it was a remarkable military feat won, as it was, on one of the highest plateaus in the world, on territory unfamiliar to the invading Chinese and three thousand miles distant from Peking. As a reward for his success in this campaign Emperor Kao-tsung made Fu-k'ang-an a Grand Secretary and granted him the additional hereditary rank of a first-class *Ch'ing-ch'ê tu-yü* which was inherited by his son Tê-lin 德麟. The Emperor declared that had Fu-k'ang-an completed the conquest of Nepal he would at this time have made him a prince. An additional honor was granted him, however, in 1793 when the designation Chung-jui 忠銳 was added to his dukedom.

It may be of interest to note that the East India Company in the end profited more from

this war with the Gurkas than the Chinese themselves, for it served as an entering wedge in their relations with the unresponsive and indifferent Nepal Government. The Gurkas, severely pressed by their seemingly invincible foes, appealed to the East India Company of Bengal for troops. Fearing reprisals against the lucrative trade in Canton the Company refused their repeated requests, but offered instead to serve as mediators in the dispute. To this the Gurkas agreed, but before William Kirkpatrick, envoy of the East India Company reached the capital of Nepal in 1793, the war was already over. Nevertheless, the relations between Nepal and the British Empire thus began.

Early in 1795 the Miao tribes living in the mountainous region at the junction of the provinces of Kweichow, Hunan, and Szechwan, rose in rebellion and seized several small cities, killing or driving out local officials and plundering and murdering a large number of Chinese. As soon as the emperor was apprised of the seriousness of the situation, Fu-k'ang-an, who was then governor-general of Yunnan and Kweichow, together with Ho-lin and Pi Yüan [qq. v.], governors-general of adjacent provinces, was sent against the rebels. In spite of the superiority of the imperial troops, both in numbers and equipment, the Miao continued to hold their ground and the campaign was a prolonged one. Whether the ineffectualness of the imperial troops may be accounted for by the rough terrain which hindered them, as it helped the enemy, is not clear, but it is certain that the campaign was carried on in a half-hearted manner and continued a number of years. Those in command, as well as Ho-shên, who was in control at Peking, took every opportunity to advance their personal interests. Reports of false victories brought new honors from the emperor, and the personal fortunes of those in command were augmented from the large sums repeatedly appropriated for further military purposes. For his part in the reputed success of the enterprise Fu-k'ang-an was made a prince of the fourth degree (貝子) with the privileges of an imperial prince of the same rank. Though there were Chinese in the early Ch'ing period who received the rank of prince, and though there were Mongolian princes of varying degrees, he was the only Manchu outside the imperial family who, while living, received such an exalted rank. Fu-k'ang-an died in camp in June 1796 and was posthumously made a prince

of the second degree (郡王) and his tablet was placed in the Imperial Ancestral Hall along with the illustrious founders of the dynasty. His name was celebrated, both in the Temple of Eminent Statesmen and the Temple of the Zealots of the Dynasty, and a special temple to his memory was ordered erected near his home. He was canonized as Wên-hsiang 文襄. Three of his portraits were hung in the Tzû-kuang ko to commemorate his bravery in the campaigns of Chin-ch'uan, Formosa, and against the Gurkas, respectively.

Emperor Jên-tsung did not, however, share his father's high regard for Fu-k'ang-an. He repeatedly blamed him posthumously for extravagant practises in the army, and in 1808 reduced his son, Tê-lin, from his inherited rank of a prince of the third degree to that of the fourth degree.

[1/336/1a; 2/26/12a; 3/34/1a; 7/22/1a; 1/534/1a; Chao-lien [q. v.], *Hsiao-t'ing tsa-lu* and *hsü-lu*, *passim*; Li Tsung-fang 李宗昉, *聞妙香室文集 Wên-miao-hsiang shih wên-chi*, 13/1a; Wei Yüan [q. v.], *Shêng-wu chi*; Kirkpatrick, *An Account of the Kingdom of Nepaul*, (1811); Imbault-Huart, "Histoire de la Conquête du Népal par les Chinois" in *Journal Asiatique*, 1878, 7th series, vol. 12, pp. 348-77.]

KNIGHT BIGGERSTAFF

FU-lin 福臨 (Buddhist name 行癡, H. 癡道人, 太和主人, 體元齋主人), Mar. 15, 1638-1661, Feb. 5, first Manchu emperor of China, whose reign-period, Shun-chih 順治, covered the years 1644 to 1661, was the ninth son of Abahai [q. v.]. His mother, Empress Hsiao-chuang [q. v.], daughter of a Mongolian prince, was a secondary consort when he was born. His father died September 21, 1643, after seventeen illustrious years as ruler in Liaotung, having subdued Korea and the nearby Mongolian tribes, humiliated the Ming troops and centralized the power in his own hands. Soon after his father's death a council of state, held in Mukden, determined that Fu-lin, then a lad of barely six (*sui*), should succeed as ruler with Jirgalang and Dorgon [qq. v.] as prince regents. The choice was the result of a compromise among various Court factions, some of whom had supported Haoge [q. v.] and others Dorgon. Even after the decision was made some conspirators tried to persuade Dorgon to rule, but they were apprehended and executed. Fu-lin thus ascended the throne on October 8, 1643.

Six months later, when news of the fall of Peking to Li Tzū-ch'êng [q. v.] reached Mukden, Fan Wên-ch'êng [q. v.] pointed out to Dorgon the advantages of seizing this opportunity to advance on China. Dorgon led a large army westward, and with the help of Wu San-kuei [q. v.] succeeded in driving back the bandits and pacifying the northern provinces. Later in the year (1644) Fu-lin was escorted to Peking and on October 30 was proclaimed Emperor of China. But his authority was for several years only nominal; Dorgon became virtual dictator, and to him may be credited most of the early Ch'ing policies and the consolidation of the empire.

But Dorgon antagonized many princes and high officials who were subject to his power. In 1651, after his death, the control of the government passed to Fu-lin and to those opposed to Dorgon. Among those who were supporting Fu-lin were Jirgalang, Oboi [q. v.], and Wu Liang-fu 吳良輔 (d. 1661), the last-mentioned being a leading eunuch. Dorgon was posthumously disgraced and several of his followers were put to death. But by this time the foundation of the new empire was laid; the Mongols vowed allegiance; the Ming Prince of Kuei (see under Chu Yu-lang), leader of Chinese opposition, was held back in the remote southwest; the Fifth Dalai Lama (see under Galdan), representing Tibet, came in person to Peking in 1652 to recognize the suzerainty of the new empire; and in 1653 the king of the Loochoo Islands began paying tribute (see under Wang Chi). By 1659 the Prince of Kuei was driven into Burma and the conquest of China was almost complete.

During the early part of Fu-lin's reign, relations with Western countries were conducted as in the late Ming period. The Portuguese were allowed to monopolize foreign trade at Mácao, but were denied direct access to Canton, until 1653, when that city was opened to them at the suggestion of Shang K'ô-hsi [q. v.]. In 1655 a Dutch Embassy came to Peking, performed the *kowtow* ceremonies before Fu-lin, and was granted the right to trade in China once in eight years. More serious problems arose with the Russians who had been raiding the Amur region since 1649 (see under Bahai and Šarhūda). In 1658 the Russians were defeated by Minggadari [q. v.] and for several years their plundering activities ceased. A Russian trade mission reached Peking in 1655, but was not received by Fu-lin because the envoys refused to perform the *kowtow*.

Fu-lin was a studious and conscientious young emperor. In 1651, when he took over the government, he found himself unprepared in the Chinese language and was consequently unable to understand the memorials submitted to him for action. Yet he studied the language with determination and perseverance so that in a few years he could read, write, grade examination papers, and comment on official reports. He even developed an interest in Chinese novels, the drama, and Zen (Ch'an 禪) Buddhistic literature. About the year 1659, or 1660, he cited passages from Chin Jên-jui's [q. v.] edition of the drama, *Hsi-hsiang chi*, which had been published in 1656. It is clear, therefore, that he was interested in current literature. His assertion that Chin Jên-jui, as a commentator of novels, was "highly talented but with unconventional ideas" (才高而見僻) shows how well he understood Chin's writings. Such achievements were not inconsequential in one so busily occupied.

Fu-lin was religiously inclined. From 1651 to 1657 he came into close contact with the Jesuit missionary, Father Adam Schall (see under Yang Kuang-hsien). Schall had cured Fu-lin's mother of an illness and was respected by her as a "foster father". Hence Fu-lin called him "mafa", meaning "grandpa". He often listened to the good advice of the aged missionary, not only on questions of religion or morality, but also on affairs of state. Schall was frequently summoned to the palace, and Fu-lin in turn sometimes visited the church, Nan-t'ang 南堂, especially in 1656 and 1657. But after 1657 the emperor turned to Ch'an Buddhism, and the missionary's efforts to convert him failed.

Fu-lin's interest in Buddhism was possibly promoted by the eunuchs who themselves were superstitious and were not loathe to see him absorbed in other than state affairs. Prior to this, during the regency of Dorgon, eunuchs exercised very little influence in the Palace, but the part which the eunuch, Wu Liang-fu, took in 1651 in ejecting Dorgon's faction gained for them some measure of favor. Gradually the emperor relied more and more on the eunuchs to help him in conducting affairs inside the Palace as well as matters of state. In July 1653 Fu-lin formally established thirteen offices in the Palace controlled by eunuchs, some of which were in charge of issuing edicts and appointing officials. Although the Emperor warned the eunuchs to mend their ways (1655), and once (1658) reprimanded Wu Liang-fu and other

eunuchs for taking bribes, the eunuchs increased in number and in power. They regulated his daily life, and he could scarcely escape their influence. In July 1653 their power became apparent and it may not be a coincidence that three months later Fu-lin degraded his Empress. Though he may have disliked her, his determination to degrade her was probably spurred on by the eunuchs. There are reports that the eunuchs also led him into various excesses.

In September 1656 Fu-lin announced the conferment of honors on a concubine, *née* Donggo, who was later canonized as Empress Hsiao-hsien [q. v.]. A month thereafter Hsiao-hsien was made imperial consort of the first class. Fu-lin would have preferred to elevate her one grade—namely, to Empress—but he could hardly have overcome the obstacles attendant on degrading a second empress in favor of her. For four years, or until her death, he was very much devoted to her. According to some Jesuit accounts she had previously been “the wife of a young Tartar Lord” whom Fu-lin abused until, according to the story, he died of grief. In the opinion of Ch’ên Yüan (see under Sunu) this “young Tartar Lord” was Fu-lin’s youngest half-brother, Bombogor 博穆博果爾 (Prince Hsiang 襄親王, posthumous name 昭, Jan. 20, 1642–1656), who died on August 22, just a month before Hsiao-hsien entered the palace.

In 1657 Fu-lin met a Buddhist priest, Hsing-ts’ung 性聰 (T. 慈璞, 1610–1666), on a hunting trip south of Peking. The meeting was probably arranged by the eunuchs who had been befriended by the monk. Fu-lin was so charmed by the priest’s conversation that he frequently summoned him to the palace to give lectures. Led to believe that in a previous incarnation he had himself been a Buddhist monk, Fu-lin became a devout believer in Ch’an Buddhism and conferred on Hsing-ts’ung the title, Ming-chüeh ch’an-shih 明覺禪師. Through the latter he also came to know the names of several high abbots of the Lin-chi 臨濟 Sect and their disciples, whom he expressed a desire to meet. Two of these abbots responded and went to the capital to converse with the Emperor. The first to come was T’ung-hsiu 通秀 (T. 玉林, 1614–1675) of the monastery on Mount T’ien-mu (天目山) in Yü-ch’ien, Chekiang. He stayed in Peking from March to June 1659. The Emperor was so captivated by T’ung-hsiu’s intelligence and demeanor that he professed to be his disciple, and himself received the Buddhist name, Hsing-ch’ih 行癡. He in turn conferred

on T’ung-hsiu the title, Ta-chüeh p’u-chi ch’an-shih 大覺普濟禪師. After the latter returned to the south, a disciple, Hsing-sên 行森 (T. 慈翁 H. 邛溪, 1614–1677), was sent to Peking. But T’ung-hsiu himself was again summoned to Peking late in 1660, and stayed until March 1661. In the meantime, another high abbot, Tao-min 道忞 (T. 木陳 H. 山翁, 夢隱, 1596–1674), also came to the capital and stayed there from November 1659 to June of the following year. He was given the title Hung-chüeh ch’an-shih 弘覺禪師. While these priests were in Peking, each of them was honored by the emperor with presents and personal visits. Tao-min and the emperor had intimate conversations about Buddhism, calligraphy, the writing of essays, novels, drama, and other subjects. Thus from 1657 to 1661 Fu-lin associated much with Buddhist priests whom he respected and in whom he believed. At his persuasion Hsiao-hsien became a devotee of Ch’an Buddhism, as did also the Dowager Empress and a number of eunuchs.

When Hsiao-hsien died, in September 1660, elaborate Buddhist ceremonies were performed by T’ung-hsiu who lighted the pyre on which her body was cremated. Fu-lin was so grieved by her death that he at first expressed a wish to commit suicide. Later he tonsured his hair with a view to entering the priesthood. T’ung-hsiu is said, however, to have arrived in Peking just in time to prevent the Emperor from going through the complete ceremonies; urging him instead to remain on the throne and permit his tonsured hair to grow again. Tao-min is said to have exercised a soothing influence over the Emperor, particularly in 1660 when he was subject to outbursts of temper. One such violent outburst occurred in 1659 when the news of the siege of Nanking by Chêng Ch’êng-kung [q. v.] reached Peking. The Emperor threatened to go to the front personally, and was irritated when his mother and his wet-nurse (wet-nurses were given a high status in those days) tried to dissuade him. So angered was he by the opposition that he is said to have mutilated one of his thrones with a sword, quieting down (according to Jesuit accounts) on the admonition of Adam Schall, and on the receipt of news that Nanking was saved.

Fu-lin suffered from poor health, and of this his violent temper was a symptom. During adolescence he had studied hard and was perhaps led into various excesses by the eunuchs. He was probably suffering from tuberculosis, for

he spit blood and was very thin. The death of his beloved consort had been a serious blow, and the strenuous ceremonies attending her death left him exhausted. On February 2 he contracted smallpox and three days later his death was suddenly announced. His remains were cremated, the required ceremonies being performed by Hsing-sên. His ashes were buried in 1663 at Ch'ang-jui shan 昌瑞山, in the so-called Tung-ling 東陵, or Eastern Tombs, northeast of Peking—his mausoleum, Hsiao-ling 孝陵, being the first to be erected there. Fu-lin was posthumously given the temple-name, Shih-tsu 世祖, and was canonized as Chang Huang-ti 章皇帝. There are legends to the effect that he did not die at this time but that, pained by the death of his consort, he sought religious comfort as a priest in a Buddhist monastery. That retreat is located by some at Wu-t'ai shan 五臺山 in Shansi, and by others at T'ien-t'ai ssü 天台寺, southwest of Peking. An image of a monk in the latter temple is said to be his own. These accounts are probably amplifications of the known fact that he wished to become a monk.

Before Fu-lin died his third son, Hsüan-yeh [q. v.], then eight *sui*, was designated heir to the throne—with four Manchu nobles as regents (see under Oboi). Fu-lin called Wang Hsi [q. v.] to his bedside to take down his will, but after his death his mother, Empress Hsiao-chuang, and the four regents had the document destroyed, publishing in its place one drawn up by themselves. In this new will, issued in Fu-lin's name, he was made to blame himself for certain "errors", such as the unusual honors and the extravagant funeral he had accorded to his favorite consort; his preference for Chinese officials as over against Manchus; and his restoration of offices controlled by eunuchs, as in the Ming period. Possibly the clause relating to his consort was insisted on by his mother who had hoped for the elevation of her own niece or grandniece (see under Hsiao-chuang). The charge that precedence had been given to Chinese is one that might well have been lodged by the four regents who reflected the views of dissatisfied Manchus. That Fu-lin should on his death-bed have turned against his eunuchs is incomprehensible if the report can be credited that five days before he died he attended the tonsuring of his favorite eunuch, Wu Liang-fu. It is significant that this eunuch was executed soon after Fu-lin died. Fu-lin himself had been a lenient ruler and had only reluctantly approved any death sentences that came to him for decision. The

four regents who followed him had no such compunctions (see under Chin Jên-jui).

Fu-lin had eight sons and six daughters, of whom only four sons and a daughter grew to maturity. His third son, Hsüan-yeh, was chosen to succeed him on the ground that he had already contracted smallpox and so was less likely to die young. The second, Fuch'üan [q. v.], and the fifth, Ch'ang-ning [q. v.], served in the armies against Galdan [q. v.], and their descendants held hereditary ranks down to the close of the dynasty. The seventh, Lung-hsi 隆禧 (Prince Ch'un 純, posthumous name 靖, 1660-1679), left a son who died without heir. The only daughter of Fu-lin who grew up was Princess Kung-k'o 恭愍公主 (January, 1654-1685), who married a nephew of Oboi.

The chronicle of Fu-lin's reign, entitled *Shih-tsu Chang Huang-ti shih-lu* (實錄), 144 + 3 *chüan*, was compiled in 1667, and was revised several times—the final revision taking place early in 1740. Accompanying the *shih-lu* are the *Shih-tsu Chang Huang-ti shêng-hsün* (聖訓), or imperial edicts, in 6 *chüan*, the final version of which was also prepared in 1740. At least fifteen works were published under Fu-lin's name, probably none of them actually written by himself. The *I-ching t'ung-chu* was written by Fu I-chien [q. v.] and others—apparently Fu-lin had nothing to do with it. The *大清律集解附例 Ta-Ch'ing lü chi-chieh fu-li*, is a collection of laws of the empire, which was published in 1646 in his name. Most of the other works are on ethical matters and were printed both in Chinese and Manchu. Two of them are treatises on the *Classic of Filial Piety*: *孝經注 Hsiao-ching chu*, 1 *chüan*, printed in 1656, and *Hsiao-ching yen-i* (see under Yeh Fang-ai). Two works concerning the proper conduct of officials and subjects, entitled *人臣儆心錄 Jên-ch'ên ching-hsin lu*, 1 *chüan*, and *資政要覽 Tzû-chêng yao-lan*, 3 *chüan*, were printed in 1655. A work on womanly behavior, entitled *內則衍義 Nei-tse yen-i*, 16 *chüan*, was printed in 1656. In the same year there appeared annotations to the *道德經 Tao-tê ching*, entitled *Tao-tê ching chu* (注), 2 *chüan*. These six works were copied into the Imperial Library (see under Chi Yün). Of the other works listed with Fu-lin's name, the following may be mentioned: annotations to the popular Taoist tract on future rewards and punishments (see under P'êng Ting-ch'iu and Hui Tung), entitled *T'ai-shang kan-ying p'ien chu*, 1 *chüan*, printed in 1655; a work admonishing the people to study, entitled *勸學*

文 *Ch'üan-hsüeh wên* (1656); and a work urging the people to good deeds, entitled 勸善要言 *Ch'üan-shan yao-yen* (1656). This prevailing official emphasis on ethics was probably part of a program designed to inculcate submissiveness on a newly-conquered and restive people.

The catalogue of the Ch'ien-lung imperial collection of calligraphy and paintings, *Shih-ch'ü pao-chi* (see under Chang Chao) lists four specimens of Fu-lin's calligraphy and fifteen of his paintings. The paintings were done in the years 1655-56. It is reported that Fu-lin was apt at *chih-t'ou hua* 指頭畫 or "finger-nail painting" which gained popularity in the Ch'ing period. Another representative of this school was Kao Ch'i-p'ei 高其佩 (T. 且園 H. 章之, d. 1734), a member of the Chinese Bordered White Banner (later he was elevated to the Bordered Yellow Banner) who served as a vice-president of the Board of Punishments (1723-27) and as lieutenant-general of a Banner (1724-29).

[1/159/1a; 1/4/1a-1/5/25a; *Tung-hua lu*, Shun-chih; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an); *Ch'ing lieh-ch'ao Hou Fei chuan-kao* (see under Su-shun) shang 52-79; *Ssü-k'u*, *passim*; Mêng Sên 孟森, 清初三大家疑案考實 *Ch'ing-ch'u san ta i-an k'ao shih* (1934); 西天目山志 *Hsi T'ien-mu-shan chih* (1876) 2/27b, 8/18b; *T'ien-t'ung ssü chih* (1851) 3/52; Hsieh Kuochên 謝國楨, 清開國史料考 *Ch'ing k'ai-kuo shih-liao k'ao*; Ch'ên Yüan 陳垣, 湯若望與木陳忞 *T'ang Jo-wang yü Mu-ch'ên Min*, in 輔仁學誌 *Fu-jên Hsüeh-chih*, vol. 7, pp. 1-27; *idem*, 語錄與順治宮庭 *Yü-lu yü Shun-chih kung-t'ing* in *Fu-jên Hsüeh-chih*, vol. 8, pp. 1-14; Backhouse, E., and Bland, J. O. P., *Annals and Memoirs of the Court of Peking* (1914), pp. 157-65, 229-38; Rockhill, W. W., "The Dalai Lamas of Lhasa etc.", *T'oung Pao* 1910, pp. 13-18; Baddeley, John F., *Russia, Mongolia, China* (1919), vol. II, pp. 130-68; Hauer, Erich, *Huang Ch'ing k'ai-kuo fang-lieh*, *passim*; Neuhoof, J., *The Embassy of Peter de Goyer and Jacob de Keyzer from the Dutch East India Company to the Emperor of China in 1655*, in Pinkerton, John, *Voyages and Travels* (1811), vol. VII, pp. 231-70; Reid, J. G., "Peking's First Manchu Emperor", *Pacific Historical Review*, June, 1936; Johnston, R. F., "The Romance of an Emperor" in *New China Review*, vol. 2 (1920) p. 1-24, 180-94.]

FANG CHAO-YING

FU-lung-an 福隆安 (T. 珊林), 1743 (1746?)-1784, Apr. 13, official, was a member of the Fuca

clan and of the Manchu Bordered Yellow Banner. He was the second son of Fu-hêng [q. v.], the first Duke Chung-yung (忠勇公), and a brother-in-law of Emperor Kao-tsung. In 1758 Fu-lung-an was presented at court and was made a Guard of the Ante-chamber. In the same year announcement was made of his engagement to the emperor's fourth daughter, Princess Ho-chia 和嘉公主 (1745-1767), the marriage taking place in 1760. Made president of the Board of War in April 1768, he was transferred three months later to the Board of Works. In the same year he was appointed a Grand Councilor, and in 1770 inherited his father's rank of Duke Chung-yung. In 1776 he was transferred to be president of the Board of War, a post he held until his death eight years later. During his twenty-six years of public life he was entrusted with many concurrent posts, some of which he held more than twenty years. He became adjutant-general, minister of the Imperial Household, general commandant of the Gendarmerie, chamberlain of the Imperial Bodyguard, lieutenant-general of various Banners, superintendent of several imperial gardens, captain of the company of Russians (see under Maci), director-general for the compilation of the *Ssü-k'u ch'üan-shu* (see under Chi Yün), etc., etc. He was also entrusted for many years with superintending the Court of Colonial Affairs. In 1776, after the suppression of the Chin-ch'uan rebellion (see under A-kuei), his portrait was hung in the Tzū-kuang ko (see under Chao-hui) in consideration of his part in directing the war, and for recommendations he submitted when he went on a mission to Szechwan in 1772. When he died, after an illness of several years, he was canonized as Ch'in-k'o 勤恪.

After his death his dukedom was inherited by his son, Fêng-shên-chi-lun 豐紳濟倫 (1763?-1807), whose mother was the princess. Fêng-shên-chi-lun held many posts between the years 1780 and 1803 and once served as president of the Board of War (1801-03). In 1803 it was found that the temple and tomb of Emperor Kao-tsung, which were built under the direction of Fu-hêng and Fu-lung-an, needed extensive repairs owing to the inferior quality of the materials used. For this neglect on the part of his grandfather and his father, Fêng-shên-chi-lun was degraded to an Imperial Bodyguard. In 1804 he was appointed brigade-general, stationed at Ma-lan-yü (see under Hsiao Yung-tsoo) to guard the Imperial Tombs near-by, but a year later when trees were stolen from the burial

ground, he was again lowered to an Imperial Bodyguard. In 1806, soon after being made acting brigade-general at Ma-lan-yü, he was charged with neglect in the care of certain buildings and was for the third time lowered to an Imperial Bodyguard. In a tournament held in that same year he was reported as being unable to draw the bow to the full. As a warning to his fellow-Manchus against racial degeneracy, he was sent to Mukden to practice archery. Later, also in 1806, he was made vice-president of the Board of War in Mukden, but died the following year. Though a grandson of Emperor Kao-tsung, Fêng-shên-chi-lun was a typical Manchu nobleman of the period who, though degenerate and incompetent, held important posts. Not only was his military training neglected but his literary qualifications were also mediocre. When, for example, he was appointed superintendent of the Printing Press and Book-binding in 1802 the appointment had to be annulled owing to his inadequate command of written Chinese.

The residence of Fu-lung-an, known as Ssü Kung-chu fu 四公主府, "Palace of the Fourth Princess", was situated at Ma-shên-miao 馬神廟, north of the Imperial Palace in Peking. In July 1898 when the Peking National University was established, Fu-lung-an's residence was chosen as the site, and has since been a part of the campus of the university. The tomb of Fu-lung-an, also known by his wife's name as Kung-chu-fên 公主墳, is situated near the so-called Second Dam, or Er-cha 二閘, on the Grand Canal about a mile east of Peking. In front of his tomb stands a monument with an epitaph written by imperial order to his memory. This epitaph gives his age as forty-two (*sui*, i.e., born in 1743), whereas the age given in the 清皇室四譜 *Ch'ing Huang-shih ssü-p'u* (1923) is thirty-nine (*sui*).

[1/307/7b; 2/25/12b; 3/93/31a; 7/18/7a; 文獻叢編 *Wên-hsien ts'ung-pien*, no. 20; *Shih-liao hsün-k'an* (see under Lin Tsê-hsü), no. 14 (清乾隆修建各處殿宇案); *Ch'ing Huang-shih ssü-p'u*, 4/17a; 京報副刊 *Ching-pao fu-k'an*, No. 13 (December, 1925), p. 26-27.]

FANG CHAO-YING

FU-ning-an. See under Funinggan.

FU, Prince of, (i.e., Chu Ch'ang-hsün. See under Chu Yu-sung).

FU Shan 傅山 (T. 青主 H. 齋廬, 朱衣道人, 仁仲, 公之它, original name 鼎臣 T. 青竹),

July 12, 1607-1684, July 23, calligrapher, poet, painter, and physician, was born in Yang-ch'ü, Shansi. His father, Fu Chih-mo 傅之謨 (T. 檀孟), a scholar and teacher, was known as Li-kou hsien-shêng 離垢先生. Early in life Fu Shan was regarded as a genius, and at the age of fifteen *sui* (1621) passed the district examination for the *hsü-ts'ai* degree with high honors. Five years later he was enrolled as a stipendiary (廩生), but failed to pass the provincial examination. In 1636, with the encouragement of Yüan Chi-hsien [q. v.], then educational commissioner of Shansi, he continued his studies in the San-li Academy 三立書院 at Taiyuan. Realizing the hopelessness of the situation in the corrupt Ming court, he stressed the importance of character and morale. In the same year he attained nation-wide repute when he went to the rescue of Yüan Chi-hsien who was falsely accused of bribery. The struggle to save Yüan's life was difficult but met with success. Accompanying Yüan to Peking, Fu rallied the Shansi intellectuals, both in Shansi and at the capital, until one hundred and three of them came to his support. Three times he memorialized the throne on Yüan's behalf at the risk of his life. When Li Tzū-ch'êng [q. v.] pressed on Shansi, Fu Shan served as military advisor to Li Chien-t'ai 李建泰 (括蒼, *chin-shih* of 1625). But the latter failed to take Fu's advice and Taiyuan fell. Fu Shan then sought safety with his family in the mountains of central Shansi, wearing a priestly robe and a yellow cap, habiliments which he had adopted when he failed in the provincial examination (1642). While living in P'ing-ting, Shansi, Fu was accused of plotting against the new regime at Peking and of having communications with the remnant Ming court in South China. Brought to Taiyuan and imprisoned (1654), he was subjected to bodily punishment but remained undaunted throughout the trial, starving himself in prison for nine days to show his aversion to the officials in charge. In the following year (1655) his students effected his release although he himself declared he would rather die in prison. Thereafter he travelled extensively in the northern provinces of China, writing poems about the places he visited. Before the death of his mother (December 29, 1660) he made a journey to Nanking and Hai-chou, Kiangsu. He later visited three of the five sacred mountains of China, namely, Hêng-shan in Shansi (1662), Hua-shan in Shensi (1665), and T'ai-shan in Shantung (1674). His literary achievements won the commendation of a number of scholars, including Ku Yen-wu,

Yen Jo-chü [q. v.], Li Yin-tu (see under Ch'ü Ta-chün), and Yen Êr-mei 閻爾梅 (T. 調鼎 H. 古古, 1603-1679). His lore and ready wit were always at his command and made him popular and respected wherever he went.

In 1678, when he was seventy-two *sui*, he was recommended to take the *po-hsüeh hung-tz'ü* examination which took place in Peking in the following year (see under P'êng Sun-yü). Like Ku Yen-wu he declined the honor. Nevertheless, after strong pressure, amounting almost to physical force, was brought to bear by local officials, he set out with his son on the long journey to Peking. But when he neared the gates of the capital his old resentment against the prevailing regime overcame him and he resisted all efforts to force him to enter the city. Grand Secretary Fêng P'u [q. v.], and other dignitaries of the Court came out to greet him at his temple lodge, but failed to induce him to take the examination. The officials finally acquiesced in his return home after granting him the unsolicited title of secretary of the Grand Secretariat—a distinction conferred at the same time on Tu Yüeh [q. v.]. Prior to leaving, however, he was obligated by custom to go to the Palace to pay his respects for the favor shown. When he reached the Palace and was forced to kneel we are told that his emotions overcame him and he simply threw himself to the ground, refusing to go farther. This falling to the ground was accepted in lieu of the required prostration and he started on his journey back to Shansi the following day. When he reached home he declined to see any of the officials who flocked to his door, and shunned those who addressed him by his new official title. In his declining years Fu Shan lived in Sung-chuang 松莊, "Pine-tree Village", in the shadow of the Shuang-t'a 雙塔, "Twin Pagodas", seven or eight *li* southeast of Taiyuan. When he died he was buried, in token of his loyalty to the defunct dynasty, in the costume he had adopted after 1642.

A collection of Fu Shan's works, entitled 霜紅龕集 *Shuang-hung-k'an chi*, containing his poems, essays, and historical and classical studies, was first published in 1747 (12 *chüan*) and was later enlarged as new materials came to light. It was reprinted in 1853 in 40 *chüan*, and again in 1911 with a *nien-p'u*, 傅青主先生年譜 *Fu Ch'ing-chu hsien-shêng nien-p'u*, in 1 *chüan*, by Ting Pao-ch'üan 丁寶銓. In recent years more of his scattered writings have been recovered and are included in a new collection, under the title 喬廬雜著 *Sé-lu tsa-chü*, in 17

chüan, with his portrait at the age of fifty-five (*sui*). His work on gynecology, containing a number of prescriptions which are still used by Chinese physicians, was first printed in 1827 in two parts, entitled 女科 *Nü-k'o*, 2 *chüan*, and 產後編 *Ch'an-hou-pien*, 2 *chüan*. The Library of Congress possesses a work on diseases of males, 男科 *Nan-k'o*, 2 *chüan*, first printed in 1863, which is attributed to Fu Shan, but on doubtful grounds. Many other writings on the Classics are credited to Fu, but most of these seem now to be lost. The most notable recently recovered works by Fu Shan are two carefully prepared indexes to the names mentioned in the official histories of the Former and Later Han dynasties—both published for the first time in 1936. One of these indexes, entitled 西漢書姓名韻 *Hsi Han shu hsing-ming yün*, is in 10 volumes; the other, entitled *Tung Han shu hsing-ming yün*, is in 20 volumes. The manuscript of the former was once in the possession of Chang Yüeh-hsien 張耀先 (T. 思考), the editor of the first edition of Fu's collected works in 1747. The names in both indexes are arranged according to the rhyme of the last character of each name.

Fu Shan's calligraphy was greatly esteemed and, in the opinion of Chao Chih-hsin [q. v.], was the best of the time. Even today specimens are highly prized by collectors. On mountain summits, in isolated villages, in old temples, and even in market places of Shansi province, one can discover examples of his handwriting. Fu Shan also achieved distinction as a painter, especially of bamboo and landscapes. Many extraordinary tales concerning his skill as a painter and calligrapher are current among the common people of northwest China. But he never wrote or painted for money, preferring to rely on his wide knowledge of medicine and his practical ability as a physician to make a living. He adopted an unusually large number of pen-names, the writers of this sketch having counted more than thirty.

His son, Fu Mei 傅眉 (T. 壽毛 H. 須男, 竹嶺, 糜道人, 1628-1684, March 24), poet, painter, and calligrapher, was an able and distinguished student and a life-long companion to his father. They shared each other's fortunes and encouraged each other in their studies and writings. When Fu Mei died—a few months before his father—the aged Fu Shan wrote fourteen long poems to commemorate his loss. The poems of Fu Mei appear as a supplement to the *Shuang-hung-k'an chi* under the title, 我詩集 *Wo shih chi*. Two sons of Fu Mei (Fu

Lien-su 傅連蘇 T. 長芳, and Fu Ch'ih-chi 傅赤驥) were also known for their literary ability.

A temple known as Fu-kung Tz'ü (傅公祠) was erected to the memory of Fu Shan in Taiyuan, the provincial capital, and there specimens of his calligraphy are preserved.

[1/506/7b; 2/71/10b; 3/473/13a; 17/4/19a; 20/1/3a, with portrait; 23/312a; 26/1/2b, 3a; *Shansi-t'ung-chih* (1892) 132/4b, 156/1a; 昭代叢書 *Chao-tai ts'ung-shu* 戊集, vol. XI, 別集; *Yang-ch'ü hsien-chih* (1843) 13/38b, 39b, 15/21a, 25a; *Bulletin of the National Library of Peiping*, vol. III, no. 3, p. 427; L.T.C.L.H.M., pp. 315b-316; 國粹學報 *Kuo-ts'ui hsueh-pao*, no. 37; *Annual Report of the Librarian of Congress*, 1939, p. 264-65.]

C. H. TS'UI
J. C. YANG

FU-tê 富德, d. 1776, of the Gûalgiya clan garrisoned at Kirin, was a member of the Manchu Plain Yellow Banner. His life was spent in military activity in the far west in the campaigns which extended Chinese sovereignty over Turkestan and Burma. He went on his first expedition in 1748 when, following Fu-hêng [q. v.], he attacked the aborigines in the Chin-ch'uan region (see under Chang Kuang-ssü and Fu-hêng). After the conquest of Sungaria in 1755 (see under Amursana) he spent two years as assistant military governor in subduing recalcitrant Tanguts and Kazaks. In 1757, because Amursana had revolted in Sungaria, Fu-tê accompanied Cenggun Jabu (see under Tsereng) to the relief of Chao-hui [q. v.]. The following year (1758), entrusted with the maintenance of order among the Kazaks, he was granted the minor hereditary rank of *Yün-ch'ü-yü*. In 1759 when Chao-hui was besieged near Yarkand by the Moslems, Fu-tê, along with A-kuei, Shu-ho-tê [qq. v.] and others came to his rescue. He also accompanied the army to Badakshan, west of Kashgar, whither the two leaders of the Moslem revolt had fled, and he received their heads from the Sultan (see under Chao-hui). For his services in this campaign he was elevated in rank several times and finally was awarded the title of Marquis Ching-yüan ch'êng-yung 靖遠成勇侯 and was presented the double-eyed peacock feather. In 1760, for his services in this same campaign, his portrait was included among the portraits of the fifty meritorious ministers and generals in the Tz'ü-kuang ko (see under Chao-

hui). Moreover he was appointed to serve the Grand Council (1760-62), holding several concurrent offices.

But Fu-tê's success was shortlived. With the discovery that he had accumulated a large fortune at the expense of the army, and that he had exploited his Mongol prince allies to his own benefit, he was cashiered in 1762, imprisoned, and condemned to death. But Emperor Kao-tsung pardoned him in 1763. Five years later (1768) he again became embroiled in difficulties. Ming-jui [q. v.] had just been disastrously defeated in Burma, and Fu-tê had recommended to the emperor the Manchu general who was partly responsible for the failure of succour to arrive in Burma in time to save Ming-jui. For this offense Fu-tê was imprisoned a second time, and avoided decapitation only because of imperial pardon in 1771. In 1773 he accompanied A-kuei in Kao-tsung's second campaign against the Chin-ch'uan (see under A-kuei). For two years he did not achieve much distinction, whereas A-kuei gained one victory after another. In 1775 A-kuei accused him of the same grasping propensities of which he had been previously charged. Fu-tê, in a confidential memorial written in Manchu, accused A-kuei of overstepping the proper duties of his station. Being unable to substantiate his charge, Fu-tê was beheaded a few days after the triumphal return of A-kuei, in accordance with the precedent that a man should suffer the penalty to which he renders another liable through false accusation.

[1/320/8b; *Tung-hua lu*, Ch'ien-lung 41:5.]

RUFUS O. SUTER

FU Wei-lin 傅維麟 (T. 掌雷 H. 歡齋, original *ming* Wei-chên 維楨), d. 1667, official and scholar, was a native of Ling-shou, Chihli. After receiving his *chin-shih* in 1646, he became a Hanlin compiler and was assigned to the compilation of the Ming history. In 1648 he directed the provincial examination of Kiangnan, and in 1652 was made senior secretary of the Supervisorate of Instruction. Owing to his outspoken frankness he was sent in the following year, as intendant, to Lin-ch'ing, Shantung, where in a time of famine (1654) he devised effective relief measures and submitted plans for the reform of the colonization system, which were adopted. Recalled in 1655, he was promoted several times and in 1657 became senior vice-president of the Censorate in which capacity he submitted a

memorial on the promotion of scholarship in the Court. This document Emperor Shih-tsu characterized as the best submitted during the preceding years of his reign. Later he was given the title of Junior Guardian of the Heir Apparent (1658) and served as president of the Board of Revenue (1661). In 1666 while serving as superintendent of construction of Emperor Shih-tsu's tomb, he resigned on account of ill health and died the following summer.

Fu Wei-lin's most important literary work is a history of the Ming dynasty, 明書 *Ming-shu*, covering the years from 1328 to 1644, in 171 *chüan*, with a table of contents in two additional *chüan*. It was published by his son some time before 1679 and later was included in the *Chi-fu ts'ung-shu* (see under Ts'ui Shu), which consists of reprints of writings by natives of Chihli province. According to his autobiographical preface he utilized for this work more than three hundred sources, but concedes that it is incomplete for the period after 1620.

[*Ssü-k'u*, 50/14b; 3/45/16a; 4/9/9b; 10/2/18b; Hsieh Kuo-chên, W. M. S. C. K. (1932) 1/6a; *Ho-pei ti-i po-wu-yüan hua-pao* (see under Cha Li), nos. 60, 61; 大清叢輔書徵 *Ta-Ch'ing Chi-fu shu-chêng* 27/6b.]

TU LIEN-CHÊ

FUNINGGAN 富寧安, d. 1728, general, was a member of the Fuca clan and belonged to the Manchu Bordered Blue Banner. His father, Alantai 阿蘭泰, (d. 1699), Grand Secretary for ten years (1689-1699), was unreservedly trusted by Emperor Shêng-tsu and was given the posthumous name Wên-ch'ing 文清. Funinggan obtained (1686) a minor hereditary rank from a great-uncle who died without an heir. After filling various posts he was appointed (1705) lieutenant-general of the Chinese Plain Yellow Banner, but two years later was transferred to the presidency of the Censorate. In 1708 he was made president of the Board of Ceremonies and in the following year president of the Board of Civil Office. He was lauded by the Emperor as incorruptible and cited as an example to other officials.

In 1715 reports came that a detachment of Eleuths under Tsewang Araptan [q. v.] had attacked Hami, but had been repulsed by the Chinese garrison in that region. Hami, under Mohammedan chiefs, had begun to send tribute to the Ch'ing Court after 1647. Fifty years later Abdulla Beg, then the chief of the Moham-

medans at Hami, had been given the title of Jasak Darhan for surrendering the son of Galdan [q. v.]. Now the Eleuth attack on Hami in 1715 started a new war between China and the Eleuths lasting twenty years (see under Tsewang Araptan). On receiving the news Emperor Shêng-tsu at once dispatched Funinggan to the scene to direct the troops on the border. At Kan-chou, Kansu, Funinggan decided on the plan of taking the town of Turfan, to the west of Hami. During the next year military posts were established along that route and provisions for troops were stored. In 1717 Funinggan was given the title of Ching-ni Chiang-chün 靖逆將軍 with headquarters at Barkul. He was ordered to advance on Sungaria from the east while Furdan [q. v.] pressed the Eleuths from the north. After several skirmishes both armies returned to their respective bases, having achieved but little. Meanwhile the Eleuths succeeded in conquering Tibet (see under Yen-hsin). When troops were sent to recover that territory, in 1720, the armies under Funinggan and Furdan were ordered to attack Tsewang Araptan in the hope of preventing the latter from aiding his men in Tibet. Funinggan captured P'i-chan 關展 and Turfan, and the Mohammedan Begg of those towns surrendered. In command of 17,000 men at Barkul, Funinggan requested permission to invade Sungaria, but in 1721 was ordered to await developments. Meanwhile Tsewang Araptan attempted to remove the Mohammedans of Turfan northward, but they refused to go. The Mohammedans begged the protection of Funinggan who dispatched several thousand men to Turfan and repulsed an attack of the Eleuths. When the army at Barkul was later recalled, the inhabitants of Turfan were ordered (1732) to migrate to Kansu for better protection. A large number of these Mohammedans thus settled in Kansu. As the Begg of Hami and Turfan had fought faithfully for the conquest of Sungaria and Chinese Turkestan, they were later both raised to the rank of prince.

Early in 1723 Funinggan was given the rank of a Grand Secretary, but was ordered to remain at Barkul. In 1725 he was given 20,000 taels of silver for his "circumspect conduct", probably referring to the fact that he had not aligned himself with Yin-t'i [q. v.] nor with Nien Kêng-yao [q. v.]. Late in 1726 he was recalled to Peking and, in addition to other gifts from the emperor, was made a marquis of the first class.

It appears that in some way Funinggan of-

fended the emperor, for in 1727 he was dispatched from Peking to be acting Manchu general-in-chief of the garrison at Sian, Shensi. In 1728 he was deprived, for inconclusive reasons, of his hereditary rank of marquis. A month after this humiliation he died, but was given many posthumous honors, including the name Wên-kung 文恭. In 1732 his name was entered in the Temple of Eminent Statesmen. Having no son of his own, he adopted as heir a son of his sister.

[1/256/11b; 2/12/39a; 3/12/42a; *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggü) 27/1a; Ch'i Yün-shih [q. v.], *Huang-ch'ao Fan-pu yao-lüeh*, chüan 15; *P'ing-ting Chun-ko-er jang-lüeh*, ch'ien-pien (see under Fu-hêng).]

FANG CHAO-YING

FURDAN 傅爾丹, 1683-1753, Jan. 15, general, belonged to the Gúwalgiya clan and was a member of the Manchu Bordered Yellow Banner. As a great-grandson of Fiongdon [q. v.], he inherited in 1681 the rank of duke of the third class as well as the captaincy of the company to which his family belonged. After filling several posts, he was appointed in 1709 a chamberlain of the Imperial Bodyguard. Six years later he was discharged for feigning illness to escape official duties and was ordered to lead a thousand Tumed soldiers in the cultivation of land at Ulan Gum 烏蘭固木 (north of Khobdo). Reinstated in 1717 to the rank of chamberlain of the Imperial Bodyguard, he was given the title of General Chên-wu (振武將軍) and appointed commander of the army in the Altai region (western Mongolia) to fight against the Eleuth King, Tsewang Araptan [q. v.]. Funinggan [q. v.] was simultaneously in command of the main army at Barkul which planned to attack from the East. As Tsewang Araptan was reported to have invaded Tibet, Funinggan and Furdan were ordered to enter Tsewang Araptan's territory in the hope of releasing the pressure on that region. But they made little headway and returned after several skirmishes.

Later Furdan was entrusted with the building of forts in western Mongolia to consolidate the positions already acquired and to protect the Mongols from further raids by the Eleuths. One of the forts, Chakan Sor 察汗搜爾, situated a little south of the present Uliasutai, was an important military base for guarding the route to the Altai region. In 1720, when troops were dispatched to recover Tibet (see

under Yen-hsin), other armies invaded Tsewang Araptan's territory to prevent him from aiding his troops in Tibet. Furdan, in command of one of these armies, captured several hundred Eleuths. In 1725 he was recalled, and from 1726 to 1727 served as the military governor of Heilungkiang. For several months in 1728 he was acting president of the Board of Civil Office.

Preparations for a new campaign against the Eleuths were under way. The death of Tsewang Araptan and the succession to power of his son, Galdan Tseren (see under Tsewang Araptan), was taken by Emperor Shih-tsung as an opportune time to put an end to conflict in the northwest. Most of Shih-tsung's courtiers advised against war, but Chang T'ing-yü [q. v.] supported the emperor and recommended Furdan as one of the commanders of such a campaign. In 1729 Furdan was given the title Ching-pien Ta Chiang-chün 靖邊大將軍 and placed in command of the northern route army operating in the Altai region, while Yüeh Chung-ch'i [q. v.] commanded another army at Barkul on the Lanchow-Hami route. Furdan was seen off by the emperor in person and was granted all the honors appropriate to such an undertaking. But in 1730 Galdan Tseren begged for peace and the war was stayed for a time, although the Eleuths later attacked the Barkul army on several occasions. In 1731 Furdan built a fort at Khobdo which he used as his headquarters. Meanwhile, to his family hereditary dukedom was prefixed the designation, Hsin-yung 信勇. He had among his assistants nobles and high officials who were veterans of many wars, but he refused to listen to their advice. A report, perhaps purposely fabricated by the Eleuths to draw Furdan from his base, asserted that a small detachment of their vanguard was near. On July 12, 1731 Furdan set off with ten thousand soldiers towards the northwest of Khobdo in the hope of crushing the Eleuths before they could concentrate. But after winning a minor skirmish, he found himself (July 23) face to face with the enemy's main division which lay in wait for him in the mountains. After a day of fighting at Hoton Nor he realized his error and began to withdraw, but it was too late. When he reached Khobdo it transpired that nearly all his generals had either committed suicide or had been killed in action and that he had lost four-fifths of his men.

This defeat set back China's advance in the northwest for more than twenty years, and the

Eleuths resumed their raids on the Mongols. The Emperor, hoping to retain the allegiance of the latter, commanded Furdan to retreat to Chakan Sor. Furdan ordered the enlargement of the garrisons, both at that post and along the Great Wall, and tried to encourage and console the Mongol princes. Meanwhile a victory over the Eleuths by Hsi-pao 錫保, (d. 1742), eighth Prince Shun-ch'êng (see under Lekedehun), and his Mongolian assistants, especially the Mongolian Prince, Tsereng [q. v.], temporarily checked the invaders. Hsi-pao, a general under Furdan, was now placed in command and Furdan was degraded to Hsi-pao's former rank. Marsai 馬爾賽, grandson of Tuhai [q. v.], was made commander of the garrisons at Jak and Baidarik (see under Tulišen) to guard the route from Kuei-hua-ch'êng to Chakan Sor. In 1732 Furdan suffered another defeat and was deprived of all ranks and offices. In 1733 Marsai, for his failure in the previous year to attack the fleeing Eleuths who were defeated and pursued by Prince Tsereng, was executed after a court martial.

In 1735 Furdan was involved, with two quartermasters of his army, on a charge of corruption and sentenced to immediate execution. But as the Emperor died before the sentence could be approved the new Emperor (Kao-tsung) commuted it to imprisonment awaiting execution. In prison Furdan discovered that his colleague, Yüeh Chung-ch'i, had already been jailed. The two were released in 1739, and nine years later were both engaged in the campaign against the Chin-ch'uan tribes. For a time Furdan was acting governor-general of Szechwan and Shensi but, when Fu-hêng [q. v.] commanded the forces against the Chin-ch'uan rebels, he reported that Furdan was too old for active service and engaged him as a member of his staff. In 1749 Furdan again served as the military governor of Heilungkiang and died at his post. He was canonized as Wên-k'o 溫愍. He is described as tall of stature, with a handsome beard and a rather reddish complexion.

Furdan's son, Hadaha 哈達哈 (d. 1759), and Hadaha's son, Haningga 哈寧阿 (d. 1759), were both generals and both were humiliated for errors in military tactics. In 1778 the family hereditary rank was raised to duke of the first class in recognition of the exploits of the founder, Fiongdon.

[1/303/2a; 1/174/26b; 2/17/8a; 2/21/40a; 3/275/1a; Chao-lien [q. v.], *Hsiao-t'ing tsa-lu* 3/1a;

P'ing-ting Chun-ko-êr fan-üeh, ch'ien-pien (see under Fu-hêng) 23/24a, 24/24a-31a, *chüan* 25-30.]

FANG CHAO-YING

G

GALDAN 噶爾丹, 1644 (1632?)–1697, May 3, Bushktu Khan of the Sungars (a tribe of the Eleuths), was a descendant in the twelfth generation of Essen 也先 (or 額森) who harassed the northern frontier in the fifteenth century. The Eleuths (or Oelots), known also as Kalmuks, were the Western Mongols—the Eastern Mongols occupying Outer Mongolia (Khalka) and Inner Mongolia. At the time of Galdan the Eleuths embraced several nomadic tribes: the Khoshotes 和碩特, ruled by descendants of a brother of Genghis Khan; the Turguts (see under Tulišen); and the Choros 綽羅斯 who in turn comprised three tribes: the Sungars or Dzungars 準噶爾, the Derbets 杜爾伯特, and the Khoits 輝特. The Khoshotes, the Turguts, the Sungars, and the Derbets formed the four main tribes of Western Mongols, and their alliance was called the Uriad 衛拉特 which by a change of sound was known in the Ming period as Wala 瓦剌. The Khoits were originally subject to the Derbets (see under Amursana).

Until late in the sixteenth century the Khoshotes pastured in the Urumchi region, the Turguts in the Tarbagatai region, and the Choros between them in the Irtish Valley. In the first half of the seventeenth century, probably owing to the rise in power of the Sungars, the Turguts migrated west to the banks of the Volga (see under Tulišen) and the Khoshotes moved south to the Kokonor region. The chief of the Khoshotes, Gushi (or Guši) Khan 顧實汗 (personal name, Turubaikhu Nomin, d. 1656), who adhered to the Yellow Sect of Lamaism, assisted the Fifth Dalai Lama (Nag dban, 1617–1682) with men and arms to unify Tibet by force. Thus in the early sixteen-forties Gushi Khan extended his rule over Tibet and Kham (present Sikang). He sent one of his ten sons, Dayan Ochir Khan 達顏鄂齊爾汗 (d. 1670), to Tibet as temporal ruler, subordinate to the Dalai Lama. Dayan Ochir Khan was succeeded by his son, Dalai Khan 達賴汗 (d. 1700), who in turn was succeeded by his son, Latzan Khan (see under Tshangs-dbyangs-rgya-mtsho). Others of Gushi Khan's sons ruled in Kokonor.

The rise of the military power of the Sungars was due to the energetic chief, Khotokhotsin 和多和親, the father of Galdan, whose title

was Kharakula Bogatir Kontaisha but whose name is commonly recorded as Batur Kontaisha 巴圖爾琿台吉. He subjected the Derbets to his rule and occupied the Tarbagatai region, which had been evacuated by the Turguts, as well as the Urumchi region evacuated by the Khoshotes. He urged his people to adopt more settled habits and built for himself a permanent residence at Kubak Sari south of Tarbagatai on the Emil River. He exchanged frequent messages with Russia, obtaining from that country firearms, armorers and livestock. Like Gushi Khan, Batur also embraced Lamaism and took part in the "Holy War" in Tibet. He ranked with Gushi Khan and Nurhaci [q. v.] as an empire builder.

As a youth, probably in his teens, Galdan was sent to Lhasa to be educated as a lama under the Fifth Dalai Lama. After Batur died (1653 or 1665), he was succeeded by his sixth son, Senga 僧格 (d. 1671), who was the elder brother of Galdan by the same mother. Tsetsen, the eldest of the eleven or twelve sons of Batur, was jealous of Senga and finally murdered him (January 1671). When Galdan learned of this tragedy he renounced his status as a lama and returned (1673?) to the Irtish Valley to avenge the death of his brother. After defeating and killing Tsetsen Galdan assumed the title of a *taisha*. Talented by nature and with the prestige of a lama, he rapidly gained authority over the other chiefs of the Sungars. In 1677 (1676?) he defeated and killed his father-in-law, Ochirtu Khan 鄂齊爾圖汗, a powerful Khoshote leader and a nephew of Gushi Khan. By this feat Galdan annexed a considerable body of Khoshotes and assumed the title of Kontaisha. In 1678 he invaded Eastern Turkestan, taking Kashgar, Yarkand, and other cities, and subjugated the Mohammedans. He appointed a governor at Yarkand to levy taxes and carried captive to Ili the family of the previous ruler. In 1679 he took Hami and Turfan, and thus subdued all the Mohammedans of Eastern Turkestan.

The spectacular rise to power of Galdan was first brought to the attention of Emperor Shêng-tsu in 1677 by Chang Yung [q. v.], the general who was then guarding the borders of Kansu. As the Khoshotes, pressed by Galdan, moved eastward to Kansu, Chang Yung had difficulty in keeping them from crossing the border and in preventing them from stealing and pillaging. As the San-fan Rebellion (see under Wu San-kuei) was then raging in China, Chang Yung was instructed to strengthen the guards on the border, but not to interfere in Galdan's affairs. After

Galdan completed his conquest of Eastern Turkestan he requested (1679) Emperor Shêng-tsu to confirm his title of Bushktu Khan which had been conferred upon him by the Dalai Lama. After the suppression of the San-fan Rebellion the Emperor sent embassies to the Mongol chiefs to announce his victory—and the mission to Galdan's court was first in importance. About this time, there was confusion among the Khalkas, caused chiefly by disputes between the Jasaktu Khan and the Tushetu Khan. Emperor Shêng-tsu, fearing that a weakened Mongolia would encourage intervention by Galdan, tried to bring the Khalkas together. He called a conference to compose their differences, and invited the Dalai Lama and Galdan to send representatives. The conference took place in October 1686, and an agreement was reached among the Khalkas. It happened that at the conference the Mongolian Lama, Cheptsun Damba Khutukhta 哲卜尊丹巴呼圖克圖, who was the brother of the Tushetu Khan, was seated on the same level with the Tibetan representative of the Dalai Lama. Galdan interpreted this as an affront to the Dalai Lama and put the blame on Cheptsun Damba Khutukhta and the Tushetu Khan. Probably Galdan was displeased with the truce which the Khalkas had arranged and used this question of precedence as a pretext to disregard the terms. At any rate, having persuaded the Jasaktu Khan to join him, Galdan sent in 1687 his own brother to harass a portion of the Khalka tribes, and himself gradually moved eastward with some 30,000 men. In 1688 the Tushetu Khan killed the Jasaktu Khan for joining the Eleuths, and killed Galdan's brother for pillaging. Galdan answered these provocations by a swift move of his troops and, after several battles, completely routed the Khalkas under the Tushetu Khan and his brother, both of whom sought refuge in Inner Mongolia and were granted protection by Emperor Shêng-tsu. As tens of thousands of panic-stricken Khalkas fled southward, leaving most of their cattle and property to the Eleuths, the emperor had to give them grain and money to relieve their distress. When Galdan pressed eastward to the Kerulun River more Khalkas came to the south.

At this time Emperor Shêng-tsu was eager to make peace with Russia and succeeded in doing so in the following year (see under Songgotu). His desire was perhaps prompted by the hope that the Russians would not aid the Eleuths, with whom the former had carried on trade and diplomatic relations for decades. Meanwhile the emperor tried to settle the differences be-

tween the Eleuths and the Khalkas by asking the Dalai Lama to join him in calling another peace conference. But he failed to get the Lama's support, owing to the fact that the Fifth Dalai Lama had died (1682), though his death was not made public by his De-pa or Tipa (temporal administrator) who is known in Chinese accounts as Sangge (see under Tshangs-dbyangrgya-mtsho). As this Sangge pretended that the Dalai Lama was in retirement and was issuing orders only through him, he had unlimited authority—a fact which Emperor Shêng-tsu suspected but did not make known until 1696. In the meantime, Sangge, who was on good terms with Galdan, urged the latter to carry out his aim of gaining more territory. Galdan demanded the surrender of the Tushetu Khan and his brother, the Mongolian Lama, as the terms on which he would make peace with the Khalkas. As the emperor had accepted (1688) the two fugitives as his subjects, he declined to give them up though he acknowledged their guilt in starting the war. When Sangge, in the name of the deceased Dalai Lama, made the same demands, the emperor realized that war was inevitable and made preparations for it.

It seems that early in 1689 Galdan returned to his headquarters at Khobdo. At this time his nephew, Tsewang Araptan [q. v.], a son of his brother Senga, rose in power and took a part of Galdan's territory. Galdan made war on his nephew, but was defeated. Early in 1690 Galdan led his men to an invasion of Outer Mongolia where he was sure of rich booty to support his troops. He met almost no resistance and, after passing the summer on the lower Kerulun River, turned south toward Inner Mongolia. He seems to have had Peking as his objective, but was defeated at the battle of Ulan-butung (see under Fu-ch'üan) by the army sent from China. However, by deputing a high lama to negotiate peace, he managed to retreat northward without being pursued.

The battle of Ulan-butung was far from decisive, yet its effect on the Mongols and on the Tibetans was such that most of them pleaded their loyalty to Emperor Shêng-tsu. The Emperor, however, did not think much of the victory. Apparently then unaware of the death of the Dalai Lama, he berated the Lama for his failure to stop Galdan from inflicting so many calamities on the Khalkas and the Eleuths. He assured Galdan of high rewards should he surrender, but as the proud Bushktu Khan ignored his offers Emperor Shêng-tsu continued to train

his armies, especially the division with firearms. In 1691 the Emperor went to Dolonor where he received the homage of all the high Mongolian chiefs who esteemed him not only as their Emperor but as their rescuer. The Khalkas kept their word and never rebelled throughout the dynasty. The titles of Khan of the Khalkas were thereafter conferred in Peking.

When Galdan returned to Khobdo he found that much of his property had been seized by his nephew, Tsewang Araptan. However, he still declined the invitation of Emperor Shêng-tsu to come to Peking and be pardoned. On the contrary, he demanded that the Tushetu Khan and the Mongolian Lama be handed over to him. In 1694 his territory was afflicted by famine and in the following year he again invaded the Khalkas. As previously, he was encouraged by Sangge who, in the name of the deceased Dalai Lama, promised him victory and prosperity.

This time Emperor Shêng-tsu was determined to confront Galdan himself. About eighty thousand men marched northward on three routes while an army under Sabsu [q. v.] guarded the eastern borders of Mongolia. In 1696 the Emperor personally commanded the Central Route Army, arriving at the Kerulun River in advance of the others. Galdan, being unprepared to engage such a formidable foe, fled westward a few days before the Emperor arrived. On June 12, 1696 he reached Jao Modo at the very time that the Western Route Armies under Fiyanggû and Sun Ssü-k'ô [qq. v.] came on the scene. In the ensuing battle the Chinese forces dealt a crushing blow to Galdan's power. His wife, Ana dara (阿奴), whom he had married as widow of his brother, Senga, and thousands of his men, were killed. Among those who escaped many died of hunger or surrendered later. Galdan and several of his generals fled westward. Some of his men joined Tsewang Araptan who had taken Khobdo. With only a thousand men and some three thousand women and children left of his empire, Galdan wandered miserably near the Altai Mountains. He thought for a time of taking tribute from the Mohammedans at Hami but desisted. Abdulla Beg of Hami had surrendered to Emperor Shêng-tsu in 1696 and had taken captive Galdan's son, Septen Bailsur 塞卜騰巴兒珠爾—a lad then about fourteen years old. The miseries of Galdan grew as more of his subordinates deserted him, apparently owing to his irritability. Still he declined to surrender and even demanded of Emperor Shêng-tsu the return of the troops that

had deserted him. News came to him in the spring of 1697 that the Emperor was leading another expedition against him (see under Fiyanggū). His forces were too depleted to fight, yet had nowhere to escape. Galdan suddenly took ill on May 3 and died the same day—some accounts assert that he poisoned himself, which seems probable. Thus ended the career of the most valiant of the Eleuths. After his death Tsewang Araptan assumed the title of Kontaisha and became the ruler of Galdan's empire. Galdan's remains were cremated, and his ashes were being carried by his nephew, Dantsila 丹濟拉 (d. 1708), to Tibet when the latter was waylaid by Tsewang Araptan's men. Dantsila escaped with a few troops but later was forced by hunger and misery to surrender to Emperor Shêng-tsu. In 1705 Dantsila was made an administrator (Jasak 札薩克) of the captured Eleuths with the rank of Fu-kuo-kung 輔國公 (prince of the fifth degree). In 1761 Dantsila's great-grandson (then head of the family) and his subjects, were given pasturage in the Sain Noin Khanate (see under Tsereng).

Tsewang Araptan had at this time living with him a son and a daughter of Galdan, and a lama priest wanted by Emperor Shêng-tsu for desertion and for assisting Galdan. In 1698, after repeated demands, Tsewang Araptan was forced to deliver them to Peking along with Galdan's ashes which were scattered. The lama was executed; the daughter and son, and the other son, Septen Bailsur, who had been imprisoned until this time, were all pardoned and housed in Peking where they died.

After the fall of Galdan, Tsewang Araptan took his place as ruler of the Eleuths in the Altai region and of the Mohammedans in Eastern Turkestan (except those in Hami). Tibet was left in confusion for more than twenty years (see under Tshangs-dbyangs-rgya-mtsho and Yen-hsin). The Khoshotes of Kokonor remained quiet throughout the dynasty except for one prince who rebelled in 1723 (see under Yüeh Chung-ch'í). By his defeat of Galdan Emperor Shêng-tsu extended his empire to Outer Mongolia and to Hami.

[1/527-30; *P'ing-ting Shuo-mo fang-lüeh* (see under Chang Yü-shu); Howorth, H. H., *History of the Mongols*, Vol. I; Baddeley, John F., *Russia, Mongolia, China*; 1/527-31; Naitō Torajirō 內藤虎次郎, *讀史叢錄 Tokushi soroku*, pp. 203-74; Cahen, G., *Histoire des Relations de la Russie*

avec la Chine (1912), p. 136; Ch'í Yün-shih [q. v.] *Huang-ch'ao Fan-pu yao-lüeh*, ch. 9-14.]

FANG CHAO-YING

GALI 噶禮, d. 1714, a Manchu of the Donggo clan belonging to the Manchu Plain Red Banner, was a great-grandson of Hohori [q. v.]. After study at government expense he was made a second-class secretary, and later a department director, in the Board of Civil Office. In 1696, when the forces of Emperor Shêng-tsu attacked Galdan [q. v.] and the Eleuths in Mongolia, Gali served under Yü Ch'êng-lung (1638-1700, q. v.) in charge of military grain transport for the middle route. After several promotions he was, three years later, made Governor of Shansi where he showed himself a diligent, clever, and able executive. He was, however, covetous, lax in control of minor officials, and oppressive towards the people. Hence after a few years much opposition developed and numerous accusations were made against him. Official investigations did not sustain these, however, and the accusers were punished. In 1709 he was transferred to the vice-presidency of the Board of Revenue, and then to the governor-generalship of Kiangnan and Kiangsi. There he showed still less restraint, attacking and deposing many officials, some of high character and ability like Ch'ên P'êng-nien [q. v.]. His conflict with Chang Po-hsing [q. v.] is famous, and resulted finally in his removal from office in 1712. In 1714 he was accused by his mother of participating with his nephew in an attempt to poison her. For this crime, and for giving rein to covetousness while in high office, the Board of Punishments judged him to be worthy of the lingering death. He committed suicide and was followed in this by his wife who had been condemned to death for otherwise making trouble for the family. His brother and nephew were beheaded. A foster son, also involved, was banished and the family property was confiscated by the state. Ka-li-ér hu-t'ung 噶禮兒胡同, a lane inside the gate, Hsüan-wu mén 宣武門 in Peking, is believed to have been the site of Gali's residence.

[1/284/4a; 2/12/26b; 11/23/33b; 京師坊巷志 *Ching-shih fang-hsiang chih*, 2/23a; 文獻叢編 *Wên-hsien ts'ung-pien*, no. 2 (Wang Hung-hsiü [q. v.], 密繕小摺 *Mi-shan hsiao-chê*, no. 17); *ibid*, no. 9 清康熙硃批諭旨 *Ch'ing K'ang-hsi chu-p'i yü-chih* 3b-7a.]

DEAN R. WICKES

GHANTIMUR 根特木, an important figure in Russo-Chinese relations in the latter half of the seventeenth century, was a chieftain (with the title of *Beise* 貝子) of a group of Solun tribesmen who inhabited the Amur region. Details of his early life are unknown, but we learn that he was with the Manchu army that was sent in 1655 against the Russian fort of Kumarsk (built by E. Khabarov in 1652, see under Šarhūda). Sometime during the years 1667-70 he, with his relatives and forty men of his tribe, went over to the Russians. An immediate attempt made by the Manchurian authorities to secure his return by force was unsuccessful, and special envoys sent by order of Emperor Shêng-tsu could not persuade him to come back.

Ghantimur was baptized as a Christian in 1684 and entered the ranks of the Russian nobility with the title and name of Prince Peter Ghantimurov. The Moscow Government put him in charge of some of the Tungus and Mongol tribes of the newly-acquired Dauria (Eastern Siberia). For permanent residence he chose Nerchinsk (built by Voevoda Athanasý Pashkov in 1656).

The so-called "treason" of Ghantimur gave rise to a long controversy between Russia and China. In an official letter to Czar Alexey Mikhailovich, dated June 29, 1670, Emperor Shêng-tsu demanded the extradition of Ghantimur. The demand was repeated to the Russian envoy, N. G. Spathar-Milescu (N. G. Spafarii of Russian accounts) and was reinforced by a threat to attack the Russian forts of Nerchinsk and Albazin (built by Khabarov in 1651). The refusal on the Russian side to satisfy the demand was one of the chief reasons for the failure of the negotiations which had been conducted by Spathar-Milescu at Peking and for the subsequent return of the Embassy to Moscow (1676). Fresh demands to extradite Ghantimur were presented in a letter dated November 26, 1683, which the Chinese emperor addressed to Alexey Tolbuzin, the commandant of Fort Albazin, and in two communications to the Czar of Russia, one dated September 17, and the other, September 22, 1686. But by the Treaty of Nerchinsk (1689, see under Songgotu) those Chinese who had gone over to Russia or those Russians who had come to China prior to the conclusion of the treaty, were allowed to remain, although fugitives who crossed the border subsequent to the signing of the treaty were to be handed back to the country to which they belonged. Thus Ghantimur was no longer demanded by China, whereas the Russians who

were in China before 1689 became Bannermen and lived in Peking (see under Sabsu and Maci).

Ghantimur died toward the close of the seventeenth century. His descendants have been living in the region of Nerchinsk up to the present time, but long before the Russian Revolution they forfeited their rights to the title of prince.

[Ho Ch'iu-t'ao [q. v.], *Shuo-fang pei-shêng* 首 1/10b, 首 2/27a; Cahen, Gaston, *Histoire des relations de la Russie avec la Chine sous Pierre le Grand* (1912) pp. 23-25, 34-38, IV; Bantýsh-Kamenskii, N., *Diplomaticheskoe sobranie del mezhdu Rossiiskim i Kitaiskim gosudarstvami s 1619 po 1792 god* (1882); Manchu text of "The report on the arrival in the 15th year of the reign of Elhe-taifin [K'ang-hsi] of the Russian Envoy Ni-k'o-lai [N. G. Spathar-Milescu] and on the letter of the Russian Czar presented by him," edited and translated by A. O. Ivanovsky in *Zapiski Vostochnago otdeleniia imperatorskago arheologicheskago obschestva*, Vol. II, pp. 81-124 and 195-220 (1887).]

A. V. MARAKUEFF

GINTAISI 金台石 (錦台什), d. Sept. 29, 1619, younger brother of Narimbulu [q. v.], became one of the two *beile* of the Yehe tribe after the death of his brother which took place sometime before 1613. In the latter year Bujantai [q. v.], *beile* of the Ula tribe, fled to the Yehe after the defeat of his forces at the hands of Nurhaci [q. v.]. Gintaisi gave him protection and when attacked by Nurhaci appealed to the Chinese for help. He also tried in 1615 to appease the Mongols on the west by marrying his cousin (who had eighteen years before been promised to Nurhaci) to the Khalka *beile*, Manggūldai (see under Eng-geder). The alliance with the Chinese proved futile, for in 1619 Nurhaci defeated a large Chinese army, together with its Yehe auxiliaries (see under Yang Hao), and proceeded to besiege Gintaisi in his own stronghold. Despite attempts at a settlement by Nurhaci's son, Abahai [q. v.], the future T'ai-tsung who was Gintaisi's nephew, the fighting continued until both Gintaisi and his cousin Buyangu 布揚古 had been captured and executed. (Chinese sources state that Gintaisi committed suicide). Thus ended the independent existence of the Yehe tribe, but many of its members, including the descendants of Gintaisi, became prominent in the service of Nurhaci and of the succeeding Manchu emperors (see under Mingju). Even the Empress Dowager (Hsiao-ch'in, q. v.) of the late nineteenth

century, traced her descent back to the Yehe division of the Nara clan, and recognized Yangginu [q. v.], father of Gintaisi, as her great ancestor.

[1/229/7b; *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggū) 22.]

GEORGE A. KENNEDY

GIYEŠU 傑書, 1645–1697, April, the first Prince K'ang (康親王), was a great-grandson of Nurhaci [q. v.] and a grandson of Daišan [q. v.]. His father, Hūse 祜塞 (d. 1646, posthumous name 惠順), was the eighth and youngest son of Daišan and held the rank of a prince of the fifth degree. After Hūse died his rank was inherited by his second son, Jinggi 精濟 (1644–49, posthumous name 懷愍), who, sometime before 1649, was raised to a prince of the second degree. Jinggi died in July, 1649, and Giyešu, then only five *suì*, became heir to the second degree principedom to which was appended in 1651 the designation, K'ang.

The hereditary rank of Daišan was first inherited (1648) by Giyešu's uncle, Mandahai [q. v.], and then (1652) by Mandahai's son, Canggadai (see under Mandahai). In 1659 Mandahai was posthumously deprived of his ranks and Canggadai was not allowed to retain them. The hereditary privilege was given to Giyešu who thus became the third inheritor of Daišan's first degree principedom for which the designation K'ang was used until 1778, when Emperor Kao-tsung ordered the restoration of Daišan's original designation, Li (see under Daišan). The principedom remained in Giyešu's branch of the family till the close of the dynasty (see under Chao-lien).

During the San-fan Rebellion (1673–81) Giyešu served for six years in Chekiang, Fukien, and Kwangtung. He was appointed (July 28, 1674) commander-in-chief of the armies against Kêng Ching-chung [q. v.], and was given the title of Fêng-ming Ta Chiang-chün 奉命大將軍. He and the assistant commander, Fulata (1622–1676, see under Tê-p'ei), left Peking late in August and arrived at Chin-hua, Chekiang, early in October. After winning several battles, Giyešu and his men recovered Ch'ü-chou early in 1675, while Fulata advanced on Wenchow. Then for about a year the conflict was at a stalemate. On April 16, 1676 Emperor Shêng-tsu issued a strong reprimand to Giyešu, berating him for having been two years at Chin-hua without a victory and urging him to advance at once on Fukien. In September Giyešu proceeded to

Ch'ü-chou, Chekiang, and, after gaining several victories, entered Fukien in October. On November 9 he obtained the surrender of Kêng Ching-chung on the assurance that the rebel's life would be spared, a promise which was not kept. By combining with Kêng's forces, Giyešu was in a position to fight against Chêng Ching [q. v.] who had occupied a large area in southern Fukien. In 1677 Giyešu took all the main cities in Fukien and advanced as far as Ch'ao-chou in Kwangtung. But in March 1678 Chêng Ching revived his attacks and laid siege to Hai-ch'êng, near Amoy. Giyešu was ordered hurriedly to rescue that city, but lingered on for four months at Ch'ao-chou on the plea of an insufficient force for such operations. In July he was again reprimanded by the emperor and was repeatedly ordered to the immediate rescue of that city. On July 28, 1678 Hai-ch'êng was taken by Chêng Ching who before long advanced to Ch'üan-chou. After about two years of fighting Giyešu recovered Hai-ch'êng and other places in southern Fukien and forced Chêng Ching to return to Taiwan. In July 1680 Fukien was sufficiently stabilized to warrant the withdrawal of Giyešu and his armies. On December 7 Giyešu arrived at Lu-kou-ch'iao, south of Peking, where he was personally welcomed by the emperor.

Although he had for six and a half years directed the campaigns in South China, Giyešu was not rewarded after the conclusion of the San-fan war. In 1682, when the merits and faults of the commanders were weighed, Giyešu had two counts against him—his delay in attacking Fukien in 1675–76, and his failure to rescue Hai-ch'êng in 1677. Hence he was deprived of all his military merits and was fined the equivalent of a year's stipend.

In 1690 when Galdan [q. v.] was threatening to advance on Peking from Mongolia (see under Fu-ch'üan), Giyešu was dispatched to lead an army through Kalgan and to guard Kwei-hwa against the possibility of a thrust in that quarter from the Eleuths. Recalled after Galdan was defeated, he died in 1697 and was canonized as Liang 良. The first degree principedom of Daišan was given to Giyešu's sixth son, Ch'un-t'ai 椿泰 (posthumous name 悼, 1673–1709), the second Prince K'ang (1697–1709). After Ch'un-t'ai died, the rank was held for twenty-four years (1709–33) by his eldest son, Ch'ung-an 崇安 (posthumous name 修, 1705–1733), the third Prince K'ang. It seems that Ch'ung-an was not favored by Emperor Shih-tsung, for after

his death in 1733 he was given fewer posthumous honors than those normally accorded a man of his rank. By imperial order of 1734 Ch'ung-an's son was given a minor hereditary rank, and Daišan's first degree principedom was awarded to Giyešu's fifth son, Bartu 巴爾圖 (posthumous name 簡, 1674-1753), who became the fourth Prince K'ang. Only after Bartu's death did Emperor Kao-tsung restore the rank to Ch'ung-an's son (see under Chao-lien).

[1/222/8a; 2/1/5a; 4/2/1a; *P'ing-ting san-ni fang-lieh* (see under Han T'an); Chao-lien [q. v.], *Hsiao-t'ing tsa-lu* (which refers to Giyešu as Hsien Liang Wang 先良王).]

FANG CHAO-YING

GUBADAI 顧八代 (T. 文起), d. Jan. 1709, was a Manchu of the Bordered Yellow Banner with the clan-name Irgen Gioro (伊爾根覺羅). In 1659 as a private of the Guards Division (護軍) he followed the army into Yunnan in an expedition against a supporter of the last Ming claimant to the throne. Afterwards he held various minor positions at the capital and studied history and astronomy. When Emperor Shêng-tsu personally examined the bannermen officials in 1675 Gubadai passed with the highest grade, and so was promoted to a reader in the Hanlin Academy. During the Wu San-kuei [q. v.] rebellion Gubadai was sent (1677) to assist a general, Manggitu 莽依圖 (clan-name 兆佳, posthumous name 襄壯, d. 1680), in Kwangtung in the campaign to retake Kwangsi. After the completion of the campaign Manggitu is said to have drawn up a memorial giving Gubadai all the credit for the victory, but this Gubadai burned, insisting that credit should go to the whole staff. After Manggitu's death (1680) Gubadai was appointed aid to Laita 賚塔 (surname 那穆都魯; posthumous name 襄毅, d. Jan. 1685), whom he followed into Yunnan (1681). With this triumphant expedition the Wu San-kuei rebellion was crushed. In 1684 Gubadai was ordered to teach in the palace school for princes, and a year later was appointed to serve concurrently as one of the directors in the office compiling the *P'ing-ting san ni fang-lieh* (see under Han T'an). In 1687 he was made junior vice-president, and two years later president, of the Board of Ceremonies.

At this time there was persecution of Christians in Chekiang, fostered in 1691 by the governor, Chang P'êng-ko [q. v.], an ardent Confucianist. Early in 1692 the missionaries in

Peking addressed a plea to Emperor Shêng-tsu on behalf of their colleagues in Chekiang. The matter was referred to the Board of Ceremonies. As head of the Board, Gubadai, in compliance with the emperor's wishes, reported that, whereas the missionaries had rendered valuable services as astronomers, as manufacturers of cannon used in the war against Wu San-kuei, and as interpreters in negotiations with Russia (see under Songgotu), and whereas they were law-abiding and peaceful, they should be allowed to conduct their missionary work without hindrance on the part of local officials. The emperor gave his approval to Gubadai's report and the missionaries enjoyed a period of freedom in their work (see under Yang Kuang-hsien).

In 1693 Gubadai, charged with being incompetent, was removed from the Board of Ceremonies and, as holder of a minor hereditary rank, was ordered to continue his services in the palace school for princes. In 1696, when Yin-chên [q. v.], later Emperor Shih-tsung, commanded the soldiers of the Plain Red Banner which accompanied Emperor Shêng-tsu to Mongolia against Galdan [q. v.], Gubadai was appointed to Yin-chên's staff. In 1698 Gubadai retired. When he died in January 1709, his funeral was attended by Yin-chên. In 1726, four years after Yin-chên ascended the throne, he ordered that Gubadai be posthumously restored to his former ranks and canonized as Wên-tuan 文端. In 1730, when the Temple of Eminent Statesmen was established, Gubadai's name was placed in it.

Gubadai's grandson, Ku-tsung 顧琮 (T. 用方, 1685-1755, Jan.), was selected, about the year 1713, to study mathematics and to serve in the Mêng-yang chai (see under Fang Pao). Because of his contribution in compiling some mathematical works (see under Ho Kuo-tsung), Ku-tsung became an official in 1722, and was made a censor early in 1726. Thereafter he served in various capacities, especially as salt censor at Tientsin (1726) and as director-general for conservancy of waterways in Chihli (1733-36, 1737-41), and in Shantung (1748-54). He was famous for his strict observance of the Confucian rules of conduct and for his devotion to the study of the Classics under Fang Pao, Li Fu [qq. v.] and other scholars. He also was a connoisseur of lacquered trays.

[1/274/2a; 3/51/34a; 3/170/15a; Favier, A., *Peking*, 1897, pp. 186-89, with portrait of Gubadai.]

RUFUS O. SUTER

HA Yüan-shêng 哈元生 (T. 天章), d. 1738 age 58 (*sui*), soldier, a Mohammedan by birth, was a native of Ho-chien, Chihli. He rose from the ranks through various positions to a captaincy at Fort Chien-ch'ang in Ch'ien-an, Chihli. Thereupon he was dishonorably discharged (1721) for letting lumber be smuggled past the custom's barrier. Three years later, under the new emperor, Shih-tsung, he was reinstated as second captain. The same year (1724) the brigade-general in charge of Wei-ning, Kweichow, asked that Ha be permitted to accompany him on an expedition against the Miao. Ha made a reputation for himself on this campaign, and was promoted (1725) to the rank of adjutant major at Wei-ning. The following year the native Miao prefects at Wu-mêng and Chên-hsiung, Yunnan, rebelled and invaded Tung-ch'uan, a prefecture newly incorporated into the province of Yunnan. At the command of O-êr-t'ai [q. v.], the governor-general of Yunnan and Kweichow, Ha took charge of the punitive expedition, and with great display of personal courage brought it to a successful conclusion. In consequence his rank was elevated (1727) to that of lieutenant-colonel stationed with the battalion at Hsün-chan, Yunnan. While Ha was thus occupied a Miao woman, whose married name was Lu 陸, initiated a revolt (1728). Again at the command of O-êr-t'ai, Ha had charge of the pacification, and was once more successful in penetrating to the lair of the rebels and seizing the whole Lu family. Afterwards he led his army to A-lu-ma near A-lü, Kweichow, tranquilizing the Miao all the while, and thence to Lei-p'o, Szechwan, where a family which had been allied to the Lu family was in revolt (see under Huang T'ing-kuei). The same year (1728) Ha was promoted to the rank of colonel in charge of the regiment stationed at Yüan-chiang, Yunnan, but soon returned to A-lü. There he had one of the Miao chieftains, who was serving in the regiment, flogged, thus causing the entire Miao population to rise in turmoil. Though it required only a few days to subdue them, Ha was somewhat longer in restoring the region to good order.

When O-êr-t'ai reported this affair to Emperor Shih-tsung, his words were not all praise—he charged Ha with lack of tact in having the chieftain flogged. The emperor conceded the point, but believed it best to drop the case since Ha, although uncouth and incapable of much foresight, was extraordinarily valuable as a soldier. In 1729 he was promoted to the rank of colonel

at Li-p'ing, Kweichow, and later to that of brigade-general at An-lung, Kweichow. While in this capacity he and his army were detailed to undertake a punitive expedition to Wu-mêng, where another Miao uprising had occurred (1730). Following the success of this campaign Ha was made (1731) provincial commander-in-chief of Yunnan but was later transferred to Kweichow. The following year (1732) he was summoned to Peking to have an audience with Shih-tsung, and served for a few months on the Grand Council. He was also granted permission to visit his mother, but before the end of the year was ordered back to Kweichow to quiet the Miao. When his mother died (1733), Ha's services were so much in demand that he was commanded to remain on duty during the mourning period. As commander-in-chief of Kweichow Ha presented (1734) to the emperor a gazetteer of the newly opened Miao territory. The emperor approved the book but ordered the governor of Kweichow, Yüan Chan-ch'êng 元展成 (d. 1744) to re-edit it. Shortly thereafter (1735) the Miao in the neighbourhood of Ku-chou, Kweichow, made trouble. By imperial order Ha, with the title of General Yang-wei 楊威將軍, and with the assistance of another general, was designated to quell it. But, instead of doing his duty, Ha became involved in a long argument concerning the division of military authority between himself and Chang Chao [q. v.] who had been sent as special emissary in charge of pacifying the Miao. Finally, at the request of Chang Kuang-ssü [q. v.], Ha was discharged, arrested, and taken to Peking. There the Grand Council proposed the death penalty, but the new emperor (Kao-tsung) pardoned him (1736) and after conferring the title of colonel, sent him to Hami where he died.

Ha's son, Ha Shang-tê 哈尙德 (d. 1773), was also a soldier. He rose as high as brigade-general (1743) at I-ch'ang, Hupeh; at Liang-chou, Shensi (1744); at Lin-yüan, Yunnan; and at Ku-chou (1748) successively. After serving for a time in fighting against the Chin-ch'uan rebels (see under Fu-hêng) he was accused of harassing the people and oppressing his soldiers. He was discharged, an additional accusation of bribery was brought against him, and it was proposed that he be beaten and sent into exile. But Kao-tsung reinstated him (1757) with the title of colonel, and sent him, like his father, to serve at headquarters at Hami. The same year, unfortunately, Ha Shang-tê was held responsible for the death of a large number of sheep which he was entrusted to transport to the camps. He

was again discharged, forced to wear a cangue, and ordered to make up the loss. He returned home (1766), and remained there until his death.

[1/304/3b; 3/283/34a; *Ho-chien hsien chih* (1760) 5/18b; Yüan Mei [q. v.], *Hsiao-ts'ang shan-fang wên-chi*, 9/5a for indication that Ha Yüan-shêng was a Mohammedan; *Yunnan t'ung-chih kao* (1841) 104/32b, 35b, 44b; 雍正硃批諭旨 *Yung-chêng chu-p'i yü-chih*, 5/20a, 32a, 67b, 8/9a.]

RUFUS O. SUTER

HAI-lan-ch'a 海蘭察, d. May, 1793, general, the first Duke Ch'ao-yung (超勇公), was a native of Hu-lun-pei-êr (Hailar), Heilungkiang. He was born in the Dolar Clan 多拉爾族 of the Solun Tribe 索倫部落. The Soluns were descendants of the race which centuries before had provided the rulers of the Liao Dynasty (916-1168), but were conquered early in the seventeenth century by the Manchu armies of Abahai [q. v.]. For a time they were harassed by Russian raiders but after the Treaty of Nerchinsk (1689) they thrived in the western part of Heilungkiang. They were divided into Banners—the family of Hai-lan-ch'a belonging to the Manchu Bordered (Plain?) Yellow Banner. As the Soluns made their living by hunting, they were good soldiers, and many times throughout the dynasty were called upon to take part in the wars in China, Turkestan, Mongolia and elsewhere.

Hai-lan-ch'a was at first a junior in the army and later became an Ukßen or Ma-chia 馬甲 (private of the first class). As such he was sent in 1754-55 with five thousand Solun and Barhu 巴爾虎 soldiers to take part in the war against the Sungars. In 1757 he distinguished himself by capturing alive at Tarbagatai the Khoit chief, Bayar 巴雅爾 who had joined Amursana [q. v.] in rebellion the year before (see under Chao-hui). For this Hai-lan-ch'a was rewarded with promotion to the Imperial Bodyguard, in addition to his two minor hereditary ranks. In 1767-72 he took part as a deputy lieutenant-general in the war with Burma. Transferred to Szechwan (1772) to combat the Chin-ch'uan rebels, he fought bravely under Wên-fu (see under A-kuei) and was soon made a lieutenant-general (1772) and an assistant commander (參贊大臣, early in 1773). At the time of the disastrous defeat at Mu-kuo-mu (1773, see under A-kuei), he was fortunately some distance from the main scene of action, and so was enabled, with fresh men, to assist the routed troops to concentrate and retreat in order. Nevertheless, because he aban-

doned several cities to the foe, he was degraded from an assistant commander to a commandant (領隊大臣). Had it not been for the commendation of the new commander-in-chief, A-kuei [q. v.], his punishment would have been heavier. Trusted and encouraged by A-kuei, he fought bravely for more than two years until the Chin-ch'uan area was conquered. He won many battles and was once wounded (1774). After the war (1776) he was rewarded with numerous honors and promotions, his hereditary rank being raised to a first class marquis with the designation, Ch'ao-yung. He was appointed a chamberlain of the Imperial Bodyguard and concurrently was entrusted with several other posts. The fourth campaign in which he participated was the suppression of the Mohammedan rebellion in Kansu in 1781. Although this campaign, under the direction of A-kuei, resulted in an easy victory for the government forces, Hai-lan-ch'a was again wounded.

In 1784 a new Mohammedan rebellion took place in Kansu, and Fu-k'ang-an [q. v.] was given the responsibility of suppressing it with Hai-lan-ch'a as his chief assistant. Fu-k'ang-an had served in the Chin-ch'uan war as a subordinate to Hai-lan-ch'a, but later held important posts in the government. Apparently the two cooperated well, for from now on whenever Fu-k'ang-an was in command, Hai-lan-ch'a was made his assistant. The Kansu rebellion was suppressed within a few months and Hai-lan-ch'a was given an additional minor hereditary rank. In 1787-88 the two fought in the campaign to suppress rebels in Formosa (see under Ch'ai Ta-chi). For his part Hai-lan-ch'a was, late in 1787, raised in rank to a duke of the second class. From 1791 to 1792 he followed Fu-k'ang-an to Tibet and Nepal and forced the Gurkas to submit. For this exploit he was made a duke of the first class. He died in May 1793, about a month after his return to Peking. He was canonized as Wu-chuang 武壯 and his name was celebrated in the Temple of Zealots of the Dynasty. His dukedom was inherited by his eldest son, An-lu 安祿 (d. 1799), who, while serving under Ê-lê-têng-pao [q. v.] in Szechwan, was killed in action fighting against bandits, and was given the posthumous name Chuang-i 壯毅 and the additional hereditary rank of a third class *Ch'ing-ch'ê tu-yü*.

Hai-lan-ch'a was one of the ablest generals of the Ch'ing period. He was a brave warrior and a clever strategist, and though he rose from the ranks, he became the equal of others who be-

longed to noble families. Among contemporary commanders he paid respect only to A-kuei, and worked under Fu-k'ang-an only after the latter gave him due recognition. Yet Fu-k'ang-an's military exploits are believed by many to have been due entirely to Hai-lan-ch'a. In the seven wars in which Hai-lan-ch'a participated he seldom met reverses and was always successful in the end. His portraits were hung in the hall of military heroes (Tzū-kuang ko, see under Chao-hui), owing to his share in four conquests, namely of Ili, of the Chin-ch'uan tribes, of the Gurkas, and of the Taiwan rebels. The only other official of the Ch'ing period who won the same distinction was A-kuei who participated in the same wars.

[1/337/1a; 2/25/27a; 3/294/32a; 4/116/17b; 黑龍江志稿 *Hei-lung-chiang chih kao* (1933) 11/1b, 52/6a; Wei Yüan [q. v.], *Shêng-wu chi*.]

FANG CHAO-YING

HAN Lin 韓霖 (T. 雨公 H. 寓菴), scholar and official, was a native of Chiang-chou, Shansi, and a sixth generation descendant of Han Chung 韓重 (T. 淳夫 H. 拙齋 *chin-shih* of 1478), who rose to be president of the Board of Works. In his youth Han Lin and his brother, Han Yün 韓雲 (T. 景伯 *chü-jên* of 1612), received instruction from a fellow-townsman, T'ao Chu 陶註 (T. 惟道 H. 東籬), whose ancestor six generations before him, T'ao Yen 陶琰 (T. 廷信 H. 逸庵, *chin-shih* of 1481, 1449-1532), was president of the Board of War. Han Lin became a senior licentiate in 1617 and a *chü-jên* in 1621 at approximately the age of twenty (*sui*). He soon obtained a position in Peking where he made the acquaintance of Hsü Kuang-ch'i [q. v.] with whom he studied military science. He also received instruction in the use of cannon (銃) from Alphonse Vagnoni 高一志 (T. 則聖, 1566-1640). He was baptized by Aleni (see under Ch'ü Shih-ssü) as Thomas, and his brother was baptized as Étienne. Before returning home Han Lin travelled extensively in the northern and central parts of China, including Chihli, Shantung, Kiangsu, Chekiang, and Kiangsi. He seems to have had a keen interest in collecting books and visited many booksellers wherever he went. After his return home, about the year 1630, he built a studio called Sa-ch'êng lou 卅乘樓 in which to store his collection. Tung Ch'ü-ch'ang [q. v.] wrote an account of this studio, entitled 韓氏卅乘樓藏書記 *Han-shih sa-ch'êng lou ts'ang-shu chi*, which appears in several

editions of the gazetteer of Chiang-chou. The edition of 1670 (4/72a) which lists the books in the local Confucian library (儒學), adds a note to the effect that Han Lin proposed to purchase for that library a set of the *Thirteen Classics* and of the *Twenty-one Dynastic Histories*, but that the turmoil accompanying the fall of the dynasty frustrated his plans.

At his native place Han Lin led many of his relatives into the Church. When Father Vagnoni went to Chiang-chou to preach the gospel Han Lin and his fellow-townsmen, Tuan Kun 段葵 (T. 九章), were his zealous assistants. During a famine in Chiang-chou in 1633-41 Han Lin and his brother, Han Yün, were the first to make contributions for famine relief. In addition to five hundred taels silver, given by himself, Han Lin raised a subscription of another five hundred.

Han Lin edited and published two works by ancestors of the Han and T'ao families, namely, 誠子書 *Chieh-tzū shu* by T'ao Yen and 分家書 *Fên-chia shu* by Han Chung, which appeared under the collective title 二老清風 *Er-lao ch'ing-fêng*. He wrote a book, entitled 鐸書 *To-shu*, completed in 1641, in which he expounded the *Six Maxims* of the first Ming Emperor with convincing proofs adduced, both from the Chinese classics and from the works of contemporary Jesuit fathers, such as the 七克 *Ch'i-k'o* (1614) by Pantoja (see under Li Chih-tsao), the 滌罪正規 *Ti-tsui chêng-kuei* by Aleni, the 哀矜行證 *Ai-chin hsing-ch'üan* (1633) by Jacques Rho 羅雅谷 (T. 味韶, 1593-1638), and the 齊家西學 *Ch'i-chia hsi-hsüeh*, and 童幼教育 *T'ung-yü chiao-yü* (1620), both by Vagnoni. One treatise by Han Lin, entitled 慎守要錄 *Shên-shou yao-lu*, in 9 *chüan*, dealing with military science and containing references to western methods of building forts and using fire-arms, is preserved in the *Hai-shan hsien-kuan ts'ung-shu* (see under P'an Chên-ch'êng). Han Lin also wrote in collaboration with his friend, Chang Kêng 張廣 (T. 明臯, a native of Chin-chiang, Fukien, who was baptized in 1621 under the name Matthew), a work entitled 聖教信證 *Shêng-chiao hsin-chêng* ("Proofs of the Christian Religion"), which has a preface dated 1647 and was printed in Peking in 1668 and 1674. A work by Han Lin on military defense, entitled 守圉全書 *Shou-yü ch'üan-shu*, was placed on the list of banned books in the eighteenth century. Other works by him seem to be no longer extant.

According to the gazetteers of Chiang-chou,

Han Lin seems to have lost his life while hiding from bandits when they took that city in 1644, but the circumstances of his death are not clear. Sketches of his life appear in the local gazetteers for 1670 and 1879, but in the edition of 1765 the references to him were either curtailed or omitted. The Library of Congress possesses two copies of this edition. One, evidently an earlier impression, reprints substantially the information about Han Lin that appeared in the edition of 1670. But from the other impression nearly all references to him are either omitted or else attributed to his elder brother. This change can perhaps be accounted for by the fact that the *Shou-yü ch'üan-shu* by Han Lin was a book prohibited in the Ch'ien-lung period. The prohibition was doubtless brought to the attention of the editors of the gazetteer, since the title in question is omitted even though references to other works by Han Lin are retained.

Han Lin was a good calligrapher, taking as his models Su Shih (see under Sung Lao) and Mi Fei 米芾 (see Mi Wan-chung). Tung Ch'ich'ang described him as very tall in stature and easily recognizable in a crowd. He adds that, although Han Lin was a bibliophile, he was averse to collecting Buddhist and Taoist works.

[*Chiang-chou chih* (1879) 8/15a, 11/14a, 16/5b; Ch'ên Shou-i 陳受頤, 明末清初耶穌會士的儒教觀及其反應 in *國學季刊* vol. V, no. 2 (1935), pp. 38-40; Pfister, *Notices*, pp. XXI, 127, 212, etc.; Yeh Tê-lu 葉德祿, 乾隆絳州志之韓霖 *Ch'ien-lung Chiang-chou chih chih Han Lin*, in *新北辰 Hsin pei-ch'ên*, vol. 3, no. 8 (1937).]

PAUL YAP TEH-LU
J. C. YANG

HAN T'an 韓蒔 (T. 元少 H. 慕廬), 1637-1704, official and scholar, was a native of Ch'ang-chou (Soochow), Kiangsu. Passing first in both the metropolitan and the palace examinations of 1673, he was given the rank of Hanlin compiler of the first class. During the ensuing years he helped in the compilation of several important official works of the period, including the *平定三逆方略* *P'ing-ting San-ni fang-lüeh*, 60 *chüan*, commissioned in 1682, completed in 1686, and printed in 1934 in the *Ssü-k'u ch'üan-shu chên-pên* (see under Chi Yün); and the *Ku-wên yüan-chien* (see under Hsü Ch'ien-hsüeh), completed in 1685. After several promotions, he was made in 1685 a sub-chancellor of the Grand Secretariat. Retiring to his home town in 1687,

he remained there for eight years, reading widely and intensively. In 1695 he was summoned to Peking to supervise the compilation of the *Ta-Ch'ing i-t'ung-chih*, a project previously undertaken by Hsü Ch'ien-hsüeh [q. v.]. In 1697 he was made junior vice-president of the Board of Ceremonies and concurrently chancellor of the Hanlin Academy. Early in 1700 he was given the post of junior vice-president of the Board of Civil Office and in the same year was made president of the Board of Ceremonies. While at this post he was at first much in the emperor's favor, but in the end displeased him by his outspoken frankness. Worried by the accusations of his foes, and failing in his repeated requests for retirement, he weakened himself by drinking wine to excess and died in 1704. During his life he enjoyed due fame as an essayist. His collected works, comprising 22 *chüan* of prose and 6 *chüan* of verse entitled 有懷堂集 *Yu-huai t'ang-chi*, were printed by himself late in 1703. He was given by Emperor Kao-tsung, in 1752, the posthumous name, Wên-i 文懿. His sons, Han Hsiao-ssü 韓孝嗣 (T. 祖語, *chün-shih* of 1709), and Han Hsiao-chi 韓孝基 (T. 祖昭 H. 東籬, 1664-1753, *chün-shih* of 1700), were known as essayists. A daughter, Han Yün-yü 韓韻玉, was a poetess.

In 1703 Han T'an wrote a preface to the work, *天學本義* *T'ien-hsüeh pên-i*, attributed to the Jesuit missionary, Joachim Bouvet 白晉 (T. 明遠, 1656-1730). This work is a collection of quotations from the Chinese Classics and of idioms in everyday use, annotated by the missionary from the Christian point of view, in order to compare the Chinese concept of *T'ien* (Heaven) with the Christian concept of God. According to the opinion of Mr. Wang Chung-min 王重民 (T. 有三, b. 1903), Bouvet's work was based on an earlier one, *天儒異同考* *T'ien Ju i-t'ung k'ao* ("A Comparison of Christianity and Confucianism", manuscript in Bibliothèque Nationale, Paris), written by a scholar and a Chinese convert, Chang Hsing-yüeh 張星曜 (T. 紫臣, b. 1633, d. after 1711), who was baptized in 1678 under the name Ignace. Two manuscripts of the *T'ien-hsüeh pên-i* are extant, one in the Vatican Library, Rome; another in the Bibliothèque Nationale. This work was expanded and revised in 1707, under the new title, *古今敬天鑑* *Ku-chin ching-t'ien chien*, 2 *chüan*, of which at least six manuscripts are extant—four in Paris, one in Rome, and one in Moscow. In one of the manuscripts in Paris, after Bouvet's own preface, there is this note:

"When Grand Secretary [sic] Han read this book, the references in the *Jih-chiang* [日講, Daily Discourses on the Classics to Emperor Shêng-tsu by selected officials] and other works had not yet been copied into it".

[1/272/7b; 2/9/42a; 3/58/1a; 4/21/1a; 21/2/16a; *Tung hua-lu*, K'ang-hsi 36:9; *Wu-hsien chih* (1933) 68 上 /8a, 11b; *T'oung Pao* (1924), p. 366; Pfister, P. L., *Notices Biographiques et Bibliographiques I*, p. 438; 國朝鼎甲徵信錄 *Kuo-ch'ao t'ing-chia chêng-hsin lu*, 1/27b; Pelliot, *T'oung Pao* (1932), p. 106.]

FANG CHAO-YING

HANG Shih-chün 杭世駿 (T. 大宗 H. 董浦, 秦亭老民, 智先居士), May 28, 1696-1773, Sept. 9, scholar, was a native of Jên-ho (Hangchow), Chekiang. Being studious and earnest, he soon became known as a writer and was applauded as a promising scholar by Wan Ching [q. v.]. In 1724 he became a *chü-jên*. Seven years later he assisted in compiling the 1736 edition of the Chekiang provincial gazetteer (浙江通志) and in 1732 was engaged as an assistant examiner in the provincial examination of Fukien. Recommended to compete in the second special *po-hsüeh hung-tz'ü* examination of 1736 (see under Liu Lun), he passed as fifth of the first class. The total number of scholars recommended for that examination was 267, the number of participants was about 180, and those who passed were fifteen. In his later years Hang compiled two works on the life and writings of the competitors, entitled 詞科掌錄 *Tz'ü-k'o chang-lu*, in 17 *chüan*, and *Tz'ü-k'o yü-hua* (餘話), in 7 *chüan*.

Appointed a compiler of the Hanlin Academy, Hang worked as a collator of the Wu-ying-tien 武英殿 editions of the *Thirteen Classics*, and of the *Dynastic Histories*, serving at the same time on the editorial board for the compilation of the Commentaries to the *San-Li i-shu*, or the *Three Rituals* (see under Fang Pao). When in 1743 he took the examination for the post of censor, his papers which made comments, under four heads, on the state of the empire, incurred the Imperial displeasure. Just what the offending statements were was never fully disclosed, but he is reported to have recommended the appointment of more Chinese officials to provincial posts, and to have discoursed on the advantages of depositing some silver in the provincial treasuries, instead of hoarding it all in Peking (see under Mishan). Hang was in

consequence dismissed and was never recalled to an official post. For several years he lived in or near Hangchow, composing poems with such friends as Ch'üan Tsu-wang, Li Ê, Ch'ên Chao-lün [qq. v.], Chao Yü (see under Chao I-ch'ing), and the painter and calligrapher, Chin Nung 金農 (T. 壽門, 吉金 H. 冬心, 司農, 1687-1764). He also made frequent trips to Yangchow where he and other impecunious poets were well received by the rich Ma brothers (see under Ma Yüeh-kuan). From 1749 to 1750 he was invited by the governor of Chekiang, Fang Kuan-ch'êng [q. v.], to compile the 海塘通志 *Hai-t'ang t'ung-chih*, the history of the dikes along the seashore at Hai-ning, Chekiang. After the completion of this work he remained at home for three years, accepting then an invitation to become head of the Yüeh-hsiu Academy (粵秀書院) in Canton. His friend, Ch'üan Tsu-wang, accepted the directorship of the T'ien-chang Academy (天章書院) at Kao-yao, also in Kwangtung, and both proceeded to their posts in 1752. Remaining there until 1755, Hang returned to Hangchow where he printed a collection of verse, entitled 嶺南集 *Ling-nan chi*, 8 *chüan*, which he had composed during his three years in Canton. For the next few years, until 1770, he taught in the An-ting Academy (安定書院) at Yangchow. Except for these brief absences he seldom left Hangchow where he died at the age of seventy-eight (*sui*).

Hang Shih-chün is noted more for his prose writings than for his verse. A collection of his short articles in prose, entitled 道古堂文集 *Tao-ku t'ang wên-chi*, in 48 *chüan*, and a collection of his poems, entitled *Tao-ku t'ang shih-chi* (詩集), in 26 *chüan*, were printed in 1776 by several of his pupils. The printing blocks were preserved in the home of a family named Wang, of Hangchow (see under Wang Hsien), but these blocks, together with several of his unpublished manuscripts, were destroyed in 1860 when the Taiping troops sacked Hangchow (see under Ting Ping). The printing blocks of the second edition, which appeared in 1790, were destroyed at the same time. A reprint of both collections, with supplements, was made in 1888 by Wang Tsêng-wei (see under Wang Hsien).

Hang Shih-chün is known to have written a great deal on the classics and on history, but only about a dozen works in these fields were printed. Ten of them, bearing the collective title, *Tao-ku t'ang wai-chi* (外集), were printed in 1788 by his son, Hang Pin-jên 杭賓仁, with the financial assistance of Pi Yüan [q. v.]. A

second collection of seven items—some of which had already appeared in the earlier collection—was printed about 1792, under the title 杭氏七種 *Hang-shih ch'i-chung*. The two collections were combined by the above-mentioned Wang Tsêng-wei and were reprinted in 1895-96, under the same title, *Tao-ku t'ang wai-chi*.

A work by Hang Shih-chün which deserves special mention is the 三國志補注 *San-kuo-chih pu-chu*, 6 chüan, printed in the *Tao-ku t'ang wai chi* in 1788. It consists of additional notes and comments on the *History of the Three Kingdoms*. Since Hang's fellow-townsmen and contemporary, Chao I-ch'ing [q. v.], had written a work on the same subject, entitled *San-kuo-chih chu-pu* (注補), 65 chüan, the question arose whether one had utilized the findings of the other. Hang's contribution was copied into the Imperial Library, *Ssü-k'u ch'üan-shu* (see under Chi Yün), and was printed several times, whereas Chao's remained in manuscript until late in the nineteenth century when it was printed by the Kuang-ya Shu-chü of Canton (see under Chang Chih-tung). The original manuscript, preserved in the Kuo-hsüeh Library, Nanking, was recently reproduced in facsimile by Chêng T'ien-t'ing 鄭天挺 (T. 毅生) who, after comparing the two works, concluded that Hang had not seen Chao's manuscript, but that the latter had access to Hang's notes. The verdict seems to be that Hang began the work and then turned over his notes to Chao for completion—thus making the collaboration a friendly one. Chao's contribution surpasses that of Hang, however, both in quantity and in quality.

There are a number of legends concerning Hang Shih-chün's life in retirement; one account depicts him as a gambler, another features incidents of his life to show that he was a miser. Most accounts agree that he had a keen sense of humor. It is said that two lines of a poem which he had written when he was at Court were recited by Emperor Kao-tsung when that ruler made a tour of South China. A censor once memorialized that Hang's writings contained remarks derogatory to the reigning dynasty, but after examination the Emperor permitted them to circulate.

Hang Shih-chün was also a painter. His younger sister, Hang Ch'êng 杭澄 (T. 筠圃), was celebrated for her verse which appeared in several collections, one entitled 臥雪軒吟草 *Wo-hsüeh hsüan yin-ts'ao*.

Hang has been unjustly accused of disloyalty to his close friend, Ch'üan Tsu-wang, after the

latter's death—one of the charges being that he had delayed unreasonably the publication of Ch'üan's collected prose works, the manuscripts of which were long in Hang's possession (see under Ch'üan Tsu-wang). The delay is excusable in view of the fact that the literary inquisition was then in full force and that it would have been dangerous to publish works like those of Ch'üan, containing as they did so many biographies of Ming loyalists who had died resisting the Manchus. Hang has also been criticized for having written an undated preface to Ch'üan's works, in which he made certain critical and disapproving remarks on his deceased friend. But close examination of the preface indicates no harsher criticism than one good friend would make of another who was talented but not always tactful. Possibly the offending preface was written shortly after Ch'üan had been dismissed (1737) from the Hanlin Academy for antagonizing a powerful minister. As Ch'üan was then editing his collected works it was natural that Hang should then write as he did. Furthermore, there is no evidence that the friendship that subsisted between the two men was ever broken. It is clear, on the other hand, that Hang preserved the manuscript of his friend with great care—a thing we should not expect if the relationship between them had been as Hsü Shih-tung 徐時棟 (T. 定宇, 同叔 H. 柳泉, 1814-1873), a writer of Ningpo, conjectured a century later.

[2/71/56b; 3/126/補錄; 20/2/00; 21/4/17a; 26/1/54b; 31/1/6b; supplement to the 1888 edition of the *Tao-ku t'ang ch'üan-chi*; Ch'üan Tsu-wang, *Kung-chü chêng-shih lu*, p. 41a; 海寧通志稿 *Hai-ning t'ung-chih kao*, 5/塘工 1a, 33/寓賢 9a; 愛日吟廬書畫續錄 *Ai-jih-yin-lu shu-hua hsü-lu* 5/25b; Hsü Shih-tung, 烟嶼樓文集 *Yen-yü lou wên-chi* 16/9b; Portrait, with Ch'üan Tsu-wang, in 青鶴 *Ch'ing-ho*, vol. IV, no. 7 (April 1, 1934); Chêng T'ien-t'ing, 杭世駿三國志補注與趙一清三國志注補 in 國學季刊 *Kuo-hsüeh chi-k'an*, vol. 5, no. 4 (1935); Chiang T'ien-shu, 蔣天樞, 全謝山先生年譜 *Ch'üan Hsieh-shan hsien-shêng nien-p'u* (1932); Ts'ai Tien-ch'i 蔡殿起, 國朝閨閣詩鈔 *Kuo-ch'ao kuei-ko shih-ch'ao*, ts'ê 4.]

FANG CHAO-YING

HAO I-hsing 郝懿行 (T. 恂九, 尋非 H. 蘭皋), Aug. 20, 1757-1825, Mar. 25, scholar, was a native of Ch'i-hsia, Shantung. After the decease of his first wife, née Lin 林 (1758-1786),

he married, late in 1787, a talented woman, Wang Chao-yüan 王照圓 (T. 瑞玉 H. 婉佺, 1763-1851), who collaborated in many of her husband's scholarly works and left several contributions of her own. Having received his *chü-jên* degree in 1788 and his *chin-shih* degree in 1799, Hao I-hsing became a second class secretary in the Board of Revenue and remained at that post, without promotion, for twenty-seven years. He was primarily interested in the study and observation of natural phenomena, and therefore never aspired to eminence in official life. He left some forty treatises, twenty-five of which were printed in the 郝氏遺書 *Hao-shih i-shu* which includes also three works by his wife, Wang Chao-yüan, and one by his father, Hao P'ei-yüan 郝培元 (T. 萬資 H. 梅荃, d. 1800). These works show that Hao I-hsing was a keen observer of nature and that he might have become an outstanding natural scientist if the proper methods for such a study had then existed in China.

A treatise of his on agriculture, entitled 寶訓 *Pao-hsün*, 8 *chüan*, with a preface by himself dated 1790, discusses not only the operations of farming but sericulture, forestry, medicinal herbs, and domesticated animals. He left three interesting shorter treatises; one on the life of bees, entitled 蜂衙小記 *Fêng-ya hsiao-chi*; one on swallows, entitled 燕子春秋 *Yen-tzu ch'un-ch'iu*; and one on sea food, entitled 記海錯 *Chi hai-ts'o*. As his ancestral home was not far from the sea, and as he lived in Chefoo for a time (1788) after his marriage to Wang Chao-yüan, he had a good opportunity to become acquainted with sea foods produced along the coast of Shantung. In pursuance of this same scientific interest Hao I-hsing annotated the ancient dictionary, *Êr-ya* (see under Ku Kuang-ch'i), which has many references to plants and animals. Concerning these annotations he explains that in the course of many years of residence in rural districts he noted the habits of herbs, trees, worms, and fish and that whenever he encountered a phenomenon which he did not understand he inquired from others about it, noted its forms, and then searched for further information in books. His conclusions, therefore, are based more on actual observation than on theory. His work on the *Êr-ya*, in 20 *chüan*, was originally designated 爾雅略義 *Êr-ya lüeh-i*, but the title was later changed to *Êr-ya i-shu* (義疏). Hao I-hsing also wrote on the *Classics*, and on ancient geography, history and philosophy—

in particular on the *Shan-hai ching* (see under Hsü Wên-ching), the *Bamboo Books* (竹書紀年 *Chu-shu chi-nien*), and the writings of Hsün-tzu 荀子 (ca. 300-ca. 230 B. C.).

During a period of convalescence in 1813-15 Hao I-hsing made notes on the official histories of the Chin (265-419) and the Sung (420-477) dynasties, which he published under the titles 晉宋書故 *Chin Sung shu-ku* and 宋瑣語 *Sung so-yü*. As that history of the Sung lacks sections on law and economics he supplied them under the titles 補宋刑法志 *Pu Sung hsing-fa chih* and *Pu Sung shih-huo chih* (食貨志) respectively. His various literary works are published under his studio name, *Sai-shu t'ang* 曬書堂. He left two collections of miscellaneous notes, entitled 證俗文 *Chêng-su wên* and *Sai-shu t'ang pi-lu* (筆錄). After his death his works were preserved and arranged by his wife and were printed about the years 1879-84 by his grandson, Hao Lien-wei 郝聯薇 (T. 小翔 H. 近垣, b. 1825), as the above-mentioned *Hao-shih i-shu*.

Wang Chao-yüan annotated the well known *Lieh-nü chuan* or "Noted Women of Antiquity" (see under Ku Kuang-ch'i), giving it the title *Lieh-nü chuan pu-chu* (補注), 8 *chüan*. She also collated the 列仙傳 *Lieh-hsien chuan*, an old biographical source-book on the lives of seventy-one Taoists who are said to have attained immortality. This collation is entitled *Lieh-hsien chuan chiao-chêng* (校正). Wang Chao-yüan was also co-author with her husband of a work, entitled 詩問 *Shih-wên*, 7 *chüan*, on the *Classic of Poetry*. A collection of verse in 46 stanzas which she matched with those of her husband is entitled 和鳴集 *Ho-ming chi*. She also left a short treatise on the interpretation of dreams, entitled, 夢書 *Mêng-shu*. All the titles mentioned above appear in the *Hao-shih i-shu*. Wang Chao-yüan also achieved some distinction as a calligrapher.

Early in 1882 four works by Hao I-hsing were presented to the throne by Yu Po-ch'uan 游百川 (T. 匯東), a *chin-shih* of 1862, who was then governor of Shun-t'ien (Peking). Late in the same year seven other works, including Wang Chao-yüan's *Lieh-nü chuan pu-chu*, were presented to the throne by Pi Tao-yüan 畢道遠 (T. 東河, *chin-shih* of 1841, d. 1889) in his capacity as governor of Shun-t'ien. It is reported that many manuscripts of Hao I-hsing, comprising some fifty titles in more than two

hundred volumes (冊) were offered for sale by his descendants in 1933.

[1/488/4a; 2/69/13a; 3/148/23a; 5/72/4a; 登州府志 *T'eng-chou fu chih* (1881) 39/24a; the following concerning Wang Chao-yüan: 1/513/18b; 21/7/20a; 29/11/11a; Hsü Wei-yü 許維遜, 郝蘭泉夫婦年譜 in 清華學報 (*Tsing Hua Journal*) vol. 10, no. 1, pp. 185-233; 大公報 *Ta-kung pao*, Oct. 12, 1933.]

TU LIEN-CHÉ

HAO-ko. See under Haoge.

HAO Shuo 郝碩 (T. 冀軒), d. 1784, member of the Chinese Bordered Yellow Banner, and official who was active in the cause of the literary inquisition, was a native of Pa-chou, Chihli. His father, Hao Yü-lin 郝玉麟 (T. 敬亭, d. 1745), a member of the Chinese Bordered White Banner, distinguished himself in military service in Yunnan and was given the minor hereditary rank of *Ch'i-tu-yü* 騎都尉. He was promoted to be a member of the Chinese Bordered Yellow Banner in 1734 while he was governor-general of Fukien and Chekiang. Involved in 1739 in a bribery case, he was degraded and was in 1740 made a junior vice-president of the Board of Punishments. He resigned the following year, but shortly thereafter was involved in a yet more serious bribery case with a Manchu official in consequence of which he was deprived of all titles.

Hao Shuo's career was not unlike that of his father. Inheriting his father's rank of *Ch'i-tu-yü*, he was appointed captain in his Banner in 1753. He became successively second class secretary of the Board of Revenue (1756), senior secretary of the same, intendant of the T'eng-Lai-Ch'ing Circuit in Shantung (1762), provincial judge in Chekiang (1770), assistant director of military supplies in the Chin-ch'uan War (see under A-kuei), and financial commissioner of Chekiang (1774). In 1775, as earnest of the emperor's regard for his sincerity and loyalty he was granted the privilege of wearing the peacock plumes, and two years later (February 1777) was promoted to be governor of Shantung.

Meanwhile the literary inquisition under Emperor Kao-tsung was gathering headway in all the provinces. In Kiangsi the governor, Hai-ch'êng 海成, a Manchu, though sufficiently energetic in the cause to draw praise from the Emperor in an edict dated January 21, 1777,

was to prove derelict ten months later and was summarily removed and disgraced (see under Wang Hsi-hou). Hao Shuo was put in his place. There he remained for seven years, years in which he became possibly the most efficient book inquisitor in all China. Although Kiangsi was not outstanding as a centre of scholarship during the seventeenth and eighteenth centuries, no province except Kiangsu had as many authors whose productions were censored or put to the torch during the latter half of Ch'ien-lung's reign. The responsibility for this seems to rest indubitably with the governor, spurred on as he was by the memory of his predecessor's sudden fall from favor, and the emperor's flattery. The end came suddenly on June 5, 1784 when he was summoned to the capital, accused of exacting money from his subordinates. He confessed in full to the bill of complaints made against him. The Grand Secretaries and the ministers of the nine Boards and Courts who tried his case, held that he deserved harsher punishment than Kuo-t'ai (see under Ch'ien Fêng), Manchu governor of Shantung from 1777 to 1782, who had likewise overtaxed his people, and whose case runs through many pages of the *Tung-hua lu*. They therefore recommended execution in the market place. The emperor, however, commuted this sentence to death by his own hand.

[1/345/6a; 11/36/33b; *Tung-hua lu* 99/11b; L. C. Goodrich, *The Literary Inquisition of Ch'ien-lung*, pp. 157-166.]

L. CARRINGTON GOODRICH

HAO Yü 郝浴 (T. 冰滌, 雪海 H. 復陽), 1623-1683, Sept. 5, official, was a native of Ting-chou, Chihli. He became a *chin-shih* in 1649 and one year later was appointed an assistant secretary in the Board of Punishments. In 1651 he was made a censor and was transferred to Szechwan as censor of the provincial administration (a post that was later abolished). While supervising the provincial examination at Pao-ning, Szechwan, in 1652, southern Ming troops under Sun K'o-wang and Li Ting-kuo [qq. v.] besieged that city. Bravely defending it, Hao asked for help from Wu San-kuei [q. v.] who was then in command of Ch'ing forces in Szechwan. The siege was soon raised, but Hao Yü antagonized Wu by a memorial to the throne disclosing the latter's ambition. Hao was degraded as a result of accusations which Wu lodged against him and in 1654 was openly accused by Wu of untruthfulness in memorials to the throne. Hao was in

consequence banished to Mukden. In 1675, after twenty-one years of exile, and two years after Wu initiated his rebellion, Hao was pardoned and restored to his former rank. In 1677 he was appointed censor of the salt administration of the Huai River region and was promoted in the following year to the senior vice-presidency of the Censorate. Early in 1681 he became governor of Kwangsi, and died at that post two years later.

Hao Yü left 4 *chüan* of prose works, entitled **中山文鈔** *Chung-shan wên-ch'ao*; 4 *chüan* of verse, *Chung-shan shih-ch'ao* (詩鈔); 2 *chüan* of memorials, *Chung-shan tsou-i* (奏議); and 2 *chüan* of historical essays and comments, *Chung-shan shih-lun* (史論). He left also 3 *chüan* of miscellaneous notes, entitled **郝雪海先生筆記** *Hao Hsüeh-hai hsien-shêng pi-chi*, which was printed in the *Chi-fu ts'ung-shu* (see under Ts'ui Shu). As governor of Kwangsi he ordered the compilation of the provincial gazetteer, **廣西通志** *Kwangsi t'ung-chih*, which was printed in 1683. Accused by his successor of illegal appropriation of public funds in Kwangsi, he was posthumously deprived of all ranks and his family was asked to make restitution. But in 1685 the family was pardoned and in the following year, on the plea of his second son, Hao Lin **郝林** (T. 中美, 筠亭, 1655-1732), his ranks were also restored. Hao Lin was a *chin-shih* of 1682 and served Emperor Shih-tsung as senior vice-president of the Board of Ceremonies (1726).

[1/276/1a; 3/153/9a; 4/64/3b; 18/3/11a; *T'ing-chou chih* (1849) 11/15b, 16b, 15/3a, (1934) 11/17a, 13/17a; **四焉齋文集** *Ssü-yen-chai wên-chi* 7/17a.]

J. C. YANG

HAOGE 豪格, Apr. 16, 1609-1648, Apr.-May, member of the Imperial Family, was the eldest son of Abahai [q. v.]. Early in life he distinguished himself in military exploits, and by 1626 had already been made a *beile*. During his father's reign (1626-1643) he was active in many of the expeditions carried out under the leadership of one or another of his uncles, and was promoted in 1636 to the rank of *Ch'in-wang* 親王 with the designation Su 肅. After the establishment of the Six Ministries in that year he was intermittently head of the Board of Revenue, but was twice punished for becoming involved in intrigues. When Abahai died in 1643, Haoge appeared to be the logical heir to

the throne. He was then thirty-four years old, his next living brother being less than sixteen. At the council following Abahai's death Haoge's claims were put forward by Daišan [q. v.], who had been practically co-ruler during the last reign (see under Manggultai). Despite this influential support Haoge felt obliged to refuse the throne through fear of his uncle Dorgon [q. v.]. This uncle, the fourteenth son of Nurhaci, only thirty-one years old at the time, had shown himself to be the most capable of Nurhaci's children and was thought by some to have been his father's choice as heir. The accession of Abahai in 1626, had cheated him, it was felt, of his rightful position, and there was a desire in some quarters to see him succeed to the throne. Dorgon himself was too shrewd to accept the imperial title but he ensured for himself a position of power by forcing the selection of Abahai's ninth son, Fu-lin [q. v.], a child of five, and nominating himself as regent. This led to extreme enmity between himself and Haoge, which Dorgon attempted to crush by stripping the latter of his princely rank. Haoge's military record, however, was too important to ignore, and late in the year 1644 he was restored to the rank of *Ch'in-wang*. In the following year he successfully stamped out some of the bandit groups in Shantung. In 1646 he was appointed to head an army for the conquest of Shensi and Szechwan whither the forces of Chang Hsien-chung [q. v.] had retired. He took the latter captive at Hsi-ch'ung, Szechwan, on January 2, 1647 and, according to some accounts, executed him with his own hands.

After another year spent in consolidating Manchu control of the province, Haoge returned in 1648 with his forces to Peking. He enjoyed only a month of liberty, for Dorgon found cause to throw him into prison on March 29, where he soon died. His consort was taken by Dorgon into his own household. Two years later Dorgon died and the young emperor began an independent reign. Early in 1651 he cleared Haoge's name, restored to him posthumously the rank and title of Prince Su, and erected a memorial tablet for him. In 1656 he conferred on him the posthumous name Wu 武, "martial". His was the first case of the extension of this Chinese practice to Manchu princes. In 1778 Haoge's name was entered in the Imperial Ancestral Hall because of his support to the founders of the dynasty. The hereditary rank of *Su Ch'in-wang* was handed down to Haoge's descendants, the holders of the title occupying fourth place among

the "Eight Great Houses" (see under Dorgon). The last Prince Su (personal name Shan-ch'i 善耆, 1863-1921) was reduced to poverty by the loss of the family estates in Manchuria resulting from the agreements made between China and Russia before and after the Boxer Uprising of 1900. He was privately helped by Japanese, and under the protection of Yüan Shih-k'ai (see under Yüan Chia-san) rose to be Minister of the Interior from 1907-1911. After the Revolution in the latter year he went into retirement at Port Arthur where he died ten years later.

[1/225/1b; 2/2/21a; 3/ 首 5/16a; 4/1/15b; 34/127; E. Backhouse and J. O. P. Bland, *Annals and Memoirs of the Court of Peking*, p. 157; *Hsi-ch'ung-hsien chih* (1875) 11/5a.]

GEORGE A. KENNEDY

HESU 和素 (T. 存齋, 純德), 1652-1718, Manchu official and translator, was a member of the Wanyen clan and of the Bordered Yellow Banner. He was the second son of Asitan [q. v.] and was well versed in Manchu and Chinese. About the age of twenty he became a government clerk, and thereafter was promoted to the post of an assistant department director in the Imperial Household in charge of the bullion vaults where he carried out a reorganization which rendered further embezzlement difficult. Later, as a department director in the Imperial Stud, he won the recognition of Emperor Shêng-tsu, and when the emperor wanted a competent and serious tutor for his sons he appointed Hesu to that post. Once Hesu was discharged, but was recalled after a few days and was given the rank of an assistant department director in the Imperial Armory, retaining his duties as tutor to the princes. Thereafter he was promoted, until in 1712 he held the post of reader in the Grand Secretariat, in charge of the Manchu-Chinese Translation Office, the Printing Office, and the Book-bindery; and was captain of a company. For many years he taught the princes, and finally retired in 1712, highly respected for his integrity and honesty and esteemed as one of the most able Manchu translators. He died six years later.

P. Parrenin in a letter dated 1740 gives the following valuable account of Hesu: "Ho-sou, dont le nom est célèbre dans l'empire, l'a traduit en langue tartare [i.e. the 醒世要言 *Hsing-shih yao-yen*, *Jalan de ulhibure oyonggo gisum-i bithe*, translated in 1704]. C'est lui qui a enseigné à la plupart des enfans de l'empereur

Cang-hi les langues tartare et chinoise, qui a présidé à toutes les traductions des King [經] et de l'histoire chinoise [i.e. the 資治通鑑綱目 *Tzû-chih t'ung-chien kang-mu*, ed. 1691], et qui a été le principal auteur du dictionnaire, dans lequel on a rassemblé tous les mots de la langue tartare, expliqués dans la même langue [i. e. the 清文鑑 *Ch'ing-wên chien* of 1708]. Il est mort depuis peu d'années, avec la réputation d'un des plus habiles Mantcheoux qu'il y ait eu en ces deux langues." (*Lettres édifiantes et curieuses*, ed. 1843, vol. III, p. 750).

In addition to his labors on the Manchu versions of the above mentioned works, he edited a *ts'ung-shu* of eight works in seven volumes, entitled 七本頭 *Ch'i pên-t'ou*, which included, among others, his revision of the previous translation of the *Su-shu* (see under Dahai), the *T'ung-chien tsung-lun* (see under Asitan), the *Hsing-shih yao-yen* and the *Hsiao-ching*. He also translated a collection of ancient melodies of poems, entitled 太古遺音 *T'ai-ku i-yin* by Yang Lun 楊倫 (H. 桐庵, 鶴漱), a musician of Nanking who lived in the early seventeenth century. In his joint Manchu-Chinese text Hesu renamed the work 琴譜合璧 *Ch'in-p'u ho-pi*, 18 *chüan*, and this was copied into the *Imperial Manuscript Library* (see under Chi Yün).

[3/74/ 補錄; 3/75/ 補錄; 4/52/27b; Fuchs, *Beiträge zur Mandjurischen Bibliographie und Literatur* (1936) p. 25; *Ssü-k'u* 113/9a, 114/8a; (see also bibliography under Asitan).]

WALTER FUCHS

HO Ch'ang-ling 賀長齡 (T. 耦庚, H. 西涯, 耐庵, 齧缺叟), Mar. 18, 1785-1848, July 6, official, was a native of Shan-hua, Hunan. Several of his immediate ancestors were petty judicial officials. He studied for about a year in the Yüeh-lu (嶽麓) Academy at Shan-hua, becoming a *chü-jên* in 1807, and a *chin-shih* in 1808. In the following year he was selected a compiler of the Hanlin Academy. Thereafter he remained in the capital holding various posts until 1821, absenting himself only twice—in 1810 when he went to Kwangsi as an assistant examiner of the province and again in 1816 when he went to Shansi as commissioner of education. After serving as prefect of Nan-ch'ang-fu, Kiangsi (1821-22); as intendant of the Yen-I-Ts'ao-Chi circuit in Shantung (1822-24); and as judicial commissioner of Kwangsi (1824) and Kiangsu (1824-25), he was in 1825 appointed financial commissioner of Kiangsu. In the same year he

was dispatched to Shanghai to survey the sea route to Peking, owing to the fact that the dykes of the Grand Canal had been partially weakened in the previous winter. His survey resulted in the transport of grain by sea under the supervision of T'ao Chu [q. v.], governor of Kiangsu and Ch'i-shan [q. v.], governor-general of Kiangsu, Kiangsi, and Anhwei. After this system of transport was inaugurated, Ho Ch'ang-ling and others collected the documents pertaining to the case. These were published under the title *江蘇海運全案* *Chiang-su hai-yün ch'üan-an*, 12 *chüan*, with a preface dated 1827. Early in 1827 Ho was transferred to Shantung, and late in the same year to Nanking. At the close of 1830 he was permitted to return home to look after his sick mother.

Owing to his mother's death, and then his own illness, he remained at home until the summer of 1835 when he went to the capital and received appointment as financial commissioner of Fu-kien. Early in the following year he was promoted to the governorship of Kweichow, an office he retained for nine years. There he promoted education by the establishment of academies and private schools and by printing text-books. To encourage local industry he strictly prohibited the cultivation of the poppy; and established a special bureau to improve cotton fabrics, which had not hitherto been developed in that remote province. Despite his wise policy and good administration, riots, led mostly by adherents of secret religious societies, broke out, (1837, 1838, 1839, 1841 and in the spring of 1845), but he was able to suppress them. Early in the autumn of 1845, shortly after he was elevated to the post of governor-general of Yunnan and Kweichow, a Mohammedan uprising occurred in Pao-shan (Yung-ch'ang), which he suppressed by the end of the year. Early in the following year, however, the rebels rallied and later were aided by Mohammedans from Yün-hsien and Mien-ning. Before he could suppress the uprising he was lowered in rank to financial commissioner of Honan (October, 1846). The insurgents were vanquished by his successor, Li Hsing-yüan [q. v.] in the following year. Ho Ch'ang-ling proceeded to his new post early in 1847, but after about two months retired to his native place owing to illness.

Being interested in the practical application of scholarship to government, Ho Ch'ang-ling collected, during his stay in Kiangsu, many essays by Ch'ing officials and scholars on social,

political, and economic problems. These he edited after the model of a similar work, entitled *切問齋文鈔* *Ch'ieh-wên chai wên-ch'ao*, compiled by Lu Yüeh (see under Chang Êr-ch'í), and published in 1776 in 30 *chüan*. With the assistance of Wei Yüan [q. v.] Ho completed his compilation in 1826 in 120 *chüan*, and it was printed in the following year under the title *皇朝經世文編* *Huang-ch'ao ching-shih wên-pien*—the title being suggested by the *Huang-Ming ching-shih wên-pien*, by Ch'ên Tzū-lung [q. v.]. This work by Ho Ch'ang-ling received high praise and was many times reprinted. Continuations appeared one after another. Three different works, all entitled *Huang-ch'ao ching-shih wên hsü* (續) *pien*, and each consisting of 120 *chüan*, were published by Jao Yü-ch'êng 饒玉成 in 1882; by Ko Shih-chün 葛士澹 in 1888; and by Shêng K'ang 盛康 in 1897. During the years 1901-02 there appeared the following continuations, all entitled *Huang-ch'ao ching-shih wên hsün* (新) *pien*: one by Mai Chung-hua 麥仲華, in 21 *chüan*; another by Kan Han 甘韓, in 21 *chüan*; and a third by a publishing firm named I-chin Shih 宜今室, in 61 *chüan*. About the same time there appeared so-called third and fourth supplements: one entitled *Huang-ch'ao ching-shih wên san* (三) *pien*, 80 *chüan*, by Ch'ên Chung-i 陳忠倚, the other entitled *Huang-ch'ao ching-shih wên ssü* (四) *pien*, 52 *chüan*, by Ho Liang-tung 何良棟. The supplements contain numerous translations from western works dealing with contemporary political history, commerce, science, military tactics, and Christianity. A collection of Ho Ch'ang-ling's works was published under the title *耐庵全集* *Nai-an ch'üan-chi*. It consists of memorials, 12 *chüan*; public documents, 4 *chüan*; and literary works, 9 *chüan*.

One brother, Ho Hsi-ling 賀熙齡 (T. 光甫, H. 蔗農, original *ming* 永清, 1788-1846), took his *chin-shih* degree in 1814 and was made a bachelor of the Hanlin Academy. After several promotions, he was appointed commissioner of education of Hupeh (1828). In the same year he retired from official life, but later was director of the Ch'êng-nan (城南) Academy in Shan-hua for about eight years.

[1/386/6a; 2/38/1a; 3/138/49a, 202/30a; 5/24/2b; *Hu-nan t'ung-chih* (1934), pp. 3473-3474; (*Huang-ch'ao*) *Hsü wên-hsien t'ung-k'ao* (see under Ch'í Shao-nan) 91/2b; *Tung-hua lu*: Tao-kuang, 25:11-12, 26:4-8, 27:1-3.]

HIROMU MOMOSE

HO Ch'iu-t'ao 何秋濤 (T. 巨源, 願船), 1824-1862, June 30, scholar and historian, was a native of Kuang-tsê, Fukien. At the age of twenty (*sui*) he became a *chü-jên* (1843) and in the following year a *chün-shih*. He received appointment as a second class secretary in the Board of Punishments where he later became a proctor in the Commission of Laws. He served in the Board of Punishments for about nine years. A work by him on law, entitled 刑律統表 *Hsing-lü t'ung-piao*, was written about the year 1849. At the capital he made the acquaintance of many scholars, including Chang Mu and Ho Shao-chi, [qq. v.]. In 1853, when Li Chia-tuan 李嘉端 (T. 吉臣 H. 鐵梅, *chün-shih* of 1829, d. 1880-81) was appointed governor of Anhui, Ho accompanied Li to that province as a member of his staff. But as Li was soon dismissed Ho returned to Fukien to lecture in the academies there. In 1858 Ho and Kuo Sung-tao [q. v.] were recommended to Emperor Wên-tsung by Ch'ên Fu-ên 陳孚恩 (T. 子鶴, d. 1866), president of the Board of War (1858-60), as authorities on contemporary affairs. But as Ho was then in mourning for the death of his mother he was unable to assume office.

Nevertheless, a work by Ho on the northern borders of the Chinese empire was about this time presented to the throne. Early in 1860 he was summoned for an audience with the Emperor and the work he had presented was granted the title 朔方備乘 *Shuo-fang pei-shêng* or "Historical Source-book of the Northern Regions." This work, in 80 *chüan*, is an expansion of another in 6 *chüan*, entitled 北徵彙編 *Pei-chiao hui-pien*. It is a compendium of documentary sources with notes, commentaries, tables, and maps, and is the first comprehensive, not to say exhaustive, work on Sino-Russian relations. The 平定羅刹方略 *P'ing-ting Lo-ch'a fang-lüeh*, an official account of the campaigns against the Russians leading up to the treaty of Nerchinsk in 1689, which had never before been published, was included in full. Unfortunately, the presentation copy of the *Shuo-fang pei-shêng* was lost in the turmoil of the destruction of the Yüan-ming Yüan by the Allied Forces in the war of 1860. A copy of the work is said to have been owned by Huang Tsung-han 黃宗漢 (T. 壽臣), a fellow-provincial and a *chün-shih* of 1835 who died in 1864. But while the latter was preparing to have it recopied for presentation to the throne his house took fire, with the result that the second copy

was destroyed too. It was not until the eighteenth-seventies that a son, Ho Fang-lai 何芳徠, presented his father's original draft (which had been preserved in the ancestral home) to Li Hung-chang [q. v.], then governor-general of Chihli. As the draft was not ready for publication, Li appointed Huang P'êng-nien [q. v.] and several other compilers of the *Chi-fu t'ung-chih* (see under Huang P'êng-nien) to edit it. The work of editing was completed in 1881 and the *Shuo-fang pei-shêng* was printed. Huang P'êng-nien added to the work two maps—one of Russia and another showing the boundaries between China and Russia. Both maps were drawn by Huang's son, Huang Kuo-chin (see under Huang P'êng-nien). Annotations to the *Shuo-fang pei-shêng* by Li Wên-t'ien [q. v.], entitled *Shuo-fang pei-shêng cha-chi* (札記), appear in the two collectanea: 烟書東堂小品 *Yen-hua tung-t'ang hsiao-p'in* and 靈鷲閣叢書 *Ling-chien ko ts'ung-shu* (1895-97).

In 1862 Ho Ch'iu-t'ao became director of the Lien-ch'ih Academy (蓮池書院) at Paoting, Chihli, and there he died that same year. A collection of his prose writings, entitled 一鐙精舍甲部稿 *I-têng ching-shê chia-pu kao*, in 5 *chüan*, was printed in 1879. He annotated the chapter on the "Assembly of the Princes" in the ancient historical work *I Chou shu* (see under Yü Chih-ting) under the title 王會篇箋釋 *Wang-hui p'ien chien-shih*. For this work Chang Mu wrote a preface dated 1848. As a scholar and textual critic Ho Ch'iu-t'ao edited the *Mêng-ku yü-mu chi* and the *Yen-ch'ang ti-hsing chih*, both written by Chang Mu; and he collated the 元聖武親征錄 *Yüan Shêng-wu ch'in-chêng lu*, an historical account of the campaigns of Genghis Khan. This last work was printed in the 知服齋叢書 *Chih-fu chai ts'ung-shu* (1896) and was later re-collated by Wang Kuo-wei (see under Wên T'ing-shih).

[1/490/15a; 2/73/45b; 5/20/17b, 79/7b; 邵武府志 *Shao-wu fu chih* (1897) 21/36b; 福建通志 *Fu-chien t'ung-chih* (1922) 儒林傳 38b.]

TU LIEN-CHÊ

HO Ch'o 何焯 (T. 潤千, 杞瞻, 茶仙 H. 義門) 1661-1722, scholar, bibliophile and calligrapher, was a native of Ch'ang-chou (Soochow), Kiangsu. He went to Peking in 1685 as a student in the Imperial Academy. Although recognized as a good writer of the essays, known as *pa-ku-wên* 八股文, required in the civil service examina-

tions, he never succeeded in passing even the provincial examinations for the *chü-jên* degree. Nevertheless he was welcome in Peking as a tutor in the houses of such high officials as Hsü Ch'ien-hsüeh and Wêng Shu-yüan [qq. v.]. But he offended them by his plain-speaking—especially the latter who, according to some sources, was partly responsible for Ho Ch'o's repeated failure in the examinations. Ho Ch'o had better relations with Li Kuang-ti [q. v.] who as governor of Chihli recommended him to Emperor Shêng-tsu early in 1703. He was at once appointed to serve in the Imperial Study (see under Chang Ying), and by special permission was granted the title of *chü-jên* so that he might compete in the metropolitan examinations in the spring of that year (1703). Failing to pass these, he was nevertheless permitted to proceed to the palace examinations which he passed as the third *chün-shih* of the second class with appointment as bachelor in the Hanlin Academy. Later in the year (1703) he was ordered to serve as tutor to the Emperor's eighth son, Yin-ssü [q. v.], and concurrently as editor in the Imperial Printing Establishment, the Wu-ying tien 武英殿. Three years later he failed to pass the final examination in the Hanlin Academy but was allowed to retain his bachelorship there for another term.

In 1706, at the order of the Emperor's fourth son, Yin-chên [q. v.], Ho Ch'o collated and annotated the book of miscellaneous notes, 困學紀聞 *K'un-hsüeh chi-wên* by Wang Ying-lin (see under Ch'ien Ta-hsin)—a task left incomplete by the death of Yen Jo-chü [q. v.] in 1704. Ho Ch'o returned home presently to mourn the death of his father, leaving his infant daughter in the care of the wife of Yin-ssü. During his sojourn at home, prolonged by the death of his step-mother, he collated many difficult texts, some borrowed for this purpose from Mao I [q. v.]. In 1713, again on the recommendation of Li Kuang-ti, he was summoned to Peking to resume his duties. There he helped in editing an official text of the *Classic of Changes*, completed in 1715 in 22 *chüan* under the title *Chou-I ch'ê-chung* (see under Li Kuang-ti). He read the proof of the *Chu-tzû ch'üan-shu* (see also under Li), being the collected works of Chu Hsi (see under Hu Wei), as re-printed in 1714; and of the 月令輯要 *Yüeh-ling chi-yao*, an official handbook of ceremonials and folk-ways printed in 24 *chüan* in 1716.

In November 1715 Emperor Shêng-tsu ordered the arrest of Ho Ch'o and a search of his belong-

ings. The fact that Ho had entrusted his daughter to Yin-ssü was cited to show that he had conspired with that prince in the latter's contention for the throne. Two letters, now preserved in the Palace Museum, Peiping, and reproduced photographically in the *Chang-ku ts'ung-pien* (see under Hung Ch'êng-ch'ou) of June 1928, are supposed to have been the very ones used as evidence in this case. They were written by Yin-ssü to Ho Ch'o—both of the letters informing the latter of the health of his daughter, one of them alluding also to a son of P'an Lei [q. v.]. About ten years later this correspondence was used by the succeeding emperor, Shih-tsung, to discredit Yin-ssü. Despite these charges Ho Ch'o was imprisoned for less than a month after which he was again ordered to serve in the Wu-ying tien, although all his titles and ranks had been taken from him. He was one of the chief editors of the 分類字錦 *Fên-lei tzu-chin*, a classified thesaurus of phrases completed in 1720 in 64 *chüan* and printed in 1722, a few months after his death. All of his titles were posthumously restored to him together with the additional title of reader in the Hanlin Academy. He is described as having been short in stature, with a pock-marked face and a long beard—hence his nick-name "Pocket Edition of Ts'ao Ts'ao" (*Hsiu-chên Ts'ao Ts'ao* 袖珍曹操); hence also his seal reading *Jan* 髯, "bearded".

Although Ho Ch'o was known in his lifetime as a *pa-ku* essayist and a calligrapher, his most important contribution was in the field of textual criticism—the collation of texts that had been corrupted through successive printings. This science flourished in the succeeding Ch'ien-lung period under the name *chiao-k'an hsüeh* 校勘學. Ho's collation notes on three ancient works were brought together in 6 *chüan* and printed by a nephew, under the title 義門讀書記 *I-mên tu-shu chi*. It was later expanded to 58 *chüan*, containing notes on eighteen works, and this was printed in 1769. Several of Ho's unpublished manuscripts were consigned to the flames in 1715 by pupils or friends apprehensive that inquisitors might discover in them evidence which could be used against him, as in the case of Tai Ming-shih [q. v.]. His essays, poems, and letters were first collected by Wêng Fang-kang [q. v.], supplemented by Ying-ho [q. v.] and others, and finally printed in 1850 in 12 *chüan* by Han Ch'ung 韓崇 (T. 履卿), Wu Yün 吳雲 (T. 平齋 H. 退樸, 愉庭, 1811-1883), and Wêng Ta-nien 翁大年 (T. 叔均). It was

reprinted in 1909 by Wu Yin-p'ei 吳蔭培 (T. 樹百 H. 穎芝) with four additional *chüan* of Ho's letters to his scholarly brother, Ho Huang 何煌 (T. 心友 H. 小山, 1668—after 1741). These letters yield valuable information on the life of Ho Ch'ò from the time of his release (late in 1715) until a few months before his death in 1722. An appendix to the 義門先生集 *I-mên hsien-shêng chi* gives a list of 381 of his pupils, among whom may be mentioned: Shên T'ung [q. v.] who wrote his biography; Ch'ên Ching-yün 陳景雲 (T. 少章, d. 1747, age 78 *sui*) who also collated a number of important books; and Chiang Kao 蔣杲 (T. 子遵, b. 1683, d. age 49 *sui*, *chün-shih* of 1713), a famous bibliophile; Hsü Pao-kuáng (see under Wang Chi); Chin Nung (see under Hang Shih-chün); and Chiang Kung-fei 蔣恭棐 (T. 維卿 H. 勉甫, 1690–1754).

[1/489/30b; 2/71/27a; 3/123/1a; 4/47/9a; 4/133/4b; 5/38/24b; 20/2/00 and *I-mên hsien-shêng chi* for portrait; 26/1/42a; 29/3/4b; *Ssü-k'u*, 118/10b, 119/6a; Yeh Ch'ang-ch'ih, *Ts'ang-shu chü-shih shih* (see under P'an Tsu-yin) 4/54b; Fifth Annual Report of Nanking Kuo-hsüeh Library (1932) has a facsimile of his handwriting, and reproduces nine of his seals.]

FANG CHAO-YING

HO-ho-li. See under Hohori.

HO Kuo-tsung 何國宗 (T. 翰如, 約齋), d. 1766, official and mathematician, was a native of Ta-hsing (Peking). After passing his *chün-shih* examination in 1712 he was appointed a bachelor of the Hanlin Academy and was ordered to study mathematics. In 1713 he was made a collator in the Mêng-yang chai (see under Fang Pao) and then an editor of the newly-commissioned compendium on the calendar, mathematics, and music, which is known under the collective title 律歷淵源 *Lü-lü yüan-yüan*. It comprises three works: 歷象考成 *Lü-hsiang k'ao-ch'êng*, in 42 *chüan*, on the calendar; 數理精蘊 *Shu-lü ching-yün*, in 53 *chüan*, on mathematics; and 律呂正義 *Lü-lü chêng-i*, in 5 *chüan*, on music. The collection was printed in 1723 with a preface by Emperor Shih-tsung, together with an official list of the collaborators. In addition to Ho Kuo-tsung and Mei Ku-ch'êng [q. v.], who were chief editors, the list gives the names of Yin-lu and Yin-chih [qq. v.] as princes in charge; Fang Pao [q. v.] and two assistant editors, Ku-tsung (see under Gubadai) and Minggantu 明安圖 (T. 靜庵); eight inspectors (考測);

fifteen calculators (校算); and fifteen collators (校錄). Most of the work was based on western theories, methods, and tables of calculation introduced at the close of the Ming dynasty (see under Hsü Kuang-ch'ü). The fifth *chüan* of the *Lü-lü chêng-i*, devoted exclusively to western music, is the work of Thomas Pereira 徐日昇 (1645–1708) and Theodore Pedrini 德理格 (1670–1746). It is said that this collection, like the encyclopaedia, *Ku-chün t'u-shu chü-ch'êng* (see under Ch'ên Mêng-lei), was originally compiled by a secretary of Yin-chih who presented it to Emperor Shêng-tsu, but that by order of Emperor Shih-tsung the names of the original editors were suppressed (see under Yin-chih and Ch'ên Mêng-lei).

Meanwhile (1713) Ho Kuo-tsung was made a Hanlin compiler. After several promotions, he was in 1725 appointed by Emperor Shih-tsung a sub-chancellor of the Grand Secretariat and ordered, in the same year, to inspect conservancy work along the Grand Canal. The inspection lasted about a year, and Ho's suggestions for repairing several dikes and deepening certain parts of the river were approved. However, he was degraded for reporting extravagant sums for travel, and in 1727 was appointed to the lower rank of director of the Court of Judicature and Revision. In 1728 he was reinstated, and two years later was made junior vice-president of the Board of Works. He was again sent (1730) to inspect and supervise conservancy work along the Grand Canal, but when charged with having committed errors that resulted in floods he was deprived of all offices.

In 1737 Ho Kuo-tsung memorialized Emperor Kao-tsung on the necessity of revising and enlarging the afore-mentioned *Lü-hsiang k'ao-ch'êng*. Seven years previously discrepancies between the calculations in that work and actual observations were noted by the Catholic missionaries, Ignace Kögler 戴進賢 (1680–1746) and André Pereira 徐懋德 (1690–1743), director and associate director respectively of the Imperial Board of Astronomy. These missionaries were thereupon authorized to add new charts to the work. Ho Kuo-tsung's purpose in submitting the memorial was to issue a supplementary work explaining these charts and making the necessary revisions. Ho was then ordered to serve on the editorial board assisted by Ku-tsung, Chang Chao [q. v.], Mei Ku-ch'êng, Minggantu, Kögler, and André Pereira. The new work, completed in 1742, was entitled *Lü-hsiang k'ao-ch'êng hou-pien* (後編), in 10 *chüan*. In 1741 Ho was ap-

pointed one of the directors-general of the bureau for expanding the work on music, *Lü-lü chêng-i* (see under Chang Chao). This enlarged work, entitled *Lü-lü chêng-i hou-pien*, in 120 *chüan*, was printed in 1746. Meanwhile Ho served for a time, after 1739, as chief teacher of mathematics in the Imperial Academy. After he thus re-entered official life he held, until 1756, the following posts: vice-president of the Censorate (1745-48), junior vice-president of the Board of Works (1748), senior vice-president of the same Board (1748-55), and president of the Censorate (1755-56).

In 1755 a party of officials was dispatched to survey the newly conquered region of the Eleuths, known as Sungaria (see under Amursana), in order to bring up to date the map of China which had been completed in 1719 (see under Hsüan-yeh). Ho Kuo-tsung and two Manchu officials were sent to supervise the surveying which was done by Catholic missionaries, as in the case of the former map. Two Catholic priests known to have been in Ho's party as surveyors, were Felix da Rocha 傅作霖 (1713-1781) and Joseph d'Espinha 高慎思 (1722-1788). At Barkul the commission divided into two groups; one with da Rocha took a northern route to Ili, the other with Ho and d'Espinha took the western route through Turfan to Karashar, then up the Yurdz River and back to Barkul. Late in 1756 Ho was ordered to return to Peking. By this time the Eleuths had again rebelled (see under Chao-hui), and it was probably considered wise to shift him from the scene of danger. It seems, however, that the Catholic fathers continued to survey in Sungaria and Chinese Turkestan. They went as far as Bukhara, returning to Peking several years later (1759).

Early in 1757 Ho was made president of the Board of Ceremonies, but in a few months was dismissed for recommending his brother to an official post. It was asserted also that he was too old to conduct state affairs. Nevertheless he was recalled in the same year (1757) and, after being reinstated in his former post of Hanlin compiler, was ordered to teach in the Palace School for Princes (see under Yin-chên). Since the emperor specifically referred at this time to Ho's knowledge of mathematics, it seems likely that he lectured on that subject in the Palace School. In 1759 Ho was again made a sub-chancellor of the Grand Secretariat and, two years later, junior vice-president of the Board of

Ceremonies. He was ordered to retire in 1762, and died four years later.

[1/289/5a; 3/71/33a; 10/4/14b; 順天府志 *Shun-t'ien fu-chih* (1886) 101/19b; *Yin-chên* [q. v.], *Chu-p'i yü-chih*, case 12; *Tung-hua lu*, *Ch'ien-lung* 20:3, 21:11; Pfister, *Notices*, pp. 384, 647, 653, 776, 866; T'ao Hsiang 陶湘, 故宮殿本書庫現存目 *Ku-kung tien-pên shu-k'u hsien-ts'un mu* (1933) 儀象 1a.]

FANG CHAO-YING

HO-lin 和琳 (T. 希齋), d. Sept., 1796, a member of the Nihuru clan and the Plain Red Banner, was the younger brother of the notorious Ho-shên [q. v.]. In 1777 he was made a clerk in the Board of Civil Office and after various promotions was appointed director of a department. In 1786 he was sent to Hangchow as acting superintendent of the Imperial Manufactories. In the following year he was made a censor and later was sent to inspect grain transport along a section of the Grand Canal in Shantung. After remaining at the latter post for five years, he was appointed a vice-president of the Board of War (1791) and, early in 1792, concurrently deputy lieutenant general of the Chinese Plain Blue Banner. In the same year (1792) he was sent to Tibet to assist in the campaign against the Gurkas (see under Fu-k'ang-an), managing for a time the transportation of supplies from Szechwan to the Tibetan armies. Before long he was ordered to assist in the direction of Tibetan civil affairs, and although toward the end of 1792 he was promoted to a presidency in the Board of Works he remained for some time in Tibet as Imperial Resident (1792-94). From 1794 to 1795 he served as governor-general of Szechwan. In 1795 he joined Fu-k'ang-an in the infamous campaign against the Miao, and reported false victories to the emperor who in consequence bestowed upon him many honors, including an hereditary earldom of the first class with the designation Hsüan-yung (宣勇伯). Ho-lin did not live to see the conclusion of the campaign, since he died in September 1796 while with the army in Hunan. His rank was posthumously raised to a dukedom of the first class and his tablet was placed in the Imperial Ancestral Temple. A special shrine was ordered to be erected at his home.

In 1799, however, when Ho-shên's downfall occurred, all of Ho-lin's honors were posthumously taken from him, for the apparently just reason that he had done nothing to merit them,

and that they had come to him merely because of the influence of his powerful brother. Ho-lin's son, Fêng-shên-i-mien 豐伸宜 (伊) 綿 (T. 存谷), who had inherited his father's dukedom in 1796 was deprived of that rank, but was given the minor rank of *Yün-ch'ü-yü* which was later raised to *Ch'ing-ch'ê tu-yü* of the third class. A printed copy of Ho-lin's collected poems, entitled 芸香堂詩集 *Yün-hsiang t'ang shih-chi*, 2 *chüan*, is preserved in the Library of Congress.

[1/325/6b; 2/29/23b; 3/191/24a; 33/44/11b; Chao-lien [q. v.], *Hsiao-t'ing tsa-lu*, *passim*.]

KNIGHT BIGGERSTAFF

HO Shao-chi 何紹基 (T. 子貞 H. 東洲, 媛叟), 1799-1873, Sept. 11, poet and calligrapher, native of Tao-chou, Hunan, was the eldest son of Ho Ling-han (see below). After receiving his *chün-shih* degree (1836) and serving as a compiler in the Hanlin Academy (1839), he was engaged, during the years 1839-52, in various literary activities at Court, such as chief reviser in the Wu Ying Tien, and proctor in the Historiographical Office. In the meantime he was in charge of the provincial examinations in Fukien (1839), in Kweichow (1844), and in Kwangtung (1849). In 1852 he served as commissioner of education in Szechwan but, accused of making imprudent proposals to the throne, he was dismissed from office (1855). Upon his departure from Szechwan he travelled in Shensi (1855-56), Shantung (1856-57), Chekiang (1857-58), and finally became principal of the Lo-yüan Academy 樂源書院 at Tsinan, Shantung (1858-60). He returned to Hunan (1861) after visiting Honan, Hupeh, and Anhwei, but later made journeys to Kwangsi (1862), and Kwangtung (1863). In 1863 he became principal of the Ch'êng-nan (城南) Academy in Changsha, a position he held until 1866 or later. Thereafter he made his home at Soochow where he found himself a highly esteemed calligrapher—specimens of his writing being in great demand and amply rewarded.

As a calligrapher Ho Shao-chi first took for his model Yen Chên-ch'ing 顏真卿 (T. 清臣, 709-785?), but later he imitated the script of the Wei and T'ang dynasties. After a long period of patient imitation of old masters he finally succeeded in establishing a style of his own. He excelled in the *ts'ao* 草 or cursive form, but was also adept in the *chuan* 篆 and in the *li* 隸 styles. He was likewise talented as a painter,

his skill being shown best in the orchid and bamboo.

The literary works of Ho Shao-chi appeared in various editions during his lifetime and after. The most complete collection includes his miscellaneous prose writings, entitled 東洲草堂文鈔 *Tung-chou ts'ao-t'ang wên-ch'ao*, 20 *chüan*; a collection of verse, *Tung-chou ts'ao-t'ang shih-ch'ao* (詩鈔), 30 *chüan*; and of *tz'ü* (poems in irregular metre), *Tung-chou ts'ao-t'ang shih-yü* (詩餘), 1 *chüan*. His other extant works are 滇牘偶存 *Tien-tu ou-ts'un* (1825), and 何媛叟日記 *Ho Yüan-sou jih-chi*, a diary composed by him in 1835.

Ho Shao-chi's father, Ho Ling-han 何凌漢 (T. 雲門 H. 仙槎, posthumous name 文安, 1772-1840, a *chün-shih* of 1805), was appointed a compiler in the Hanlin Academy (1805). He became commissioner of education in Shantung (1822-25) and in Chekiang (1831-33), and rose to the presidency of the Censorate (1834), of the Board of Works (1834-39), and of the Board of Revenue (1839-40). He was also a painter and calligrapher, and his literary works appeared under the title 雲映山房集 *Yün-yü shan-fang chi*.

Ho Shao-chi had three brothers: Ho Shao-yeh 何紹業 (T. 子毅, 1799-1839), his twin brother, and an honorary licentiate of 1821; Ho Shao-ch'ü 何紹祺 (T. 子敬, b. 1801), a *chü-jên* of 1834; and Ho Shao-ching 何紹京 (T. 子愚), a *chü-jên* of 1839. They all gained distinction as calligraphers and were collectively known as the "Four Masters of the Ho Family" 何氏四傑.

Ho Shao-chi's son, Ho Ch'ing-han 何慶涵, was a *chü-jên* of 1858. A collection of his literary works, 眠琴閣遺文 *Mien-ch'in ko i-wên*, 1 *chüan*, and *Mien-ch'in ko i-shih* (遺詩), 2 *chüan*, and verses by his wife, Li Mei 李渭, entitled 浣月樓遺詩 *Huan-yüeh lou i-shih*, 2 *chüan*, were published in his father's *Tung-chou ts'ao-t'ang wên-ch'ao*. A grandson, Ho Wei-ti 何維棣, received his *chü-jên* degree in 1873. Another grandson, Ho Wei-p'u 何維樸 (T. 詩孫, 1842-1922), a senior licentiate of 1867, was gifted in painting and calligraphy, and established a reputation in these fields.

[1/491/16b, 380/5b; 2/73/15a, 37/5a; 3/113/1a; 5/18/13a; 6/9/1a; 19/庚下/18a, 20b, 壬上/29b; 26/3/38a; 29/10/1a, 8/10b, 10/8a; *Tao-chou chih* (1878) 8/9a, 9/19a, 26a; *Soochow-fu chih* (1881)

112/56a; 昭代名人尺牘續集 *Chao-tai ming-jên ch'ih-tu hsiu-chi* (1911) 13/23b, 16/13b, 21a.]

LI MAN-KUEI.

HO-shên 和珅 (T. 致齋), 1750-1799, Feb. 22, was the son of Ch'ang-pao 常保 of the Niuhuru clan and the Manchu Plain Red Banner, who was an obscure deputy lieutenant-general holding an hereditary *Ch'ing-ch'ê tu-yü* of the third class. His mother was a daughter of Ying-lien 英廉 (T. 夢堂, 1707-1783) who was a Grand Secretary from 1776 to 1783. Ho-shên attended the school for bannermen and passed the examination for the *hsiu-ts'ai* degree. In 1769 he inherited his father's *Ch'ing-ch'ê tu-yü* and in 1772 was made an Imperial Bodyguard of the third class. Three years later he was stationed as a guard at the Ch'ien-ch'ing Gate (乾清門) and within a month his spectacular rise to power began.

Several stories have come down explaining the hold which Ho-shên secured and held over Emperor Kao-tsung during the last two decades of that monarch's life, but none can be substantiated, and it seems unlikely that the relationship between the two can ever be adequately explained. We know that the emperor was sixty-five years of age when he noticed Ho-shên for the first time. We know, too, that Ho-shên was handsome, affable, self-possessed and exceedingly clever with his tongue, and that he held the emperor's complete confidence from the end of 1775 until the emperor's death (1799).

Early in 1776 Ho-shên was made a guard of the Imperial Ante-chamber and a deputy lieutenant general of the Manchu Plain Blue Banner, the latter involving an elevation in official rank from the fifth to the second grade. He was also honored by being promoted from membership in his original Banner to that in the much more distinguished Plain Yellow Banner. Two months later he was made a junior vice-president of the Board of Revenue, in another two months he was appointed a Grand Councilor, and a month later he was made a Minister of the Imperial Household. Early in 1777, when twenty-eight (*sui*), he was honored by being allowed to ride horseback in the Forbidden City, a privilege ordinarily reserved for the highest ministers of the Empire, and for them only when they had become too old to walk the long distance between the outer and inner gates of the Palace. Later in the same year he was made concurrently general commandant of the Peking Gendarmerie, and in 1778 was appointed superintendent of the Cus-

toms and Octroi at the Ch'ung-wên Gate, Peking, a lucrative post ordinarily granted for a period of only one year, but which Ho-shên managed to hold for eight years.

In 1780 Ho-shên was sent to Yunnan to investigate the charge of corruption lodged against the governor-general, Li Shih-yao [q. v.]. He substantiated the charge and caused Li's removal. In addition to carrying out his primary duties, he made a careful investigation of economic matters and border relations and sent in a series of statesman-like memorials in which various problems were discussed and recommendations made. During his absence he was appointed a president of the Board of Revenue and shortly after his return was made lieutenant general of the Manchu Bordered Blue Banner. His son was given the name Fêng-shên-yin-tê 豐紳殷德 (T. 天爵 H. 潤圃, 1771-1810), by the emperor and was betrothed (1780) to the emperor's youngest and favorite daughter, the Tenth Princess, Ho-hsiao (和孝公主, 1775-1823). The marriage took place early in 1790. Likewise in 1780 Ho-shên was made one of the directors-general for the compilation of the Imperial Library, *Ssü-k'u ch'üan-shu* (see under Chi Yün). He also served as a director-general of many literary projects of his time. In 1781 he was sent to Kansu to help put down a local Mohammedan rebellion (see under A-kuei), but so incompetent did he prove to be in military affairs that he was promptly recalled to the capital.

Established as he was in the complete confidence of the emperor, Ho-shên's power was very great, making it possible for him to cause the advancement or ruin of officials almost at will. Taking advantage of his position, he soon placed his own henchmen in many of the key positions in the Empire. Through these officials, and also through other officials who dared not refuse his demands, he exacted untold wealth from the people who were helpless in the face of the widespread corruption which flourished under his aegis. Almost from the beginning his position was untouchable, and even such important and honorable ministers as A-kuei [q. v.] dared not bring charges against him for fear that his hold over the emperor was great enough to enable him to crush them if they opposed him too openly. In 1782, however, a daring censor, Ch'ien Fêng [q. v.], brought charges of corruption against Kuo-t'ai and Yü I-chien (see under Ch'ien Fêng), Governor and Financial Commissioner respectively of Shantung, both of whom were Ho-shên's protégés. Ho-shên did everything in his power

to protect his henchmen, but Liu Yung [q. v.] and Ch'ien Fêng, who with Ho-shên were sent to investigate the charges, so conclusively proved their guilt that Kuo-t'ai and Yü were promptly ordered to commit suicide while in prison. Although Ho-shên was known by the emperor to have been implicated and was known to have made great efforts to protect the criminals, he was not, so far as we know, even reprimanded. In fact, within a very few months he was further honored by being given the title of Grand Guardian of the Heir Apparent.

In 1784, after the successful conclusion of a campaign against Mohammedan rebels in Kansu (see under Fu-k'ang-an) Ho-shên, as a high Peking official who was indirectly connected with the campaign, was rewarded by being made a president of the Board of Civil Office, an assistant Grand Secretary, and a First Class Baron. He remained in control of the important and lucrative Board of Revenue and the Board of Civil Office as long as Emperor Kao-tsung lived. In 1786 he was appointed a Grand Secretary and in 1788, at the close of the Taiwan rebellion (see under Fu-k'ang-an), he was elevated to a third class earldom with the designation Chung-hsiang (忠襄伯). In 1798, just a few months before his fall, he attained a long-coveted dukedom. Besides the various positions already mentioned, he held many other offices concurrently—as many as twenty at one time being recorded.

Even under ordinary circumstances Ho-shên's power would have been cumulative because of his high position, but the normal tendency was greatly accelerated as a consequence of the increasing senility of the emperor. While it is true that the prestige of such honest men as A-kuei and Liu Yung was so great that Ho-shên was unable to cause their removal from office, still they were not influential enough to curb his activities. He placed all of his own followers in office, and corrupted the vast majority of others in the official hierarchy by threatening to have them cashiered unless they complied with his demands. In this connection it is significant that his senior, A-kuei, was frequently away from Peking on various missions, thus leaving Ho-shên free to draw up imperial decrees and other documents. The administration went from bad to worse during the last few years of the Ch'ien-lung period, but the state of affairs was even more scandalous in the first years of the Chia-ch'ing period during which Emperor Jên-tsung was allowed to have no part in the conduct of affairs of state, control and actual administration of the

government remaining entirely in the hands of Emperor Kao-tsung, or rather in the hands of the man who dominated him—Ho-shên.

During the last few years of the life of Emperor Kao-tsung, a sordid military campaign was carried on in Central and Western China against the impoverished people who, crushed by the exactions of their local officials (who in turn were being squeezed to meet the demands of the insatiable Ho-shên) were finally driven in desperation to revolt. Taking advantage of this opportunity to benefit themselves, Ho-shên and several of his friends, among them Fu-k'ang-an, Ho-lin, and Sun Shih-i [qq. v.], prolonged the campaign over a number of years, spending vast sums of money on themselves while reporting that the funds had gone to meet military expenses, and from time to time ruthlessly slaughtering thousands of harmless country people in order to report great victories. High honors were lavishly bestowed upon the "victorious" commanders and the high metropolitan officials who "managed" the campaign from the capital, but the struggle dragged on, and it was not until after the death of Emperor Kao-tsung and the cashiering of the corrupt officials in the government and the army who had been responsible for the scandalous conduct of the campaign, that it was finally brought to a successful conclusion (see under Ê-lê-têng-pao).

On February 7, 1799 Emperor Kao-tsung died, and the young emperor who had not been allowed to exercise his imperial power during the lifetime of his father immediately took steps to rectify the disgraceful situation which had developed during the two preceding decades. The three corrupt generals mentioned above had already died during the campaign; Ho-shên, however, was promptly arrested and although out of respect to the memory of his master he was permitted to take his own life, his huge accumulation of silver, gold, precious stones, and other forms of wealth, was confiscated. He left a volume of poems, entitled 嘉樂堂詩集 *Chia-lo t'ang shih-chi* in which the last poem was written while in prison. His son, Feng-shên-yin-tê, because of his marriage to the emperor's half-sister, was not executed, but all his own and his father's ranks and honors were taken from him except the *Ch'ing-ch'ê tu-yü* which had been inherited from his grandfather. In later years he was, however, given high offices and ranks, and died with the rank of a duke. He did not have a son and the hereditary rank of *Ch'ing-ch'ê tu-yü* passed to his uncle's branch of the

family (see under Ho-lin). He likewise left a collection of verse entitled 延禧堂詩鈔 *Yen-hsi t'ang shih-ch'ao*, printed in 1811.

The Ch'ing dynasty, which reached its peak during the Ch'ien-lung period, slowly but steadily declined thereafter—the disintegration unquestionably beginning during the period when Ho-shên was in power. Though it is probably more true to say that Ho-shên's activities were made possible by the weakening of the power of the dynasty than that the activities of Ho-shên undermined the Manchu rule, still there can be no doubt that the corruption and nepotism which marked the period of his ascendancy had a permanently debilitating effect upon the government. As to Ho-shên himself, there is no question of his intelligence and ability; but he was so obsessed by greed for wealth and power that all of his talents were subordinated to their acquisition.

From beginning to end the reception of Earl Macartney's Embassy to China in 1793 was in the hands of Ho-shên. When the latter was taken ill at Jehol with rheumatism, the Embassy's physician, Dr. Gillan, ministered to him.

[1/325/2b; 2/35/1a; 33/34/1a, 50/4b; Hung, William, *Ho Shen and Shu-ch'un-yuan*, Peiping, January, 1934 (with portrait); Hung, William, 和珅及淑春園史料割記 *Ho-shên chi Shu-ch'un-yüan shih-liao cha-chi*, in 燕京大學校刊 *Yenching ta-hsüeh hsiao-k'an*, VI, No. 22 (Feb. 23, 1934); 嘉慶誅和珅案 *Chia-ch'ing chu Ho-shên an*, in 史料旬刊 *Shih-liao hsün-k'an*, Nos. 6, 7, 8, and 14; Chao-lien [q. v.], *Hsiao-t'ing tsa-lu* and *Hsü-lu*, *passim*; 八旗氏族通譜 *Pa-ch'i shih-tsu t'ung-p'u* 5/14b; 清皇室四譜 *Ch'ing Huang-shih ssü-p'u* 4/18a; Staunton, George, *Embassy to the Emperor of China* (1797), pp. 342, 352-58.]

KNIGHT BIGGERSTAFF

HO-su. See under Hesu.

HO T'êng-chiao 何騰蛟 (T. 雲從, 雲若, 雲巖), 1592-1649, Mar. 9, Ming loyalist, was a native of Li-p'ing, Kueichow. After taking his *chü-jên* degree in 1621, he served in various posts. In the winter of 1643 he was appointed governor of Hupeh and Hunan where he made the acquaintance of Tso Liang-yü [q. v.]. When the Prince of Fu (see under Chu Yu-sung) was proclaimed Emperor at Nanking, Ho was made (November 8, 1644) junior vice-president of the Board of War and later (January 4, 1645) governor-general of six provinces—Hunan, Hupeh,

Szechwan, Yunnan, Kweichow, and Kwangsi. Early in 1645 he was forced to join Tso Liang-yü in his advance on the Ming court at Nanking. But when Tso's fleet was passing the Han-yang Gate at Wuchang, Hupeh, Ho escaped and fled to Changsha where he soon learned that the Manchus had taken Nanking (June 8, 1645) and had captured the Prince of Fu (June 18, 1645). Two months later the Prince of T'ang (see under Chu Yü-chien) was proclaimed Emperor in Fukien and Ho was appointed concurrently president of the Board of War and Grand Secretary of the Tung-ko (東閣) with the hereditary rank of "Earl of Ting-hsing" (定興伯). Meanwhile the remnant forces of Li Tzû-ch'êng [q. v.] declared their allegiance to Ho who was able to establish the so-called "Thirteen Military Centers" (十三鎮) in Hunan. Ho requested the Prince of T'ang to move his court to Kanchou, Kiangsi, but the prince was captured (October 6, 1646) by the Ch'ing forces at T'ing-chou, Fukien, near the Kiangsi border. On November 24 the Prince of Kuei (see under Chu Yu-lang) was proclaimed Emperor to continue the Ming cause at Chao-ch'ing, Kwangtung, and Ho was made concurrently president of the Board of War and Grand Secretary of the Wu-ying-tien 武英殿. When the Manchus pressed down on Hunan, the so-called "Thirteen Military Centers" were shattered, and Ho fled southward to Wu-kang, Hunan, (July 1647) where he had an audience with Chu Yu-lang [q. v.]. On September 22 Wu-kang fell to the Manchus and Ho was enjoined to help Ch'ü Shih-ssü [q. v.] defend Kuei-lin, Kwangsi, while Chu Yu-lang sought safety in Ching-chou, Hunan, and later in Liu-chou, Kwangsi. After defeating the Manchu troops at Ch'üan-chou, Kwangsi (November 28), Ho was raised in rank to "Marquis of Ting-hsing."

The rebellion of Chin Shêng-huan [q. v.] against the Manchus in Kiangsi (June 1648) shifted the center of the Manchu attack and made it possible for Ho to recover a number of cities in Hunan during that winter. Early in the following year (1649) the Manchus initiated a campaign against the Ming forces in Hunan. On March 3 Hsiang-t'an, Hunan, fell and Ho was captured. Failing to win him over to the Manchu cause, the enemy put him to death. The Ming court gave him the title, "Prince of Chung-hsiang" (中湘王) and the posthumous name, Wên-lieh 文烈. In

Hohori

1776 Emperor Kao-tsung canonized him as Chung-ch'êng 忠誠.

[M.3/260/1a; M.36/6/1a; M.41/8/14a, 15/1b, 10b, 30a, 16/5a; M.64/ 辛 9/1a; *Li-p'ing fu chih* (1891) 7 上 /34b, 119b.]

J. C. YANG

HOHORI 何和禮 (or 和和理), 1561-1624, Sept. 2, was the chieftain of a small group of Warka 瓦爾喀 Jurjen who had moved westward to Donggo 棟鄂 and adopted the place-name as the designation for their clan. Hohori's grandfather, Kece bayan 克徹巴顏, came into conflict with the ancestors of Nurhaci [q. v.], then known as the *ningguta* (six) *beile*, who lived in the neighborhood of Hetu ala to the northwest. The frequent raids which the Donggo clan made on the six *beile* led them to seek the aid of the Hada with whom several matrimonial alliances were formed, including the marriage of a son of Socangga 索長阿, grand-uncle of Nurhaci, to a daughter of Wan [q. v.]. In 1588 the Hada chieftain gave his sister in marriage to Nurhaci; and Hohori, who had become chieftain in his own clan two years previously, led a group of thirty horsemen as escort for the maiden on her journey. Hohori decided upon Nurhaci's invitation to join forces with him. He married Nurhaci's eldest daughter and in 1601 was given a prominent place in the Red Banner. In 1608 he took part in the expedition against the Ula tribe (see under Bujantai) and in 1611 accompanied Eidu and Hürhan [qq. v.] in the campaign against the Weji 渥集 tribe. Two years later he helped with the final conquest of the Ula. In 1615 he became commander of the Plain Red Banner and concurrently one of the Five Councilors, the others being Eidu, Hürhan, Fiongdon, and Anfiyanggū [qq. v.]. He led his troops with distinction in the battle against the armies sent by Yang Hao [q. v.] in 1619 and in the capture of Shên-yang and Liao-yang two years later. For reward he was given the hereditary rank of a third class viscount. In 1624 he died, having outlived the other four members of Nurhaci's original council. Deeply mourned, he was posthumously elevated under T'ai-tsung to the rank of duke of the third class. In 1655 he was canonized as Wên-shun 溫順 and in 1731 there was added to his hereditary rank the designation "Courageously Diligent" (勇勤 *Yung-ch'in*).

Of Hohori's six sons the fourth, Hošotu 和碩圖 (1594-1633), married a daughter of Daišan [q. v.] and was commander of the Plain Red Ban-

Hou

ner until his death in 1633. Dojiri 多積理, second son of Hohori, had a brilliant military career and died in 1648. The fifth son, Dulei 都賴 (d. 1656), whose mother was Nurhaci's eldest daughter, became commander of the Plain Red Banner. He was given a second class earldom. A great-grandson of Hohori, and sixth inheritor of his dukedom, was General Pengcun [q. v.] who fought against the Russians on the Amur in the 1680's.

[1/231/5b; 3/262/1a; 4/3/13a; 11/1/19b; 34/164/1a.]

GEORGE A. KENNEDY

HOU Fang-yü 侯方域 (T. 朝宗), Mar.-Apr. 1618-1655 Jan.-Feb., man of letters, was a native of Shang-ch'iu, Honan. His grandfather, Hou Chih-p'u 侯執蒲 (T. 以康, d. 1641 age 74 *sui*), was a *chin-shih* of 1598. Both his father, Hou Hsün 侯恂 (T. 若谷), and his uncle, Hou K'o 侯恪 (T. 若木, 若樸, d. 1635 age 43 *sui*), became *chin-shih* in 1616. All obtained official preferment under the Mings, and as members of the politico-literary party known as Tung-lin 東林, endured persecution when the eunuch, Wei Chung-hsien [q. v.], was in power. Hou Fang-yü was a pupil of Ni Yüan-lu [q. v.]. He was with his father in Peking when the latter was made president of the Board of Revenue in 1633. There he was initiated into current politics and earned fame as a young literary genius. In 1639 he went to Nanking to compete in the examinations, but his name was erased from the list of successful candidates because of failure to observe certain restrictions against the use of taboo characters. A brilliant young man of good family, he together with Fang I-chih, Ch'ên Chên-hui, and Mao Hsiang [qq. v.] came to be known as the "Four Esquires" (四公子). When he returned to his native place in 1640 he organized the Hsüeh-yüan shé 雪苑社 as a branch of the politico-literary society called the Fu-shé 復社. When the forces of Li Tzū-ch'êng [q. v.] ravaged his native province in 1642 his father was given authority to suppress the rebels. But unwilling to employ the drastic measures suggested by his son, he failed to cope with the situation and moved the entire family to the south of the afflicted area. When Juan Ta-ch'êng [q. v.] came into power in the government which Prince Fu (see under Chu Yu-sung) headed in Nanking in 1644, he initiated a wholesale arrest of the Fu-shé members but Hou Fang-yü managed to escape to Yangchow where he took refuge in the

military quarters of Kao Chieh [q. v.]. When the Manchu forces crossed the Yangtze River in 1645 his family resettled in his native Shang-ch'iu. He competed again in the Honan provincial examination of 1651, but was unsuccessful, and died three and a half years later at the early age of thirty-seven.

One of the best known essayists of his time, Hou Fang-yü revived the style of Han Yü (see under Mao Chin) of the T'ang and of Ouyang Hsiu (see under Shao Chin-han) of the Sung dynasties. A younger contemporary, Sung Lao [q. v.], had Hou Fang-yü's collected essays printed with those of Wang Wan and Wei Hsi [qq. v.], and the trio came to be known as the "Three Masters of the Early Ch'ing Period" (清初三大家). These essays, entitled 壯悔堂文集 *Chuang-hui-t'ang wên-chi*, in 10 *chüan*, were first printed in 1656. Hou's collected verse, 四憶堂詩集 *Ssü-i t'ang shih-chi*, in 6 *chüan*, was printed by Sung Lao a little later. Hou Fang-yü had a good knowledge of music and was deeply interested in dramatics. He owned, after the manner of well-to-do contemporaries, a group of boy actors who were said to be among the best trained of their day. The names of Hou Fang-yü and his mistress, Li Hsiang-chün 李香君, appear as the hero and heroine of the famous drama known as *T'ao-hua shan* (see under K'ung Shang-jên). His second brother, Hou Fang-hsia 侯方夏, became a *chin-shih* in 1646 in the first examination which the Ch'ing dynasty conducted in the traditional Chinese style.

[1/489/4b; 3/423/14a; 4/136/2b; 20/1/00 (portrait); 年譜 *Nien-p'ü* by a 5th generation descendant, Hou Hsün 侯洵, appears in *Chuang-hui t'ang chi*; *Shang-ch'iu-hsien chih* (1885) 9/31b.]

TU LIEN-CHÉ

HOUE T'ung-tsêng 侯峒曾 (T. 豫瞻 H. 廣成), 1591-1645, Aug. 25, official and martyr to the Ming cause, was a native of Chia-ting, Kiangsu. A *chin-shih* of 1625, he served in various posts in Kiangsi and Chekiang and was commended as one of the five best local administrators in the empire. He was associated with the Fu-shê 復社, politico-literary party, of which his younger brother, Hou Ch'i-tsêng 侯岐曾, was a member. In 1644 he was appointed vice-governor of Peking but before he assumed office the city fell. When the Ming Prince of Fu (see Chu Yu-sung) assigned him a post he pleaded illness and retired to his native Chia-ting. At this time the turncoat general, Li Ch'êng-tung [q. v.], was

stationed at Wusung and oppressing the people. The latter chose Hou T'ung-tsêng as their leader and prepared to hold Chia-ting against the government forces. Cooperating with Huang Ch'un-yüeh [q. v.], Hou defeated Li in two engagements, but on August 25, 1645, after the walls had been washed away by a flood, the Ch'ing forces entered the city and started the first of the three wholesale massacres of the district in that year, known as *Chia-ting san-t'u* 嘉定三屠. Hou T'ung-tsêng threw himself into the pool behind the family ancestral hall, but before he was dead soldiers dragged him out, decapitated him, and exposed his head on the city wall.

The Ming Prince of T'ang (see Chu Yü-chien) gave him the posthumous rank of president of the Board of War; in 1722 the district built a hall in honor of him, his brother and his father; and in 1776 he was given the group name Chung-chieh 忠節. He left a commentary on the *Classic of Changes*, entitled 易解 *I-chieh*, 4 *chüan*, and a collection of prose (文集) in 40 *chüan*. His literary collection, entitled 仍貽堂集 *Jêng-i t'ang chi* 2 *chüan*, was printed in the collectanea, *Ch'ien-k'un chêng-ch'i chi* (see under Huang Tao-chou).

[M.277/15a; *Chia-ting-hsien chih* (1882) 17/6a, 2/25b; M.59/46/19a; 南疆逸史 *Nan-chiang i-shih* 25/1a; 嘉定縣乙酉紀事 *Chia-ting-hsien i-yü chi-shih*, in 痛史 *T'ung-shih* XI, 1a; 明季南略 *Ming-chi nan-lueh* 9/15a.]

EARL SWISHER

HOWQUA. See under Wu Ch'ung-yüeh.

HSI-tsung. Temple name of Chu Yu-chiao.

HSIANG Jung 向榮 (T. 欣然), d. Aug. 9, 1856, age 56 (*sui*), general, was a native of Ta-ning, Szechwan, but made his residence in Ku-yüan, Kansu. Enlisting in the local garrison, he was soon made a sergeant and took part in 1813 in the quelling of the rebellion at Hua-hsien, Honan (see under Na-yen-ch'êng). In 1826-28 he took part as a captain in a campaign against the Mohammedan uprising in Chinese Turkestan (see under Ch'ang-ling). Appointed a major in 1832, he was transferred to Chihli in the following year and, after various promotions, served in that province as brigade-general in command of a garrison at Chêng-ting (1842-43) and then at T'ung-chou and Yung-p'ing (1843-47). In 1847 he was *t'i-tu* or provincial commander-in-chief of Szechwan and three years later was transferred to Hunan.

In July 1850 the Taiping rebellion, initiated by Hung Hsiu-ch'üan [q. v.], broke out at Chin-t'ien ts'un in the district of Kuei-p'ing, Kwangsi. As the governor of Kwangsi had failed to check the uprising Hsiang Jung was transferred to that province as commander-in-chief to suppress the insurgents, but his efforts were likewise unsuccessful. By 1851 the rebels had extended their activities from Kuei-p'ing to the neighboring districts of Kuei-hsien, Wu-hsüan and Hsiang-chou.

Aware of the danger of the uprising and the weakness of the government forces, the Emperor appointed Grand Secretary Sai-shang-a (see under Ch'ung-ch'ü) Imperial Commissioner in charge of military affairs in Kwangsi, with Wu-lan-t'ai 烏蘭泰 (T. 遠芳, posthumous name 武壯, d. 1852) as assistant commander. Their army, consisting of bannermen and the militia from Hunan and Szechwan, made a general advance on the Taipings in Hsiang-chou and harried them in several engagements. But on September 25, 1851, the rebels fled to Yung-an-chou, Kwangsi and organized their own government. Before long the imperial forces besieged Yung-an-chou, but owing to differences of opinion between Hsiang Jung, Wu-lan-t'ai and other generals over military tactics, and because of faulty cooperation, the Taipings were able, one rainy night (April 6, 1852), to escape the siege of Yung-an-chou and proceed first to Kuei-lin, then capital of Kwangsi (April 18), and later to Ch'üan-chou (June 3). From Ch'üan-chou they advanced to Yung-chou in Hunan (June 9), thence to Tao-chou, Chên-chou and Changsha, capital of Hunan, which city they attacked in vain from September 11 to November 30 (1852), when they abandoned the siege and went northward to Yochow. For failing to stem the tide, Sai-shang-a was dismissed and Hsiang Jung was deprived of his rank.

Nevertheless Hsiang Jung persistently pursued the rebels from Kwangsi to Hunan and on to Hupeh whose capital, Wuchang, fell into the insurgent's hands on January 12, 1853. Hsiang and other generals fought day and night to recover Wuchang which the enemy finally relinquished on February 9. For thus doggedly chasing the rebels Hsiang Jung had his rank restored to him and he was appointed Imperial Commissioner in place of Sai-shang-a. But soon thereafter (February 18) the Taipings took Kiukiang and thence sailed rapidly down the Yangtze and captured Nanking (March 19-21)

which was made the capital of the "T'ai-p'ing T'ien-kuo" or Heavenly Kingdom of Peace.

About ten days after the fall of Nanking Hsiang Jung reached that city and stationed his large force not far from the walls—at Hsiao-ling wei 孝陵衛, the tomb of the first Ming emperor. His quarters came to be called the Great Camp of Kiangnan (江南大營) and those of another army of considerable strength, which had concentrated at Yangchow, were known as the Great Camp of Kiangpei (see under Tê-hsing-a). Thereupon the Taipings sent an expedition to North China (see under Sêng-ko-lin-ch'ü) and another to South China in order to shake the rear of Hsiang Jung's position. Hsiang's troops, consisting of his own regulars and militia from several provinces, advanced on Nanking from the east, the south, and the north (a large contemporary wall map in the Library of Congress shows pictorially the disposition of the forces). Yet despite frequent engagements outside the walls, none of his efforts were conclusive. He sent a detachment to frustrate the enemy's advance on Soochow and Ch'ang-chou, and dispatched a brigade to Wu-hu to repulse a rebel attack on his rear. In 1854 his defensive tactics near Nanking were particularly effective, and by 1855 Hsiang was in a favorable position. His forces had conquered Wu-hu and repulsed a furious attack on his camp.

But unfortunately in 1856 Hsiang Jung met a decisive defeat. It was the plan of the Taipings to divide his forces by making an assault on Ning-kuo in Anhwei and on Chinkiang in Kiangsu. Hsiang fell into their plot by sending relief expeditions to these cities. Taking advantage of Hsiang's weakness, the Taiping strategist, Yang Hsiu-ch'ing [q. v.], aided by the combined forces of Shih Ta-k'ai, Ch'ên Yü-ch'êng [qq. v.] and others, made a general attack on the Great Camp outside Nanking. Theirs was a smashing blow which divided the imperialists and compelled a general retreat to Tan-yang. At this critical moment, according to the Taiping leader, Li Hsiu-ch'êng [q. v.], Hsiang Jung committed suicide. The government accounts, however, state that Hsiang died of disappointment, vexation, and illness. He was canonized as Chung-wu 忠武 and was posthumously given the hereditary rank of *Ch'ing-ch'ê tu-yü* of the first class.

After the death of Hsiang Jung, Ho-ch'un 和春 (T. 雨亭, d. 1860) succeeded him as imperial commissioner and Chang Kuo-liang 張國樑 (T. 殿臣, original *ming* 嘉祥, d. May

1860, age 38 *sui*) became assistant commander. Ho-ch'un was a Manchu general who, as a minor officer, followed Hsiang Jung to Kwangsi in 1851. He participated in many battles and was promoted to the post of *t'i-tu* in 1853. Chang Kuo-liang was a native either of Kao-yao or of Hua-hsien, Kwangtung. He was at one time a bandit chief but he surrendered to the imperialists in 1849. Thereafter he usually fought in the vanguard of Hsiang Jung's troops and was given the title of *t'i-tu* (1856).

Before Ho-ch'un assumed responsibility Chang Kuo-liang quickly restored the morale of the defeated imperialists. The triumph of the Taipings over the Great Camp near Nanking was followed by a series of murders among the rebels themselves (see under Hung Hsiu-ch'üan)—and this fact the Ch'ing forces soon turned to their advantage. Ch'ü-jung was taken on July 16, 1857, and Chinkiang on December 27, the latter city having fallen to the Taipings on March 31, 1853. Ho-ch'un was rewarded with the double-eyed peacock feather and Chang Kuo-liang with the minor hereditary rank of *Ch'i-tu-yü*.

In April 1858 the Great Camp of Kiangnan regained its strength and the imperialists besieged Nanking by digging a deep and long trench. But the Great Camp of Kiangpei at Yangchow, which had withstood the Taipings in that area for many years, was routed (September 26, 1858). Yangchow itself fell to the insurgents on October 9. Chang Kuo-liang hurried to the rescue, retook Yangchow on October 21 and I-ch'eng on the following day. As a reward for his merit, he was transferred to the post of *t'i-tu* of Kiangnan and was given the hereditary rank of *Ch'ing-ch'ê tu-yü* of the third class. But in 1859 the government troops were defeated at Pukow across the river from Nanking. For this neglect both Ho and Chang were punished. In 1860 their forces were weakened by the separation of a contingent sent to the aid of Chekiang, and the soldiers who remained were reluctant to fight, owing to the reduction of their pay and allowance by Ho-ch'un and to Chang's alleged partiality to fellow-provincials in his army. For these and other reasons they could not withstand the continuous assault of the Taipings. After some resistance they were driven to Tan-yang, where they were again surrounded. Here Chang died by drowning (May 1860) while crossing a stream. Ho was wounded and died at Ch'ang-chou soon after. Ho-ch'un was canonized as Chung-chuang 忠壯 and was rewarded with the hereditary rank of *Ch'i-tu-yü*

and *Yün-ch'i-yü*, equivalent to a baron of the second class. Chang Kuo-liang was canonized as Chung-wu 忠武 and was granted the title of Grand Guardian of the Heir Apparent (1860) and the hereditary rank of a baron of the first class (1864).

Chang Kuo-liang was one of the most valiant generals of the imperial troops. He was responsible for most of Hsiang Jung's victories, performed most of the duties belonging to Ho-ch'un, and contributed much to the success of the Great Camp of Kiangnan by harassing the Taipings for eight years (1853-60). After his death the so-called Great Camp was dispersed, and Kiangsu and Chekiang and part of Fukien were devastated by the Taipings. After May 1860 no government troops advanced on Nanking until June 1862 when Ts'eng Kuo-ch'üan [q. v.] commenced his stubborn siege and gained the final victory.

[1/407/1a; 2/43/45b, 44/13b, 23b; 5/50/19a, 66/1a; 8/13 上 /4, 7; I-hsin [q. v.], *Chiao-p'ing Yüeh-fei fang-lüeh*; *Hsiang-chün chih* and *Hsiang-chün chi* (see bibl. under Ts'eng Kuo-fan); Li Hsiu-ch'êng [q. v.], *Li Hsiu-ch'êng Kung-chuang*; *Ta-ning hsien-chih* (1885); 趙偉甫先生庚申避難日記 in *Hsiao-shuo yüeh-pao* 小說月報, vol. VIII, No. 1-3 (1917); Tso Shun-shêng, *Chung-kuo chin-pai-nien shih tzü-liao hsi-pien* (see under Li Hsiu-ch'êng); Ch'ên Ch'ing-nien 陳慶年, 張忠武事錄 *Chang Chung-wu shih-lu*, 4 chüan (1906).]

T'ENG SSÜ-YÜ

HSIAO Ch'i-chiang 蕭啟江 (T. 溶川), d. June 16, 1860, was a native of Hsiang-hsiang, Hunan. In 1853 he joined the "Hunan Braves" (see under Ts'eng Kuo-fan) against the Taiping rebels and participated in the campaign to recover Yochow and Wuchang (1854). He became commander of a battalion (1855) and fought bravely in Hunan and Kiangsi under the direct command of Liu Ch'ang-yu [q. v.]. As a reward for his part in taking the important cities of Yüan-chou and Lin-chiang in Kiangsi, he was promoted to the post of an intendant and to the rank of a provincial judge (1858).

Shih Ta-k'ai [q. v.] was in 1858 holding a large part of Kiangsi, and Hsiao Ch'i-chiang and other generals fought desperately against him. Whenever a city was retaken Hsiao usually called back the refugees, built up the defenses, and organized a militia. The troops under his control were known for maintaining good order, and for not disturbing the populace. For this reason the

people of Kiangsi were glad to co-operate with him in driving Shih Ta-k'ai from the province into Hunan and finally to Szechwan where Shih was executed. The eventual success of Hsiao and others in dislodging Shih was doubtless an important step toward the suppression of the Rebellion.

In 1859 Shih Ta-k'ai invaded south Hunan, and furiously attacked Pao-ch'ing with a large force. Hsiao Ch'i-chiang and other generals were ordered to the relief of the city. When the siege of the city was raised (July 28) Hsiao was entrusted with the pursuit of Shih Ta-k'ai to Kwangsi where furious battles were fought to save Kweilin, the capital of the province, from seizure by the enemy. Hsiao was then summoned back to Hsiang-t'an, Hunan. Meanwhile Shih Ta-k'ai marched from Kweichow to Szechwan, and Hsiao was dispatched to the latter province to combat his old enemy. He arrived in Szechwan in the spring of 1860 but before long died of illness. He was granted the title of a provincial governor and the posthumous name, Chuang-kuo 壯果.

[1/438/1a; 2/65/45a; 5/36/14a; 8/19 上/1a.]

T'ENG SSŪ-YŪ

HSIAO-ch'in Hsien Huang-hou 孝欽顯皇后 *née* Yehe Nara (Yehonala) 葉赫那拉, Nov. 29, 1835-1908, Nov. 15, is referred to in these biographies as Empress Hsiao-ch'in, but was also known by her title, as Tz'ü-hsi Huang-t'ai-hou 慈禧皇太后, or by her residence as Hsi T'ai-hou 西太后. In Western works she is generally known as the Empress Dowager or "The Old Buddha", the latter a translation of the Chinese term, "Lao Fo-yeh" 老佛爺. In the Palace she was sometimes referred to as "Lao Tsu-tsung" 老祖宗, or "Venerable Ancestor", in reference to her position in later life as head of the Imperial Family. Her own family belonged to the Manchu Bordered Blue Banner. Her father, Hui-ch'eng 惠徵 (posthumous name 端恪), was a clerk in the Board of Civil Office, at least during the years 1836 to 1837. He later rose to be intendant of the Circuit of Southern Anhwei (Hui-Ning-Ch'ih-T'ai Tao 徽寧池太道) but was cashiered in 1853 for leaving his post in the face of the advancing Taiping forces. He seems to have died soon after.

In 1851 Empress Hsiao-ch'in, then seventeen *sui*, was selected to enter the Palace as a low ranking concubine of Emperor Wên-tsung (i.e., I-chu, *q. v.*). Her status was raised in 1854,

and again in 1856 when she gave birth to a son, Tsai-ch'un [*q. v.*], and was made a second class concubine with the title, I Fei 懿妃. Since her son was the only heir of Emperor Wên-tsung, and therefore destined to succeed to the throne, her position in the Palace was greatly strengthened. In later years she confided to Ch'ü Hung-chi (see under Sun Chia-nai) that she learned about affairs of state from Emperor Wên-tsung who let her classify his memorials for him. In 1860, when the British and French allies advanced on Peking she and the child, then five *sui*, accompanied the Emperor to Jehol. On August 21, 1861, the day before the Emperor died, the child was proclaimed Heir Apparent. During his minority affairs of state were entrusted, according to his father's will, to a regency composed of eight men, including four adjutant generals, and four Grand Councilors, then in Jehol (see under Su-shun). In issuing decrees, however, the eight regents were to obtain the consent of the Dowager Empresses, namely, the child emperor's mother, and the senior consort, Empress Hsiao-chên 孝貞顯皇后 (*née* Niuhuru 鈕祜祿, 1837-1881), also known as Tz'ü-an (慈安) Huang T'ai-hou, or Tung (東) T'ai-hou. Before his death the Emperor is said to have entrusted to Hsiao-chên a seal bearing the characters *Yü-shang* 御賞 to be impressed at the beginning of every edict issued by the regency. To Tsai-ch'un, in whose name the edicts would be issued, was given a seal bearing the characters *T'ung-tao-t'ang* 同道堂, to be impressed at the close of each edict. But as the child was still in his minority this seal was entrusted to his mother. Hence without her consent to use the seal no edict could be issued or recognized as authentic.

One of the first edicts issued by the regency from Jehol, in the name of the child Emperor (Mu-tsung), raised both Hsiao-chên and Hsiao-ch'in to the rank of Huang-t'ai-hou, or Dowager Empresses—the former with the designation Mu Hou 母后 "Empress Mother", the latter with the designation, Shêng Mu 聖母 "Saintly Mother". Another edict ordered I-hsin [*q. v.*], half-brother of the deceased Emperor, to look after affairs in Peking—the Allied Forces having by then departed and foreign ministers having taken up residence there. Early in September 1861 I-hsin went to Jehol, with Kuei-liang and Wên-hsiang [*qq. v.*], to persuade the Court to return to Peking and perhaps also to find out how the regency was functioning. What took place at the conference is not known, but in view of subsequent events the visit foreshadowed a series

of acts which led to the overthrow of the regency.

About this time a censor memorialized, recommending that Empress Hsiao-chên should become regent to rule with the assistance not only of the eight men then in power but with the help of one or two princes closely related by blood to the deceased emperor. On September 14, 1861 the eight co-regents drafted a decree rebuking the censor and reminding him that precedents of the dynasty forbade the elevation of an empress to supreme control of the Empire. The Dowager Empresses, of course, disapproved this draft decree, and for some time refused to impress their seals upon it; but the co-regents forced them to do so by holding up all matters of state until it was issued. The Dowager Empresses summoned I-huan [q. v.], husband of Hsiao-ch'in's sister, to an audience at Jehol, but the co-regents refused to report his arrival, compelling him to wait outside the Palace, though he had come all the way from Peking. Finally, with the help of a eunuch, I-huan obtained the audience at which it seems a plan was drafted for the removal of the eight co-regents. The necessary military support came from General Shêng-pao (see under Lin Fêng-hsiang) who on September 17 or 18 published a memorial denouncing the eight co-regents. Soon after, a date was set for the return of the Court to Peking and also for the transfer of Emperor Wên-tsung's remains to that city. The Court left Jehol on October 26 and entered the capital five days later. Immediately a decree was issued blaming the regents for having brought on the calamitous war with the Allied Forces in 1860; for having wrongly counselled Emperor Wên-tsung to remain at Jehol, and so contributing to his death; and for having forced the Empresses to issue the edict condemning the above-mentioned censor. Seven regents who had returned to Peking were arrested by I-hsin, and the eighth, Su-shun [q. v.], who was escorting the deceased emperor's coffin, was arrested north of Peking by a detachment of cavalry under I-huan. On November 8, Su-shun was beheaded and the other seven regents were punished (see under Su-shun). The Dowager Empresses, Hsiao-chên and Hsiao-ch'in, formed a joint regency, known as *Ch'ui-lien t'ing-chêng* 垂簾聽政 ("Listening from behind Screens to Reports on Governmental Affairs"). I-hsin was made Prince Counselor (議政王) to advise the regents on all state affairs. At this time Hsiao-ch'in had very little power, but was included in the regency, probably be-

cause her knowledge of written Chinese was useful to the senior Dowager Empress.

I-hsin was deprived of his special status in 1865, and thereafter the regency of the Dowager Empresses increased in power. By entrusting military powers to such able Chinese as Tsêng Kuo-fan, Li Hung-chang and Tso Tsung-t'ang [qq. v.], the campaigns against the Taipings and other rebels were carried to a victorious conclusion. The Taiping Rebellion was crushed in 1864, the bandits of the northern provinces were pacified in 1868 (see under Sêng-ko-lin-ch'in), and the Muslim uprising in Yunnan and Kweichow was put down in 1873 (see under Ts'ên Yü-ying). International affairs were entrusted to I-hsin, Wên-hsiang and other members of the Tsung-li Yamen (see under I-hsin). The gradual Westernization of China began at this time with the establishment of schools of foreign languages at Canton, Shanghai and Peking; the opening of a Navy Yard at Foochow; the creation of arsenals at Shanghai, Nanking and other cities; and the formation of a modern Customs Service, with the help of foreign experts. The Russian occupation of Ili in 1870 (see under Tso Tsung-t'ang and Ch'ung-hou) and the Japanese invasion of Formosa in 1874 (see under Shên Pao-chên) were events that strained relations with foreign countries, but in general the successes of the regency caused the T'ung chih reign-period to be known in history as one of national revival (中興).

As Empress Hsiao-chên was neither able nor ambitious, Empress Hsiao-ch'in gradually assumed more responsibility in appointing officials to important posts and in determining national policies. She won the loyalty of these officials and through them controlled the state. Inside the Palace she ruled through her favorite eunuchs. The execution of her chief eunuch, An Tê-hai, in 1869 (see under Ting Pao-chên), was a set-back to her authority, and she suspected I-hsin and Hsiao-chên of plotting his downfall and death. She is said to have turned against Hsiao-chên for alienating the affections of Tsai-ch'un and for siding with the latter in his choice of a wife. Being his mother, Hsiao-ch'in naturally regarded the selection of a daughter-in-law as her own prerogative. After Tsai-ch'un's marriage to Empress Hsiao-chê (see under Tsai-ch'un) in 1872 and the termination of the regency in 1873, he was still bound by the rules of filial piety to obey his mother, with the result that her control over state affairs continued almost unabated. Rumors arose that

she thwarted him in his companionship with his wife, that she encouraged him in various excesses, and that from these excesses he finally died. Some biographers aver that the immediate cause of his death was a shock received one day when his mother in anger unexpectedly appeared as he was talking confidentially with his wife. Since reports of this nature are manifestly difficult to confirm we are left with the official statement that he died of smallpox (January 12, 1875). He left no heir.

On December 18, 1874, because of Tsai-ch'un's illness, the Dowager Empresses again became regents. On the afternoon of his death Empress Hsiao-ch'in, having made certain that troops favorable to her were in complete control of the city, called, with Empress Hsiao-chên's nominal consent, a meeting of the Princes, Grand Councilors, Ministers of the Household, and Tutors and Secretaries of the deceased Emperor. Though the Empresses presided jointly, it was Hsiao-ch'in who assumed the leadership and opened the conference by asking the group whether or not a return to rule by *Ch'ui-lien t'ing-chêng* was desirable. Noting no obstinate objections, she declared herself opposed to the placing of a mature person on the throne, and in favor of selecting a child amenable to education, for the duties that would later be his. She then informed the Assembly that she and Empress Hsiao-chên had already agreed upon the three-year-old child, Tsai-t'ien [q. v.], eldest son of I-huan, as their choice. The announcement came as a surprise to all present—even to I-huan, the father of the child in question. It was a flagrant violation of the dynastic law of succession which provided that in case of adoption the one chosen should belong to the next generation below the deceased, in order not to throw into confusion the relative positions of the Imperial Family group. If, however, she had chosen, as the regulations required, a nephew of the deceased, she would have been compelled to yield her position as Empress Dowager to Empress Hsiao-chê whom she disliked and had treated with cruelty, and from whom she would have every reason to fear reprisals if placed under her authority. Empress Hsiao-chê, on the other hand, understood clearly the precariousness of her position under the new arrangement. Seeing no hope for herself, or (as some sources maintain) for her unborn child, she committed suicide (see under Tsai-ch'un).

As soon as the Council agreed to the adoption of Tsai-t'ien, Hsiao-ch'in ordered the child to be

brought from I-huan's home to the Palace. Although it was midnight, the proper imperial costumes for the child-emperor were promptly produced, indicating that the decision had been made some time previously. The child, later known as Emperor Tê-tsung, was escorted through the streets by the soldiers under Jung-lu [q. v.] and entered the Palace early in the morning of the following day. He became Emperor with the reign-title, Kuang-hsü (see under Tsai-t'ien), meaning "Glorious Succession", and the two Dowager Empresses again became co-regents. A few courtiers ventured to object to the choice, on the ground that Tsai-ch'un was thus left without an heir, but Empress Hsiao-ch'in soon took steps to silence such criticism by issuing an edict, promising that as soon as Emperor Tê-tsung had a male heir that son would become the adopted son of Tsai-ch'un, and would continue his line. Opposition, nevertheless, continued, and when four years later Wu K'o-tu [q. v.] committed suicide near Tsai-ch'un's grave, so great was the storm aroused that Hsiao-ch'in was forced to re-affirm her solemn promise that the deceased Emperor would not be left without heirs to worship at his tomb.

In April 1880 Empress Hsiao-ch'in became ill, and Empress Hsiao-chên acted as sole regent for about a year. On April 7, 1881 Hsiao-chên died suddenly, after only a day's illness. Rumors spread that she had been poisoned by Hsiao-ch'in, but the real cause of her death will probably never be known. In deference to her more able and far more aggressive co-regent, Hsiao-chên had gradually relinquished much of the power which as wife and Empress of Emperor Wên-tsung were rightfully hers, and now her life, too, was forfeited. Left as sole regent, Empress Hsiao-ch'in at once took steps to consolidate her authority. Long dissatisfied with I-hsin, probably because of his hand in the execution of An Tê-hai, she finally displaced him in 1884. Taking advantage of the attack of certain irresponsible censors upon him for his conciliatory attitude toward France over the question of Annam, she had him deprived of all his posts and cleverly divided his offices among the following Princes: I-huan, father of the Emperor, was ordered to be consulted on all national affairs; Prince Ch'ing (I-k'uang, see under Yung-lin) was entrusted with affairs at the Tsung-li Yamen; and Prince Li (Shih-to, see under Chao-lien) was placed in charge of the Grand Council. Control of affairs inside the Palace was placed in the hands of several

eunuchs. For advice on matters outside the capital she relied chiefly on the seasoned statesman, Li Hung-chang. When the Office of Naval Affairs was established in 1885 it was entrusted to I-huan and Li Hung-chang, with two assistants.

In 1886 I-huan inspected the new navy, accompanied—be it noted—by Hsiao-ch'in's favorite eunuch, Li Lien-ying 李蓮英 (d. 1911). In the course of the tour a censor reprimanded the eunuch for insolence, and warned of the dangers of eunuch rule, but I-huan defended the culprit, and the censor was degraded. In the same year I-huan led the courtiers in entreating the Empress to continue her regency and not to transfer the government to Emperor Tê-tsung as previously promised. After a proper show of reluctance, the Empress consented and ruled as regent for two years longer. Finally, on March 4, 1889, six days after the Emperor had married her niece, a daughter of Kuei-hsiang (see under I-tsung), she relinquished nominal control, doubtless, however, counting on her niece to help direct the Emperor, or at least to report matters to her.

Thereupon Empress Hsiao-ch'in retired to the Summer Palace northwest of Peking, known as I Ho Yüan 頤和園, or Wan Shou Shan 萬壽山. In the years 1886-91 this Palace was reconstructed from an old imperial garden, Ch'ing-i Yüan 清漪園, which had been partially destroyed by the British and French forces in 1860. The rebuilding was financed by funds intended for the construction of a navy (see under I-huan). Though a masterpiece of landscape gardening, its construction deprived the country of a much-needed navy. At this retreat the Empress Dowager each year inspected the troops on parade. But the expense for building and maintaining it was enormous, so that aside from large drafts on the treasury, she had to invent her own sources of revenue. High officials paid to her large sums for brief audiences and minor officials paid for promotions—the power of appointment having never been fully conceded to the Emperor. In 1894 preparations were made for the celebration of Hsiao-ch'in's sixtieth birthday, and officials and men of wealth were invited to contribute funds for the occasion. Officially, at least 1,206,900 taels were received—unofficial contributions doubtless being much greater. Even the outbreak of the Sino-Japanese War did not prevent the preparations from going on, but when reports of continual defeats

came to Peking Empress Hsiao-ch'in reluctantly cancelled the event.

During the next four years friction between the Empress Dowager and Emperor Tê-tsung increased. Under the tutorship of Wêng T'ung-ho [q. v.]—which was abolished, however, by Hsiao-ch'in after 1896—and later with the encouragement of K'ang Yu-wei (see under T'an Ssü-t'ung) and others, the emperor became convinced of the necessity of specific reform measures which, by the summer of 1898, he was eager to put into effect. But actual power was still in the hands of conservative officials who, fearful of losing their posts, rallied to the support of the Empress Dowager. She, too, was fully aware of the danger to her power should the Emperor succeed in carrying out his plans, and so immediately took steps to maneuver her supporters into key positions. The loyal Jung-lu was made governor-general of Chihli in command of the best trained and best equipped troops of the day. On June 15, 1898 Wêng was ordered to retire and thus the Emperor was deprived of the last person who might have effected a reconciliation between the two factions. The only great official with military power whom the reformers believed they could hold to their side was Yüan Shih-k'ai (see under Yüan Chia-san) but in the end he betrayed them by revealing the plans to the Empress Dowager. On September 22 the latter summoned the Emperor to her presence and ordered him placed in confinement. Once more she assumed full powers as regent, keeping at her side all the reactionary and corrupt officials and eunuchs who certainly would have been removed if the reform movement of that summer had succeeded. Six of the leading reformers were executed, others found refuge in foreign countries, and the rest were cashiered (see under T'an Ssü-t'ung). Although Hsiao-ch'in and her followers thus completely wrecked the Emperor's projected reforms they were unsuccessful in their plan to dethrone him. Early in 1900 P'u-chun, son of Tsai-i (for both see under I-tsung), was made Heir Apparent as a preliminary step to dethronement. Congratulations to Tsai-i from the foreign ministers were then in order, but when these were not forthcoming his pride was piqued and from then on he lent his hand to anti-foreign activities.

Late in 1899 the secret society known as *I-ho ch'üan* (see under Jung-lu), or Boxers, became active in Shantung province, but when Yüan Shih-k'ai was made governor the agitators were driven to Chihli and Shansi, and by May 1900

anti-foreign riots and the destruction of churches became ominous in those provinces. By June, with the connivance of Tsai-i and other high officials, the Boxers entered Peking and on the 11th of that month unruly Kansu soldiers, who earlier had been brought in to guard the city, killed a secretary of the Japanese Legation. The foreign ministers took steps to guard the Legation Quarter and asked the assistance of their governments for troops. On the 17th the Allied Forces took the Taku forts. On the 19th the Empress Hsiao-ch'in and Tsai-i overruled all opposition, and a manifesto was issued asking all foreign envoys to leave Peking within twenty-four hours under the escort of Chinese troops. On the following day the German Minister, Baron von Kettler, was murdered by soldiers who had Tsai-i's orders to kill any foreigner at sight. Thus began the siege of the foreign communities in Peking. One group of 473 foreign civilians, some 400 guards, and several thousand Chinese converts and servants barricaded themselves inside the Legation Quarter, and a similar but smaller group defended itself in the Pei T'ang 北堂, the Catholic Cathedral, in another part of the city. Rioters burned and pillaged in many places—not even the homes of princes and high officials being spared. In Shansi province more than a hundred foreigners were killed and many others, including Chinese Christians, suffered cruelly. That the ravages did not spread to central and south China was due chiefly to the efforts of intelligent officials like Chang Chih-tung, Liu K'un-i and Li Hung-chang [qq. v.]. On August 14 the Allied Relief Expedition entered Peking and the siege of the Legations and the Cathedral was lifted.

Very early the next morning the Empress Dowager fled from the capital with the Emperor, a few officials, and servants. After many deprivations the party reached Taiyuan, Shansi, on September 10; and Sian, Shensi, on October 26. On the way a number of edicts were issued in the name of the Emperor in which he and his officials were made to take the blame for the disasters that had overtaken the Empire. Thus did Empress Hsiao-ch'in clear herself of responsibility and cannily prepare for return to power when the time was ripe. The Court remained at Sian for more than a year, entrusting to Li Hung-chang and to I-k'uang the difficult task of negotiating with the Powers. There was little these representatives could do except to agree to the demands incorporated in a protocol signed on September 7, 1901. While still at

Sian the Empress Dowager began to issue decrees—in reply to demands of Liu K'un-i and Chang Chih-tung—looking toward various political and social reforms. Her belated interest in these matters may properly be interpreted as gestures to win the approval of foreigners and the support of the governors.

On January 7, 1902 the Empress Dowager, the Emperor and their entourage returned to Peking. Her attitude toward foreigners was now one of gratitude for having spared her from deserved humiliation and for allowing her to return to power. She gave many receptions to foreign diplomats and their wives, to missionaries and tourists, and soon won many friends by her cordial and charming manner. The reforms in government which she decreed were now essentially those which the Emperor had sought in 1898. The most far-reaching of these was the abolition of the old style examinations in 1905; others concerned the establishment of modern schools and the sending of a few students abroad for study, particularly in Japan. A decree was issued allowing inter-marriage between Manchus and Chinese, but when a Cabinet was formed in 1906 it was composed of nine bannermen and only four Chinese, thus actually very little was done to mitigate the growing animosity between the two races.

On November 14, 1908 Emperor Tê-tsung died, and on the following day the Empress Dowager who had dominated his entire career, also died. Before her death she named as the next emperor, P'u-i (see under Tsai-t'ien), son of Emperor Tê-tsung's brother, Tsai-fêng (see under I-huan). He was to carry on the line of both Mu-tsung and Tê-tsung, but as he was then only three *sui*, Tsai-fêng was appointed Prince Regent. The posthumous name, Hsiao-ch'in Hsien Huang-hou was given the Empress Dowager, and her remains were buried in the Eastern Mausoleum. Her tablet was placed in the Imperial Ancestral Hall. The close proximity of the deaths of Empress Hsiao-ch'in and Emperor Tê-tsung gave rise to many suspicions as to the manner of the latter's decease. Whether he died a natural death, or was murdered, has never been determined.

Hsiao-ch'in's appointment of Tsai-fêng as regent, and his son as heir to the throne, was not made out of consideration for the security of the dynasty or the welfare of the Empire. Tsai-fêng was lacking in nearly every quality necessary to a Prince Regent, as shown by his inability to restrain his brothers and other high princes

when they forced him to appoint them to high positions in the government, irrespective of their qualifications. He thus lost the support of many able Chinese officials who might otherwise have come to his aid when the revolution broke out in 1911. Having yielded at every point on essential matters he had finally to yield to the abdication of his son and to the extinction of the dynasty.

The career of Empress Hsiao-ch'in in the Palace began in 1860 and ended with her death in 1908. For thirty-seven of those years she ruled the Palace and those nearest her with virtually absolute power, and for eleven years she ruled indirectly—a total of forty-eight years. Her outstanding endowments were an unquenchable ambition, a love of power, a love of money, and a physical vitality which almost never failed. She knew both the strength and the weaknesses of men in high places; tactfully she used their talents to carry out great policies, and did not scruple to take advantage of their foibles for ends both selfish and cruel. She was superstitious, but in matters of policy was realistic. Considering her limited advantages, she gained a broad view of Chinese literature and a good working knowledge of the Chinese documentary style. She was interested in music and art, and the theatre owed much to her patronage. Her calligraphy was better than average and she could also paint. After the Boxer turmoil she took sufficient interest in Western customs and modes of social intercourse to appoint, as ladies-in-waiting, two daughters of Yü-keng 裕庚 (T. 朗西, d. 1905), one-time minister to Japan (1895-98) and to France (1899-1902). These young women knew several foreign languages and served as interpreters when the Empress Dowager entertained Western guests. One of them, known as "Princess" Der Ling, wrote several accounts of her experiences in the Palace, giving interesting sidelights on the Empress Dowager and her Court.

[1/220/17a; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an); *Ch'ing lieh-ch'ao hou-fei chuan kao* (see under Su-shun); Chin-liang, 清后外傳 *Ch'ing-hou wai-chuan*; *ibid*, 四朝佚聞 *Ssü-ch'ao i-wên*; Li Tz'ü-ming [q. v.], *Yüeh-man t'ang jih-chi*; *Hsi-hsün ta-shih chi* (see under I-hsin); Tso Shun-shêng, *Chung-kuo chin pai-nien shih tzü-liao* (see under Li Hsiu-ch'êng); Ch'ü Hung-chi, 聖德紀略 *Shêng-tê ch'ü-lüeh*; Ch'ai E 柴萼, 梵天廬叢錄 *Fan-t'ien lu ts'ung-lu*, *chüan* 2, 3; Johnston, R. F., *Twilight in the Forbidden City*

(1934), chapters 1-6; Wu Yung 吳永, *The Flight of an Empress* (1936), translated by Ida Pruitt; Der Ling, *Two Years in the Forbidden City* (1911); Conger, Sara P., *Letters from China* (1909); Headland, I. T., *Court Life in China* (1909); Carl, Katharine A., *With the Empress Dowager* (1905); Malone, C. B., *History of the Peking Summer Palaces Under the Ch'ing Dynasty* (1934), pp. 194-218; See also bibliographies under I-hsin, Jung-lu, and Su-shun.]

FANG CHAO-YING

HSIAO-chuang Wên Huang-hou 孝莊文皇后, Mar. 28, 1613-1688, Jan. 27, was a secondary consort of Abahai (q. v., later canonized as Emperor T'ai-tsung) and the mother of Fu-lin [q. v.] who ruled under the reign-title, Shun-chih. She was a Mongol princess, the daughter of Jaisang 寨 (宰) 桑, a prince of the Korcein Mongols and descendant of a brother of Ghenghis Khan. She belonged to the distinguished clan of Borjigit 博爾濟吉特. Jaisang's sister, Empress Hsiao-tuan [q. v.], was the wife of Abahai, their marriage taking place in 1614.

When she came to Abahai in 1625 Empress Hsiao-chuang was thirteen *sui* and twenty years his junior. A year later (1626) Abahai ascended the throne. In the following ten years she gave birth to three of his daughters: the fourth, Yatu 雅圖 (Princess Yung-mu 雍穆, 1629-1678); the fifth, Atu 阿圖 (Princess Shu-hui 淑慧, 1632-1700); and the seventh, Princess Tuan-hsien 端獻 (1633-1648). In 1636, when Chinese customs were adopted in Abahai's Court, Hsiao-chuang was given the title of a secondary consort (Chuang Fei 莊妃) and her aunt was made Empress. In 1638 Hsiao-chuang gave birth to Abahai's ninth son, Fu-lin. Abahai died in 1643 and Fu-lin succeeded him. When the Manchu Court moved from Mukden to Peking in 1644, and Fu-lin, then aged seven (*sui*), became Emperor of China, Hsiao-chuang was made Empress Dowager. After her aunt's death in 1649 she assumed full control inside the Palace and was given in 1651 the title, Empress Dowager Chao-shêng (昭聖皇太后). In the same year (1651) she arranged the marriage of Fu-lin with her own niece, the daughter of her brother, Ukšan 吳克善 (d. 1665). After Fu-lin deposed his wife in 1653 Empress Hsiao-chuang arranged that he should marry her own grandniece, Empress Hsiao-hui (孝惠章皇后, 1641-1718). Possibly thereafter she and her son were not on intimate terms. The decision of Fu-lin to restore the power of the eunuchs (see under Asitan) may

be explained by his desire to create a strong element inside the Palace which would offset the influence of his mother. Be that as it may, as soon as Fu-lin died Empress Hsiao-chuang co-operated with several courtiers in reducing the power of the eunuchs and executing some of their leaders.

Following the succession to the throne in 1662 of her grandson, Hsüan-yeh (*q. v.*, who ruled under the reign-title, K'ang-hsi), Hsiao-chuang was given the title, T'ai Huang-t'ai-hou 太皇太后 (Superior Empress Dowager). She was very kind to the young Emperor whose own mother died in 1663. In fact she brought him up and assisted him a great deal in his education. For this she won his life-long gratitude. She responded promptly with relief from the royal stores in times of calamity, remembered the hardships of troops in time of war and sent bounties to encourage them during the San-fan Rebellion (see under Wu San-kuei). As Empress Dowager she abolished the troublesome custom of the ruling house which required the wives of the princes to come in turn to the Palace and serve the Empress. It is said that she never interfered in national affairs, but was always consulted by her grandson, Hsüan-yeh, on matters concerning the Imperial Household. She encouraged the Emperor to keep up the vigorous pastimes of his people, such as riding, archery, and the chase. In 1670 he visited with her the Imperial Tombs at Ma-lan-yü (see under Hsiao Yung-tsao) and in Mukden; and in 1683 she accompanied him to Wu-t'ai-shan in Shansi.

The Empress Dowager died at the age of seventy-five (*sui*) and was canonized as Hsiao-chuang Wên Huang-hou. Her tablet was placed in the Imperial Ancestral Temple, and in 1726 she was interred at Ma-lan yü in a tomb called Chao Hsi-ling 昭西陵. A rumor gained currency in south China that she had actually married her brother-in-law, Dorgon [*q. v.*], while he was regent during her son's minority. This rumor cannot be substantiated, and may have been confused with the act for which Dorgon was later censured, namely, taking his nephew's wife (see Haoge). Empress Hsiao-chuang's three daughters all married Mongol princes of the Borjigit clan. Yatu married her cousin, the son of Ukšan and nephew of Empress Hsiao-chuang. Atu was married twice, the first time in 1643 to a son of Enggeder [*q. v.*], but he died within a short time. In 1648 she married Septen 色

布騰 (d. 1668), a prince of the Barin 巴林 tribe.

[1/220/4b; 1/173/1b; *Ch'ing lieh-ch'ao Hou-fei chuan-kao* (see under Su-shun) *shang* 27b; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an) 2/5a, 4/6a; *Ch'ing-ch'u san-ta-i-an k'ao-shih* (see bibl. under Fu-lin).]

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FANG CHAO-YING

HSIAO-hsien Huang-hou 孝獻皇后, Empress Hsiao-hsien, 1639-1660, Sept. 23, favorite consort of Emperor Shih-tsu (i.e. Fu-lin, *q. v.*), was the daughter of Oši 鄂碩 (d. 1657) of the Donggo clan and the Plain White Banner. Oši took part in many campaigns from 1634 to 1650 and was rewarded with the hereditary rank of viscount, which was raised to a third class earldom in 1656, as a favor to his daughter. His son, Fiyanggü [*q. v.*], was the famous commander who in 1696 defeated Galdan [*q. v.*] in Mongolia.

Hsiao-hsien, also known as Tung-o Fei 董鄂妃 (Imperial Secondary Consort of the Donggo clan), entered the Palace in 1656 at eighteen *sui*. According to some Jesuit accounts she had been the "wife of a young Tartar Lord", but Emperor Shih-tsu passionately loved her and after her husband's death took her to be his consort (see under Fu-lin). At any rate, suddenly in 1656, she became the Emperor's favorite, was given the title of Hsien-fei 賢妃 (Virtuous Imperial Consort of the Second Class), and a month later was raised to the rank of Huang Kuei-fei 皇貴妃, or Imperial Consort of the First Class, a rank next only to that of Empress. Shih-tsu had deposed his first Empress, but was barred from deposing a second with a view to making Hsiao-hsien Empress, owing to the opposition of the Dowager Empress, Hsiao-chuang [*q. v.*], and the officials. But he lavished his love on her, and gave her more favors than were due a woman of her rank. Thus late in 1656, or early in 1657, following the ceremonies which made her Huang Kuei-fei, a general amnesty was proclaimed and her father was made an earl. She gave birth to a son on November 12, 1657 who died on February 25 of the following year. Contrary to practice this child was posthumously made a prince of the first class, with the title Jung Ch'in-wang 榮親王. In the Palace Hsiao-hsien studied Chinese and practiced calligraphy, and under the influence of the Emperor she also studied Ch'an (Zen) Buddhism. When she died the Emperor

was greatly moved, and issued a long account of her life in which he enumerated her virtues. She was posthumously made an Empress and was canonized as Hsiao-hsien Huang-hou. Her body was borne by high officials to the hillock, Ching-shan 景山, north of the palace in Peking, where elaborate Buddhistic ceremonies were conducted at enormous cost and where her remains were cremated. Certain eunuchs and maids in the Palace committed suicide in order that their spirits might accompany her. This practice, known as *hsün-tsang* 殉葬, had long been abandoned by Chinese rulers, but was retained by the Manchus until this time (see under Empress Hsiao-lieh).

After Empress Hsiao-hsien died the Emperor could not control himself for grief, and he himself died four and a half months later. Thereupon the Dowager Empress and the Manchu regents issued an alleged will of the deceased Emperor in which he declared himself blameworthy for many things, among them the lavish and costly posthumous rites he had accorded the Empress Hsiao-hsien. This, however, may have been only the opinion of the Dowager Empress. Probably in deference to her wishes, too, Empress Hsiao-hsien was not given the Emperor's posthumous designation, Chang (see under Fu-lin), which was necessary if her name was to be celebrated in the Imperial Ancestral Hall. Despite this discrimination, her ashes were deposited in the tomb of the Emperor.

Legends concerning Empress Hsiao-hsien soon grew up. According to one, she was in reality a Chinese woman, named Tung Po (see under Mao Hsiang), popularly known as Tung Hsiao-wan who, owing to her beauty, had been abducted by Manchu soldiers and sent to the Palace. Stories also arose to the effect that the Emperor was so grief stricken after her death that he became a Buddhist monk, although ceremonies were performed as if he had really died. Some writers professed to believe that the novel, *Hung-lou meng*, or *Dream of the Red Chamber* (see under Ts'ao Chan), was based on the love affair of Hsiao-hsien and the Emperor. But enough actual data are now available to prove these suppositions groundless.

[1/220/8a; *Ch'ing lieh-ch'ao Hou-fei chuan kao* (see under Su-shun) 上 /65a; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an) 2/9a; Chin Chih-chün [q. v.], 端敬皇后傳 in 松鄰叢書 *Sung-*

lin ts'ung-shu; 胡適文存 *Hu Shih wên-ts'un* 3/185-248; See bibliography under Fu-lin.]

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HSIAO-kung Jên Huang-hou 孝恭仁皇后, 1660-1723, June 25, secondary consort of Emperor Shêng-tsu, and mother of his fourth son and successor (see under Yin-chên), was the daughter of Wei-wu 威武 (also written 衛武) of the Uya 烏雅 clan, a lieutenant-colonel belonging to the Manchu Plain Yellow Banner. In 1679, the year following the birth of Yin-chên, she was made secondary consort of the fourth rank with the title of Tê-pin 德嬪, and in 1682 after the Emperor's sixth son, Yin-tso 胤祚 (1680-1685), was born to her, she was raised to the third rank with the title of Tê-fei 德妃. She was also the mother of his ninth daughter, later called Princess Wên-hsien 溫憲公主 (1683-1702), wife of Sunggayan (see under T'ung Kuo-wei); of his fourteenth son, Yin-t'i [q. v.]; and of two of his short-lived daughters. When her son Yin-chên ascended the throne as Emperor Shih-tsung in 1723, she was made Empress Dowager (皇太后) with the title Jên-shou 仁壽 but died in the same year, age sixty-four (*sui*). She was given posthumously the status of Empress with the title Hsiao-kung Jên Huang-hou, and was buried at Ching Ling 景陵, the tomb of Emperor Shêng-tsu.

[1/220/9b; 1/173/5b; *Ch'ing lieh-ch'ao Hou-fei chuan-kao* (see under Su-shun) shang 89b; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an), 2/11b, 4/12b, 4/13b, 3/13b, 3/15b.]

M. JEAN GATES

HSIAO-lieh Wu Huang-hou (孝烈武皇后), 1590-1626, Oct. 1, third wife of Nurhaci [q. v.], was the daughter of Mantai (see under Bujantai), *beile* of the Ula Nara 烏拉納喇 tribe of the Hûlun nation. Her maiden name was Abahai 阿巴亥 (not to be confused with Emperor T'ai-tsung's name, which also was Abahai). In 1601, five years after her father's death, her uncle, Bujantai, sent her to Nurhaci as one of the latter's secondary consorts. She gave birth to Nurhaci's twelfth son, Ajige [q. v.], in 1605, to his fourteenth son, Dorgon [q. v.], in 1612, and to his fifteenth son, Dodo [q. v.], in 1614. She became *Ta Fujin* 大福晉 (Chief Wife) about 1620, after Nurhaci's second wife was divorced and murdered (see under Nurhaci). She accompanied Nurhaci when the latter moved his capital from Hetu Ala to Liao-yang in 1621, to

Tung-ching in 1624, and to Mukden in 1625 (see under Nurhaci). In September 1626, when Nurhaci lay dying on a boat on his way to Mukden he requested her presence. She proceeded immediately down the Hun-ho 渾河 and met him on the boat. On the afternoon of September 30, while still forty *li* from Mukden, Nurhaci died. His body was hurriedly taken to the capital that same night. Early on the following morning his elder sons by other wives told Empress Hsiao-lieh that, according to their father's last verbal instructions, she must commit suicide in order to serve him after death—a custom known as *hsün-tsang* 殉葬 still observed by the Manchus early in the seventeenth century. At first she demurred, but when the princes insisted she attired herself in royal ceremonial robes and jewels and, after requesting generous treatment for her two young sons, Dorgon and Dodo, took her life at the hour of *ch'ên* 辰 (7-9 o'clock in the morning). Three years later her remains and those of Empress Hsiao-tz'ü (see under Abahai) were buried in the tomb of Nurhaci, about twenty *li* east of Mukden.

In the second version of the *Shih-lu*, or "Veritable Records", of the reign of Nurhaci, completed in December 1636 by order of his successor, Emperor T'ai-tsung (see under Abahai), Empress Hsiao-lieh is described as having been endowed with great beauty and cleverness, but possessed of a jealous disposition which frequently caused Nurhaci displeasure. According to this account, Nurhaci feared that after his death she might cause trouble to the state; he had instructed his older sons that she must die with him, and the princes thereupon compelled her to commit suicide. The derogatory references to her seem rather forced, and evoke a suspicion that the writers of the *Shih-lu* were trying to conceal some facts.

According to the report of a Korean living in Mukden when Nurhaci died, Dorgon was named heir to the throne, with Daišan [q. v.] as regent. But after Nurhaci's death Daišan supported Abahai for the throne. To make sure that Dorgon's mother would not raise objections she was forced to commit suicide. Another theory has it that Nurhaci did not actually designate a successor but left instructions that the seven or eight princes then in charge of the Eight Banners should rule jointly and elect a nominal head from one of their number. Since Ajige, Dorgon, and Dodo were singled out as entitled to control one Banner each after Nurhaci's death, the other princes feared that this trio might become too

powerful if their mother, Empress Hsiao-lieh, were to re-enforce their claims. Hence the four older princes, Daišan, Amin, Manggültai [qq. v.], and Abahai, decided that Hsiao-lieh must die. If this theory is correct, she was forced to commit suicide, not in accordance with Nurhaci's will, as the four princes maintained, but because they feared her power. Thus the supposed instructions of Nurhaci were fictitious and the account about her in the *Shih-lu* was deliberately fabricated to show that, because of her conduct, her son could lay no claim to the throne. When in 1636 Abahai curtailed the power of the other princes and became emperor in fact as well as in name, he conferred on his mother the posthumous title, Empress Hsiao-tz'ü, but gave no recognition to his father's other consorts (see under Nurhaci).

When Abahai died (1643) several plotters approached Dorgon to persuade him to take over the throne, but he declined and had the plotters exposed. Since Abahai's son and successor, Emperor Shih-tsu (see under Fu-lin), was then only a child, Dorgon was made one of the two regents. After 1644, when the capital was moved to Peking, Dorgon (as his biography shows) had behind him many military successes in China and gradually attained to a controlling power in the government. In 1650, at the height of his power, he conferred on his mother the posthumous name, Hsiao-lieh Wu Huang-hou, and entered her name in the Imperial Ancestral Hall. He also ordered the officials in charge of the history of the dynasty to expunge from the *Shih-lu* the unfavorable references to her. Late in 1650 he died, and two months later was charged by a number of princes with many "crimes", among them alteration of the official history, and installation of his mother's name in the Imperial Ancestral Hall. He was also accused of having maligned the young Emperor by proclaiming that his father (Emperor T'ai-tsung) had usurped the throne from the rightful successor.

Following these accusations against Dorgon, and his posthumous disgrace, the honors conferred upon Empress Hsiao-lieh were revoked. The account of her in the *Shih-lu* of 1636, which Dorgon had expunged, was reinserted, but was altered in the final version of 1740 to make it appear that she had taken her life out of respect for her husband. Though the *Shih-lu* of 1636 spoke slightly of her, it nevertheless gave her the Chinese designation *Hou* 后 (empress or queen) which was taken as the equivalent of the

earlier designation *Ta Fujin*. In the final version of 1740 she is referred to as *Ta-fei* 大妃, a title inferior to that of *Hou*. Thereafter all the wives of Nurhaci were designated *fei* (concubines of varying rank) and only Abahai's mother was spoken of as Empress (*Hou*).

[1/220/3b; *Ch'ing lieh-ch'ao Hou-fei chuan-kao* (see under Su-shun) *shang* 14b; *Ch'ing T'ai-tsu* (Nurhaci) *Shih-lu* (completed Dec. 11, 1636, printed 1932) 4/11b; *id.* revised edition (completed 1739, printed 1931) 10/79b; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an) 2/2b; 燃藜室記述 *Jan-li shih chi-shu* 27/3a; Naitō Torajirō 内藤虎次郎, 清朝初期の繼嗣問題 *Shirin* (史林) vol. VII, pp. 42-56; Fuchs, Walter, *Der Tod der Kaiserin Abahai I. J. 1626*, in *Monumenta Serica*, vol. I (1935-36), pp. 71-81.]

M. JEAN GATES
FANG CHAO-YING

HSIAO-tuan Wên Huang-hou 孝端文皇后, May 13, 1599-1649, May 27, Empress of Abahai [q. v.], was the daughter of Manggus 莽古思, a prince of the Korcin Mongols inhabiting the western part of Manchuria. The Korcin Mongols under the rule of Aoba 奧巴 (d. 1632) came under Nurhaci's [q. v.] rule in 1624. Two years later Aoba was given the title of Tushetu Khan 土謝圖汗, a title changed in 1636 to Tushetu Ch'in-wang 親王 (Prince of the first degree). As his was the first Mongol tribe to join Nurhaci, Aoba and his descendants received many special privileges, and throughout the Ch'ing period ranked above other Mongol princes. Manggus, a distant uncle of Aoba, at first was hostile to Nurhaci and in 1593 joined Menggebulu (see under Wan) and other tribal chiefs to attack him. But after his defeat Manggus began to take the side of Nurhaci and in 1614 sent his daughter, Empress Hsiao-tuan, to be a concubine of Nurhaci's fourth son, Abahai, who succeeded to the throne in 1626.

Empress Hsiao-tuan gave birth to three of Abahai's fourteen daughters: the second, Makata 馬喀塔 (Princess Wên-chuang 溫莊, 1625-1663); the third, Princess Tuan-ching 端靖 (1628-1686); and the eighth, Princess Tuan-chên 端貞 (1634-1692). During the reign of Abahai, her family and his contracted a number of marriages. In 1625 her niece, Empress Hsiao-chuang [q. v.], came to Abahai's house as a concubine and in 1634 another niece (lived 1609-1641), elder sister of Hsiao-chuang, likewise became his concubine. A sister of Empress

Hsiao-tuan became the wife of Dorgon [q. v.] in 1635. Several Manchu princesses also married Korcin princes.

Apparently Empress Hsiao-tuan occupied an esteemed position in Abahai's household, and was given the title of Empress in 1636 when Abahai adopted many Chinese titles and customs for his government. Her nephew, Manjusri 滿珠習禮 (d. 1665), was in 1636 given the title Baturu Chün-wang 巴圖魯郡王 which was changed in 1659 to Darhan Ch'in-wang 達爾漢親王. Another nephew, Ukšan (see under Hsiao-chuang), was given in 1636 the title Joriktu Ch'in-wang 卓哩克圖親王. Her brother, Hungor 洪果爾 (d. 1641), was given the title Pingtu Chün-wang 永圖郡王; and Budaci 布達齊 (d. 1644), a brother of Aoba, was made Jasaktu Chün-wang 札薩克圖郡王. Aoba, Manjusri, Hungor, Budaci, Janggulun (see under Sêng-ko-lin-ch'in) and another prince, were the ancestors of the chiefs of the six political divisions of the Korcin Mongols.

In 1643, after Emperor Shih-tsu ascended the throne, Empress Hsiao-tuan was given the title of Empress Dowager. In 1644 she moved to Peking where she died five years later. She was canonized as Hsiao-tuan Wên Huang-hou, and was celebrated in the Imperial Ancestral Temple. Her remains were taken to Mukden and buried in the tomb of Abahai.

Empress Hsiao-tuan's first daughter, the above-mentioned Makata, was married in 1636 to Erke Khongkhor Eje 額爾克孔果洛額哲 (1622-1641), son of the Khan of the Chahar Mongols, Lindan Khutuktu Khan 林丹汗 (1592-1634?). Lindan Khan, great-great-grandson of Dayan Tsetsen Khan (see under Tsereng), was nominally emperor of the Mongols, and because of his zeal in attempting to extend and strengthen his rule, he drove many Mongol tribes to seek the protection of the Manchus. In 1632 Lindan Khan was driven westward by the Manchus and soon after died. In 1635 Erke Khongkhor Eje surrendered before the expeditionary forces under Dorgon and was taken to Mukden. After marrying the Princess Makata, in 1636, Erke Khongkhor Eje was made a prince of the first degree, but he died five years later. In 1645 Makata married Abunai 阿布爾 (d. 1675), younger brother of her first husband and inheritor of the principedom which was probably by this time removed to Chahar. After Makata died, in 1663, leaving a son named Burni 布爾尼 (d. 1675), her second husband, Abunai, married a daughter of the prince, Yolo

Hsiao

[*q. v.*]. However, Abunai was accused of being disrespectful to the Emperor and was imprisoned at Mukden in 1669. Burni succeeded to the principedom, but secretly plotted to free his father. In April 1675, while Emperor Shêng-tsu was attending to the rebellion of Wu San-kuei [*q. v.*], Burni rose in arms and led his men toward Mukden. Emperor Shêng-tsu immediately sent Oja (see under Dodo) and Tuhai [*q. v.*] to suppress this rebellion. Burni was defeated on May 15 and was waylaid and killed by Sajin 沙津, a grandson of Aoba and prince of the Khorin Mongols. Burni's father, Abunai, was put to death by strangling, other members of the family being executed. Burni's remains, however, were permitted to be interred near the tomb of his mother, Makata, who was an aunt of Emperor Shêng-tsu.

[1/220/4a; *Ch'ing lieh-ch'ao Hou-fei chuan-kao* (see bibl. under Su-shun); *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an); Howorth, *History of the Mongols*; Ch'ü Yün-shih [*q. v.*], *Huang-ch'ao Fan-pu yao-lieh*; Lattimore, Owen, *The Mongols of Manchuria* (1934), chap. 12.]

FANG CHAO-YING

HSIAO Yung-tsao 蕭永藻, d. 1729 age 86 (*sui*), official, belonged to the Chinese Bordered White Banner, his father, Hsiao Yang-yüan 蕭養元, being a captain. Hsiao Yung-tsao was made a clerk at the Board of Punishments and in 1677 a secretary of the Grand Secretariat. After a number of promotions he was made governor of Shun-t'ien-fu in 1695, and in January 1697 governor of Kwangtung. His administration appears to have been honest but not entirely successful. In January 1701 the governor of Kwangsi, P'êng P'êng [*q. v.*], was sent to take his place and he was transferred to Kwangsi. Soon thereafter an imperial edict was issued instructing him to follow the good example of his predecessor in the conduct of government, and to be more careful than before in the choice of subordinates. In 1706 he was transferred to the post of junior vice-president of the Board of War, and after other promotions was made, in the following year, president of that Board. In 1710 he was transferred to the presidency of the Board of Civil Office and in January 1711 was made a Grand Secretary. In 1717 he became concurrently a member of the Council of Princes and High Officials (議政處). When Yin-chên [*q. v.*] ascended the throne in the last days of 1722 he lost no time in sending Hsiao to

Hsieh

the undesirable post of custodian of the Imperial Mausolea at Ma-lan yü 馬蘭峪, seventy-five miles northeast of Peking; and in January 1728, on a charge of laxness in performing his duties, deprived him of his office and titles but required him to continue his residence and services at the mausolea. A reason for this treatment may be seen in the charge, contained in the imperial order of impeachment, that Hsiao had encouraged Yin-t'ü 欽, [*q. v.*], fourteenth son of Emperor Shêng-tsu—indicating that he was involved in the difficulties over the succession which disturbed the later K'ang-hsi period. He died early in 1729.

[1/273/7b; 2/12/47b; 3/12/24a; 11/27/1a; *Pa-ch'i t'ung-chih* (see under Li Fu) 202/13a.]

DEAN R. WICKES

HSIEH Chang-t'ing 謝章鋌 (T. 枚如 H. 藥階退叟), Dec. 28, 1820–1903, poet, scholar, essayist, was a native of Ch'ang-lo, Fukien, a descendant of a literary family. He was sickly as a child. His mother died when he was two years old, and he was brought up by his step-mother. In his early years he was taught by his grandfather. He acquired a wide knowledge, and owing to the stimulus he received during the first Anglo-Chinese war (see under Lin Tsé-hsü) he was interested in political and economic subjects. He spent nearly forty years in preparing for and competing in the various examinations—becoming a senior licentiate in 1849, a *chü-jên* in 1864, and finally, at the age of fifty-eight (*sui*), a *chin-shih* (1877). During this time he made his living by teaching the children of his friends, by serving as a secretary to officials, and by lecturing in various Academies. Following are some of the Academies he directed before he became a *chin-shih*: Fêng-têng Shu-yüan 豐登書院 in T'ung-chou, and Kuan-hsi (關西) Shu-yüan in T'ung-kuan (both in Shensi, 1869–70); and Tan-hsia (丹霞) Shu-yüan and Chih-shan (芝山) Shu-yüan, both in Chang-chou, Fukien (1872–77).

After becoming a *chin-shih* Hsieh was appointed a secretary of the Grand Secretariat. Probably finding the post irksome or lacking in prospects, he returned to Fukien and resumed his teaching at the Academies in Chang-chou. In the meantime he also served on the secretarial staff of the arsenal near Foochow (see under Shên Pao-chên). In 1883 he went to Kiangsi to join the staff of the commissioner of education, Ch'ên Pao-chên 陳寶琛 (T. 敬嘉 H. 伯潛,

破庵, 1848-1935), and in the following year became head of the Po-lu (白鹿) Shu-yüan of Kiangsi, where he served for two or three years. In 1887 he was invited to direct the Chih-yung (致用) Shu-yüan at Foochow, which was established in 1871 by the governor, Wang K'ai-t'ai 王凱泰 (original *ming* 敦敏, T. 幼軒 H. 補帆, posthumous name 文勤, 1823-1875). There Hsieh taught for sixteen years as an able representative of Chinese traditional education. He died at the age of eighty-four (*sui*) and lived to see the rise of modern schools which soon replaced all the Academies to which he had devoted most of his life.

Hsieh Chang-t'ing left more than twenty works, of which 16 items, printed at various times, were edited under the collective title, 賭棋山莊全集 *Tu-ch'i-shan-chuang ch'üan-chi*. The one which attracted the most attention was his collections of short prose writings, entitled *Tu-ch'i-shan-chuang wên-chi* (文集), 7 *chüan*, printed in 1884, with one supplement, *hsü* (續)-*chi*, 2 *chüan*, printed in 1892, and another supplement, *yu* (又) *hsü-chi*, also in 2 *chüan*, printed in 1898. He left 14 *chüan* of poems, entitled *Tu-ch'i-shan-chuang shih-chi* (詩集), printed in 1888 and 8 *chüan* of verse in the *tz'ü* style, entitled 酒邊詞 *Chiu-pien tz'ü*, printed in 1889. A supplement to his writings containing his prose, his regular poems, and his *tz'ü*, was printed in 1915 under the title, *Tu-ch'i-shan-chuang yü-chi* (餘集), 5 *chüan*. These works, particularly those in prose, contain much information about his own life and the lives of his friends.

In addition, Hsieh left a series of comments on *tz'ü* writing and *tz'ü*, entitled *Tu-ch'i-shan-chuang tz'ü-hua* (詞話), 12 *chüan*, printed in 1884 with the author's portrait. A supplement in 5 *chüan* was added later. Five collections of his miscellaneous notes were printed in 1901 under the following titles: 圍爐瑣憶 *Wei-lu so-i*, 1 *chüan*; 藤陰客贅 *T'êng-yin k'o-chui*, 1 *chüan*; 稗販雜錄 *Pai-fan tsa-lu*, 4 *chüan*; 課餘偶錄 *K'o-yü ou-lu*, 4 *chüan*; and *K'o-yü hsü-lu*, 5 *chüan*. An interesting study was his 說文閩音通 *Shuo-wên Min-yin t'ung*, printed in 1904, in which he picked out the words in the *Shuo-wên* (see under Tuan Yü-ts'ai) that could be identified in the prevailing dialect of Foochow.

Hsieh Chang-t'ing was devoted to his friends and they reciprocated his affection. Of these the following may be mentioned: Liu Chia-mou 劉家謀 (T. 仲爲, 1814-1853); Lin Shou-t'u 林壽圖 (T. 穎叔 H. 歐齋, 1822-1898);

Ch'ên Pao-ch'ên, who wrote his epitaph; and Wei Hsiu-jên 魏秀仁 (T. 子安, 子敦, *chü-jên* of 1846, d. 1874, age fifty-six *sui*), author of the novel, 花月痕 *Hua-yüeh-hên* (printed in 1888), and other works. Among the thousands of pupils whom Hsieh influenced should be mentioned Lin Shu 林紓 (T. 琴南, pen-name 冷紅生, 1852-1924), poet and painter, who rendered into Chinese, in whole or in part, with the help of translators, 156 titles of Western fiction, including such classics as *David Copperfield*, *Oliver Twist*, *Ivanhoe*, *Gulliver's Travels*, *Tales from Shakespeare*, *Treasure Island*, *Les Misérables*, *Don Quixote*, and Irving's *Sketch Book*.

[*Fukien t'ung-chih* (1922) 文苑 3/17a, 26a, 2/37a; *Tu-ch'i-shan-chuang ch'üan-chi*; *Hsiao-shuo yüeh-pao* (Short Story Magazine), vol. 15, no. 11 (1924).]

FANG CHAO-YING

HSIEH Chi-shih 謝濟世 (T. 石霖 H. 梅莊), 1689-1756, official and scholar, was a native of Ch'üan-chou, Kwangsi. A *chin-shih* of 1712, he was selected a bachelor of the Hanlin Academy and was then made a corrector. Late in 1726 he was appointed a censor. On December 29, a few days after his appointment, he submitted at a regular audience with the Emperor a memorial denouncing the governor of Honan, T'ien Wên-ching [*q. v.*], as corrupt, cruel, and unjust in discharging several local officials. Heedless of intimations that the Emperor trusted T'ien, Hsieh disputed the case with him. It happened that another official, Li Fu [*q. v.*], had a short time before accused T'ien of the same offenses. The Emperor, suspicious of collusion, ordered a trial in which Hsieh admitted that his accusations were based on rumor. For these indiscretions Hsieh was sentenced to death. The sentence was commuted by the Emperor to banishment, and on the following day (December 30) he set out to serve as an exile at military headquarters in the Uliasutai region of Mongolia. For two years he remained there, calmly writing and teaching. But in 1729 Hsi-pao (see under Furdan), then commander of the military settlement, reported him as arrogant. Being suspicious also of his literary efforts, Hsi-pao sent Hsieh's annotated text of the *Great Learning* to Peking for examination. Among these annotations were found passages impugning the orthodox commentaries of Chu Hsi and also statements interpreted as covertly

attacking the administration. Hsieh remained a prisoner at the military camp for more than half a year awaiting execution, but was released early in 1730. Late in 1735 he was pardoned by Emperor Kao-tsung and was re-instated in his post as censor.

Soon after resuming office, early in 1736, Hsieh submitted a memorial criticizing the manner of conducting the palace examinations for the *chin-shih* degree. He advocated freer expression of thought, and attacked the method of rating on the basis of standard rules of composition, and on the style of handwriting. He also submitted to the Emperor his annotated texts of the *Great Learning* and the *Doctrine of the Mean* (omitting those parts that nearly cost his life in 1729), but these works were rejected as worthless. In 1737 he submitted to the throne a treatise on the *Classic of Changes* which was accepted. But realizing that he was not really welcome at Peking, he pleaded (1738) for a provincial post on the ground that the increased income would enable him to support his aged mother. He was then appointed grain intendant of Hunan, a post he held for four years (1738-42). There he had certain of his works on the classics published (about 1739-41), but in 1741 someone disclosed this fact to the emperor who ordered Sun Chia-kan [q. v.], then governor-general at Wuchang, to investigate. Again unorthodox views were found in his writings on the classics, with the result that 154 volumes by him and 237 finished printing blocks were destroyed, early in 1742. The Emperor explained that he had never punished any man for his utterances or writings, hence the case was closed when Sun reported that Hsieh had repented. [In later years Emperor Kao-tsung altered his policy and meted out the most severe punishments for literary offences.]

Meanwhile (1742) Hsieh discovered, by dramatically disguising himself as a commoner, that certain magistrates were exacting from farmers double the required taxes. It happened that the governor, Hsü Jung (see under Sun Chia-kan), was friendly to the accused magistrates, and, rather than report their misdeeds, had Hsieh reprimanded for corrupt and immoral conduct (1743). A conspiracy of high officials at Changsha tried to destroy the evidence against the offenders, and Hsieh's successor, Ts'ang-tê 倉德 was ordered to do so. But the latter, declining to comply with the wishes of his superiors, had the conspiracy exposed. An official investigation in 1743, based on the

testimony of Ts'ang-tê, not only cleared Hsieh of all charges, but condemned Sun Chia-kan, Hsü Jung, the guilty magistrates, and several other officials. Hsieh had his rank restored, and late in 1743 was appointed intendant of Salt and Post Stations in Hunan. But he soon discovered that he was disliked, by the new governor as well, and in 1744 resigned. He returned to his native place and led a tranquil life for twelve years, until his death. During his last years he edited remnants of his works that had not been confiscated or burned, and published them under the title 梅莊雜著 *Mei-chuang tsa-chu*. This collection includes his memorials, philosophical discourses, poems and short articles in prose. It was reprinted several times—the 1825 edition having 4 *chüan* and the 1884 edition, 12 *chüan*. The fifth *chüan* of the 1884 edition is known independently as 西北域記 *Hsi-peï-yü chi*, being miscellaneous notes on his experiences in Mongolia.

It is interesting to note that Hsieh Chi-shih, even when an exiled convict in Mongolia (1729), was greatly revered by some generals and officers, chiefly Manchus, who sat under him as students of the classics.

[1/299/4b; 2/75/3b; 3/210/1a; *Ch'üan-chou chih* (1799) 8/46a; 虞城縣志 *Yü-ch'êng* (Honan) *hsien-chih* (1895) 6 下/1a; Goodrich, L. C., *Literary Inquisition of Ch'ien-lung* (1935) pp. 88-93.]

FANG CHAO-YING

HSIEH Shêng 謝陞 (T. 伊晉), d. 1645, Ming-Ch'ing official, was a native of Tê-chou, Shan-tung. His father, Hsieh T'ing-ts'ê 謝廷策 (T. 正甫, a *chin-shih* of 1589), was a censor under the Ming. Hsieh Shêng became a *chin-shih* in 1607 and served successively as magistrate in three districts of Chihli (San-ho, Tsun-hua and Hsiung-hsien) and in one of Honan (Hua-hsien). After service as a second class secretary of the Board of Ceremonies, during the T'ien-ch'i reign period he was transferred to the Board of Civil Office and made director of a Department. Following several promotions, including a transfer to Nanking, he was in 1640 made president of the Board of Civil Office and Grand Secretary with titles of Junior Tutor, and Grand Guardian of the Heir Apparent. After the taking of Chin-chou and neighboring cities outside the Great Wall by the Manchus in 1642 he was discredited along with officials in the Board of War, and retired.

Hsiung

But soon after the establishment of the new dynasty in 1644 he asked for reinstatement. He was appointed a Grand Secretary and was placed concurrently in charge of the Board of Civil Office. Early in the following year he was taken ill, and despite the proffered services of the imperial physician, died the next month. He was given posthumously the title of Grand Tutor and the name Ch'ing-i 清義.

[1/244/7b; 2/79/2b; *T'ê-chou chih* (1788) 9/14a.]

DEAN R. WICKES

HSIEN-fêng. Reign-title of I-chu [q. v.].

HSIEN (憲) Huang-ti. Posthumous name of Yin-chên [q. v.].

HSIEN (顯) Huang-ti. Posthumous name of I-chu [q. v.].

HSING-tê. See under Singde.

HSIUNG T'ing-pi 熊廷弼 (T. 飛百 H. 芝岡), d. Sept. 27, 1625 age 57 (*sui*), Ming general, was a native of Chiang-hsia, Hupeh. He received the degree of *chin-shih* in 1598 and began his career as police magistrate at Paoting, Chihli. In 1608 he was sent to Liaotung, where he recommended the establishment of military colonies and stronger border defenses. But his "preparedness program" was ridiculed at Court and in 1611 he was transferred to the civilian post of inspector of education in Nanking, in which position he distinguished himself chiefly by his severity. When Yang Hao [q. v.] was defeated by the Manchus in 1619 the Court, recalling Hsiung's earlier prophecies, sent him as commander with discretionary powers to Liaotung. After the fall of K'ai-yüan and T'ieh-ling on July 26 and September 3 respectively, Hsiung devoted himself to augmenting defenses and improving the morale of the troops in Liaotung. His military prowess and personal courage inspired those under him, but his reckless criticism of the bureaucratic party in Court antagonized those in control. In 1620 he was removed from his post and replaced by Yüan Ying-t'ai [q. v.]. But the loss of the two cities of Shên-yang and Liao-yang in 1621 and the rout of the Chinese troops moved the government to reinstate him, and commission him with the defense of Shanhaikuan. Wang Hua-chên [q. v.] was simultaneously appointed governor of Liaotung, with headquarters at Kuang-ning. The bitter quarrel that ensued between the two officers on matters of policy was an unfortunate aspect of the Chinese situation. Wang pro-

Hsiung

posed hiring large bodies of Mongol mercenaries to retake the lost territory while Hsiung, less optimistic, saw hope only in defensive measures. In March 1622 Wang was disastrously defeated at Kuang-ning, and his troops poured back through Shanhaikuan carrying Hsiung's smaller force with them. Both commanders were arrested and condemned to death for deserting their posts. Hsiung was executed on September 27, 1625 in consequence of the intrigues of his opponent, Fêng Ch'üan [q. v.]. In 1629 the last Ming Emperor permitted a son to bury Hsiung's head, and the posthumous name Hsiang-min 襄愍 was granted. A number of memorials, letters and official papers by Hsiung T'ing-pi, under the title 熊襄愍文集, *Hsiung Hsiang-min wên-chi*, in 7 *chüan*, are preserved in the collection, *Ch'ien-k'un chêng-ch'i chi* (see under Huang Tao-chou), *chüan* 282-88.

[M1/259/7a; 續表忠記 *Hsü piao-chung-chi* 2/1a; Giles, B. D. 755; *Chiang-hsia-hsien chih* (1869) 6/4b; see also the literary supplement to this gazetteer, 上 pp. 58a, 71a, 90a, 下 4b, 41a, 61, 67a, 68a, 73b; 明季北略 *Ming-chi pei-lüeh* 1/5b, 8b, 2/6a.]

GEORGE A. KENNEDY

HSIUNG Tz'ü-li 熊賜履 (T. 青岳, 敬修 H. 潞川), Dec. 13, 1635-1709, official and philosopher, was a native of Hsiao-kan, Hupeh. In 1657 he became a *chü-jên* and in the following year a *chin-shih*. By 1663 he was promoted from the post of corrector to an assistant readership in the Hung-wên yüan 宏文院. In 1667, at a time when Oboi [q. v.] was powerful at Court, he memorialized the throne on corruption in official life, pleading especially that Chinese officials should not accommodate themselves too readily to the views of their Manchu colleagues—a pronouncement that brought him to notice as a daring and outspoken official. He was made a sub-chancellor of the Kuo-shih yüan 國史院 in 1670, but when early in the winter of that year the "Three Inner Yüan" (內三院) were reorganized into the Nei-ko 內閣 or Grand Secretariat he was appointed chancellor of the Hanlin Academy. In 1675 he became Grand Secretary of the Wu-ying tien 武英殿 and concurrently president of the Board of Punishments, and at the same time was charged with the compilation of the imperial edicts of T'ai-tsung (太宗聖訓 *T'ai-tsung shêng-hsün*), with the re-editing of the official chronicles of T'ai-tsung (太宗實錄 *T'ai-tsung shih-lu*), and with

the production of a work on the *Classic of Filial Piety*, entitled *Hsiao-ching yen-i* (see under Fu-lin and Yeh Fang-ai). In the following year he committed an error in drafting an imperial rescript to a memorial that had been sent from the provinces. Realizing his mistake, he attempted by altering a label to shift the responsibility to a colleague, Tu Li-tê [q. v.]. When the truth became known, he was dismissed, and thereafter made his home in Nanking for twelve years. Nevertheless, Emperor Shêng-tsu was grateful to Hsiung for having helped him in his early education, and when the Emperor made tours through Nanking (1684, 1689) he received him gracefully.

In 1688 Hsiung was recalled to the post of president of the Board of Ceremonies. In the winter of that year his mother died. After the completion of the prescribed period of mourning he was appointed in 1692 president of the Board of Civil Office. In 1699 he was again made Grand Secretary and concurrently a director for the compilation of the *P'ing-ting shuo-mo fang lich*, an official account of the campaigns against the Eleuths (see under Chang Yü-shu), and of the History of the Ming Dynasty (*Ming-shih*). In Court politics he sided with Hsü Ch'ien-hsüeh and Songgotu [qq. v.] against Mingju, Li Kuang-ti [qq. v.] and others. Allowed in 1703 to retire on grounds of old age, he nevertheless was ordered to remain in the capital for occasional advice. Two years later he returned to Nanking where he died in 1709 at the age of seventy-five (*sui*). The posthumous name Wên-tuan 文端 was conferred on him in that same year, and the honor of being included in the Temple of Eminent Statesmen, in the Yung-chêng period. Five times he was examiner in the Metropolitan Examinations, once as an assistant in 1673, and four times (in 1694, 1697, 1700 and 1703) as Examiner in Chief. Moreover, in 1691 he had charge of the military examinations.

As a philosopher Hsiung Tz'ü-li was a strict follower of the Ch'êng-Chu (Ch'êng Hao and Chu Hsi) Neo-Confucian school and made strenuous efforts to prove the doctrines of the Lu-Wang (Lu Chiu-yüan and Wang Yang-ming) school unorthodox. In his sketches of the lives of famous philosophers from Confucius down, entitled 學統 *Hsüeh-t'ung* or "Schools of Learning," he placed the latter in the class of *Tsa-hsüeh* 雜學, or promiscuous thinkers. This work, comprising 56 *chüan*, was first printed in 1685. The literary works of

Hsiung Tz'ü-li appear in two collections: 經義齋集 *Ching-i chai chi* in 18 *chüan*, first printed in 1690; and 澡修堂集 *Tsao-hsiu tang chi* in 16 *chüan* comprising his writings from the year 1691 to 1703. Both titles refer to his two studios which were so named by Emperor Shêng-tsu. The *Imperial Catalogue* (see under Chi Yün) gives notice to five of his works, although none were copied into the *Ssü-k'u* Manuscript Library. After his retirement he continued to labor on a Draft History of the Ming Dynasty which was later presented to the throne, but was never made public by the government, being perhaps regarded as unsatisfactory. Comments on it by a contemporary, Wang Ching-ch'i [q. v.], are very unfavorable.

Hsiung Tz'ü-li had three sons: Hsiung Chih-i 熊志伊 (b. 1676), a son-in-law of Yü Kuo-chu (see under Kuo Hsiu), who suffered from spells of insanity; Hsiung Chih-ch'i 熊志契 (b. 1708) who was made a junior archivist in the Hanlin Academy in 1739; and Hsiung Chih-k'uei 熊志夔 who was born in the year his father died

[1/268/3a; 3/7/19a; *Hsiao-kan-hsien chih* (1883) 14/16b; *Ssü-k'u* 63/5a, 97/5b, 6a, 182/6a, b; 文獻叢編 *Wên-hsien ts'ung-pien* nos. 9 and 11; Wang Ching-ch'i, [q. v.] *Hsi-chêng sui-pi*; Li Kuang-ti [q. v.], *Jung-ts'un yü-lu*, *hsü-chi* 14/7b.]

TU LIEN-CHÊ

HSÜ Chi-yü 徐繼畲 (T. 健男 H. 松龕), 1795-1873, official and geographer, was a native of Wu-t'ai, Shansi. His grandfather, Hsü Ching-ju 徐敬儒 (T. 東治), was a *chü-jên* of 1759 who held official posts in Chihli and Kiangsi. His father, Hsü Jun-ti 徐潤第 (T. 德夫, *chin-shih* of 1795, d. 1827), was a first class subprefect of Shih-nan-fu in Hupeh, during the years 1811-20. After his retirement, in 1820, Hsü Jun-ti devoted himself to teaching in his native place and in other districts of Shansi, such as Chin-yang, Kuo-hsien and Chieh-hsiu—being known among his pupils as Kuang-hsüan hsien-shêng 廣軒先生. After his death his writings were published (about 1831) by his son, Hsü Chi-yü, under the title 敦良齋遺書 *Tun-kên chai i-shu*, 17 *chüan*.

Hsü Chi-yü became a *chü-jên* in 1813 and a *chin-shih* in 1826. He was selected a bachelor of the Hanlin Academy and was later made a compiler. In 1836 he was appointed a censor, in which capacity he submitted a number of constructive memorials which caused Emperor

Hsüan-tsung to regard him as capable of larger responsibilities. In the same year he was made prefect of Hsün-chou-fu, Kwangsi, and a few months later was promoted to intendant of the Yen-Chien-Shao Circuit in Fukien. In 1840 he acted concurrently as intendant of the T'ing-Chang-Lung Circuit in the same province. During the summer of 1842 he was appointed Salt Controller of Kwangtung and Kwangsi, and shortly after, provincial judge of Kwangtung. Beginning in 1843 he was financial commissioner of Fukien, but three years later was named governor of Kwangsi. Before leaving for that post, however, the appointment was changed (early in 1847) to governor of Fukien and supervisor of commercial dealings with foreign nations. He thus had an opportunity to improve his knowledge of and his acquaintance with Westerners. In dealing with them he tried always to simplify procedure, and to establish relations of mutual confidence. As his attitude toward them differed from that of Lin Tsê-hsü [q. v.], Westerners came to like him. But for the same reason he incurred the enmity of many Chinese. Finally, in 1851, he was denounced, and dismissed from office. However, following an audience with Emperor Wên-tsung (1851), Hsü Chi-yü was given a post as sub-director of the Court of Sacrificial Worship, and in the ensuing year officiated as chief examiner of the Szechwan provincial examination. Denounced once more for mal-administration during his term as governor of Fukien, he was again dismissed and retired to his native place.

As the Taiping forces moved northward (see under Lin Fêng-hsiang) Hsü took charge of organizing volunteers in Shansi. In 1865 he was again summoned to an audience with the Emperor and was appointed to serve in the Office of Foreign Affairs. About the year 1869 he retired on grounds of old age and ill health.

During his service in Fukien Hsü Chi-yü became interested in world geography. It was the time of the First Anglo-Chinese War (1840-42) and official business naturally brought him into contact with Westerners. In 1843 he went on a mission to Amoy and there met the American missionary David Abeel 雅裨理 (1804-1846). He borrowed from Abeel an atlas of the world, from which he traced a few maps and noted down the names of various countries. Thereafter he obtained more atlases and collected some geographical works in Chinese compiled by Westerners. After five years of labor (1843-48) he himself completed a geography of the

world, entitled 瀛環志略 *Ying-huan chih-lieh*, in 10 *chüan*. It was printed in 1850—six years after Wei Yüan's [q. v.] *Hai-kuo t'u-chih*—and was reprinted in 1866 by the Tsung-li Yamen. It was twice reprinted in Japan (1859, 1861). A critical review of this work, under the title *Ying-huan chih-lieh ting-wu* (訂誤), appears anonymously in the 小方壺齋輿地叢鈔再補編 *Hsiao-fang-hu chai yü-ti ts'ung-ch'ao, tsai-pu pien* (1897). Chang Yü-nan 張煜南 (T. 榕軒), also brought together a series of critical notes on it, entitled *Pien-chêng* (辯正) *Ying-huan chih-lieh*, with a supplement, *T'ui-kuang* (推廣) *Ying-huan chih-lieh*, printed in 1901 in Chang's collected works, known as 海國公餘輯錄 *Hai-kuo kung-yü chi-lu*. In his declining years Hsü Chi-yü started to compile a gazetteer of his native district, entitled 五台新志 *Wu-t'ai hsün-chih*. It was later carried to completion by local scholars of Wu-t'ai and was printed in 1883 in 4 *chüan*. Hsü's collected literary works are entitled 退密齋遺集 *T'ui-mi chai i-chi*.

[1/428/7b; 5/17/3b; *Wu-t'ai hsün-chih* (1883) 4/4a; Wylie, *Notes*, p. 66; Wylie, *Memorials of Protestant Missionaries to the Chinese*, (1867) pp. 72-75; Portrait in 中華教育界 *Chung-hua chiao-yü chieh* vol. 23, no. 8 (Feb., 1936).]

TU LIEN-CHÊ

HSÜ Ch'ien-hsüeh 徐乾學 (T. 原一 H. 健庵, 玉峯先生), Nov. 24, 1631-1694, Sept. 6, official, scholar and bibliophile, nephew of Ku Yen-wu [q. v.], was a native of K'un-shan, Kiangsu. In 1670 he passed the palace examination as *t'an-hua* 探花, or third ranking graduate. He and his two younger brothers, Hsü Ping-i 徐秉義 (T. 彥和 H. 果亭, 1633-1711), a *t'an-hua* of 1673 who later rose to high official positions, and Hsü Yüan-wên [q. v.], a *chuang-yüan* 狀元, or first ranking *chin-shih*, of 1659, were known as "The Three Hsüs" 三徐. In 1672 Hsü Ch'ien-hsüeh had charge of the Shunt'ien provincial examinations. His mother died in 1676, and in the following year (during the period of mourning) he began, with the help of others, the compilation of the important work on mourning rites, known as 讀禮通考 *Tu-li t'ung-k'ao*, in 120 *chüan*. After various revisions it was printed by his sons in 1696, two years after his death. Some sources, it should be stated, attribute this compilation to Wan Ssü-t'ung [q. v.].

In 1682 Hsü was placed in charge of the com-

pilation of the 明史 *Ming-shih* and in 1685 was promoted to the sub-chancellorship of the Grand Secretariat and later (1686) to the vice-presidency of the Board of Rites. Appointed in 1685 an instructor to the bachelors of the Hanlin Academy, he compiled for them a book of instructions and regulations which was printed in 1831 in the *Hsüeh-hai lei-pien* (see under Ts'ao Jung) under the title, 教習堂條約 *Chiao-hsi-t'ang t'iao-yüeh*. In the same year (1685) there was completed, also under his direction, the annotated anthology of essays which had been selected by Emperor Shêng-tsu and published in 64 *chüan* under the title 古文淵鑑 *Ku-wên yüan-chien*. In 1687 he was made president of the Censorate and concurrently director-general of the commission appointed to compile the 大清一統志 *Ta-Ch'ing i-t'ung chih*, or "Comprehensive Geography of the Empire." A year later he was chief examiner of the metropolitan examination and then also became president of the Board of Punishments.

A prominent figure in the party struggles in the last half of the seventeenth century, Hsü Ch'ien-hsüeh first took sides with Mingju [q. v.] against the party of Songgotu [q. v.], and after splitting with the former, organized his own clique, sometimes known as the southern party (南黨), as contrasted with the northern party (北黨) led by Mingju. According to Li Kuang-ti [q. v.], Hsü was treacherous and dangerous in Court politics and, after Songgotu was overthrown, joined hands with him and with Hsiung Tz'ü-li [q. v.] to oppose Mingju. Accused of receiving bribes from Chang Ch'ien (see Ch'ên T'ing-ching) when the latter was governor of Hu-Kuang, he resigned from official life but remained in the capital in charge of various literary projects. In 1689 he was again embarrassed by his opponents on account of the misdeeds of one of his sons who, among other offenses, had fraudulently obtained the *chin-shih* degree. His request to be relieved of his literary duties in the capital was granted, and in the spring of 1690 he went home to continue the compilation of the *Ta-Ch'ing i-t'ung chih* and a supplement to the *Mirror of History*, known as 資治通鑑後編 *Tz'ü-chih t'ung-chien hou-pien*. After his retirement repeated complaints were lodged against him on grounds of bribery, oppression of the common people, or the misdemeanors of his sons and servants. Owing to these accusations he was in 1691 deprived of his official honors and rank. In 1694 an imperial decree

was issued summoning him to Peking to fill certain literary posts, but he had already died.

When Hsü Ch'ien-hsüeh returned south to compile the *Ta-Ch'ing i-t'ung chih*, he invited to his villa at Tung-t'ing shan 洞庭山 on Lake T'ai-hu, southwest of Soochow, some of the most noted scholars of his day, among them Yen Jo-chü, Ku Tsu-yü, Hu Wei, and Huang Yü-chi [qq. v.]. Hsü and these scholars labored assiduously on the *Ta-Ch'ing i-t'ung chih*, drawing their information chiefly from Hsü's famous library, Ch'uan-shih lou 傳是樓. A catalogue of this library, entitled *Ch'uan-shih lou shu-mu* (書目), was first printed in 1915—appended to it being a catalogue of Hsü Ping-i's library, entitled *P'ei-lin t'ang* (培林堂) *shu-mu*. After Hsü Ch'ien-hsüeh died (1694) his valedictory memorial was sent to Peking, together with the draft copy of the *Ta-Ch'ing i-t'ung chih* and several other works. The manuscripts of the gazetteer were revised time and again until they were finally put into shape in 1743 and printed in 1744 in 356 *chüan*. A second edition in 424 *chüan* was printed in 1790—one feature being that it included the newly conquered area in Turkestan and elsewhere. A third edition was completed in 1842, and was reproduced in 560 *chüan* in 1934 (see under Yung-yen).

The above-mentioned *Tz'ü-chih t'ung-chien hou-pien*, 184 *chüan*, was printed in 1898 by Hsia Chên-wu (see under Pao-t'ing) who supplemented it with 15 *chüan* of collation notes. Hsü's collected literary works, entitled 憺園集 *Tan-yüan chi*, 36 *chüan*, were printed in 1694. The *Ssü-k'u Catalogue* (see under Chi Yün) gives notice of six works by Hsü of which three were copied into the Imperial Library. The collectanea of studies in the Classics, *T'ung-chih t'ang ching-chieh* (see under Singde) was compiled and printed by Hsü Ch'ien-hsüeh for his pupil, Singde, under whose name it is commonly listed.

Hsü Ch'ien-hsüeh had five sons, all of whom obtained the *chin-shih* degree. The eldest, Hsü Shu-ku 徐樹穀 (T. 藝初 H. 以約, *chin-shih* of 1685), was a censor. The second, Hsü Chiung 徐炯 (T. 章仲 H. 自強, 花谿, *chin-shih* of 1682), was intendant of the Tungchow-Yung-p'ing Circuit in Chihli (1715-16). The third, Hsü Shu-min 徐樹敏 (T. 師魯 H. 玉山, *chin-shih* of 1703), served as magistrate of An-yang, Honan, from 1711 to 1719. The fourth, Hsü Shu-p'ing 徐樹屏 (T. 敬思 H. 省庵, *chin-shih* of 1712), was commissioner of education of Kwangsi (1720-23). The fifth,

Hsü Chün 徐駿 (T. 觀卿 H. 堅蕉, *chin-shih* of 1713), one time a bachelor of the Hanlin Academy, was discharged for carelessness. The names of many descendants of these five sons are recorded in local gazetteers as holders of official posts.

[1/277/1a; 3/57/1a 補錄; 4/20/19a; 20/1/00 (portrait); 崑新兩縣續修志 *K'un Hsin liang-hsien hsü-hsiu ho-chih* (1880) 24/32a; *Ssü-k'u* 20/10a, 47/14a, 97/8a, 183/4a, 190/1a, 194/6a; 文獻叢編 *Wên-hsien ts'ung pien* (1930) 4, 5; Li Kuang-ti [q. v.], *Jung-ts'un yü-lu, hsü-pien*.]

TU LIEN-CH'É

HSÜ Ching-ch'êng 許景澄 (T. 竹筠[箕] original *ming* 癸身 T. 拱辰), Oct. 22, 1845-1900, July 28, diplomat and liberal statesman, who died a martyr in the Boxer rebellion, was a native of Chia-hsing, Chekiang. Becoming a *chü-jên* in 1867, he was made a *chin-shih* in 1868 and was selected a member of the Hanlin Academy. Among the *chin-shih* of this year (1868) were several who later played important rôles in China's foreign service, namely, Hung Chün, Wu Ta-ch'êng [q. v.] and Ho Ju-chang (see under Huang Tsun-hsien). After serving in various positions, Hsü Ching-ch'êng was recommended by Wên-hsiang [q. v.] for a diplomatic post and in 1880 was appointed minister to Japan. However, before leaving to take up his duties his father died and he returned home to observe the customary period of mourning. In 1884 he succeeded Li Fêng-pao 李鳳苞 (T. 丹崖, d. 1887) as minister to France, Germany, Italy, Holland and Austria. He sailed from Shanghai September 6, 1884 and presented his letters of credence in turn at Berlin, November 2; at Rome, December 31; at Vienna, January 29, 1885; at Paris, July 27, and at The Hague, December 21. During the year 1885 he was also made minister to Belgium. At this time China planned to build a navy and had ordered two ships from Germany. Hsü Ching-ch'êng was charged with the prior inspection of these vessels. To qualify himself for the task he made a study of the naval forces of nineteen nations, and compiled a work on the subject, entitled 外國師船表 *Wai-kuo shih-ch'uan piao*, which was presented to the throne in 1885. He also memorialized the throne on the significance of Taku and Kiaochow as naval bases. In 1887 his mother died and he sailed back from Marseilles late in the same year, arriving at Shanghai on January 25, 1888.

Having completed the period of mourning, he reported in Peking (1890) and was appointed minister to Russia, Germany, Austria and Holland in place of Hung Chün. He first presented himself officially at St. Petersburg (February 23, 1891), and visited the other three capitals in the same year. Believing that Russia was planning to encroach in the Pamir region, he proposed that the two nations agree on a line of demarcation. Though this was not done, Russia agreed in 1893 not to advance her forces before such a line was drawn. In view of the situation Hsü and his staff prepared a detailed map of the Pamir region with explanatory notes. This work, entitled 帕米爾圖說 *P'a-mi-ér t'u-shuo*, was printed in 1897 in the 漸學廬叢書 *Chien-hsiieh lu ts'ung-shu*.

Before long China was engaged in war with Japan 1894-95. The humiliating treaty of Shimonoseki (signed April 17, 1895), forced China to cede to Japan, among other things, the Liaotung Peninsula. Though the intervention of Russia, France and Germany forced Japan to return this territory, China's indemnity to Japan was increased by 30,000,000 taels. It was a hard and trying time for Chinese diplomats and Hsü foresaw clearly that, under the guise of intervention, the powers were chiefly seeking their own interests. Realizing that his diplomatic tasks in Russia and Germany would be increasingly heavy, he sent in a memorial requesting that the responsibilities be shared by two ministers. The request was approved, and late in 1896 Hsü was made minister to Germany only, while Yang Ju 楊儒 (T. 子通 d. 1901), then minister to the United States, was made minister to Russia, Austria and Holland. As Hsü had anticipated, the catastrophe materialized in a scramble among the powers for concessions (1897-98). While Li Hung-chang [q. v.] was representing China at the coronation of Nicholas II, he signed (June 3, 1896) with Lobanov and Witte a secret treaty in which Russia obtained the right to extend the Trans-Siberian Railway through Manchuria to Vladivostok. Before leaving for Germany Hsü also signed (September 2, 1896) a contract with the Russo-Chinese Bank for the construction and operation of the Chinese Eastern Railway. After about a year in Berlin he was ordered back and was succeeded by Lü Hai-huan 呂海寰 (T. 鏡宇, 1840-1927) who, however, did not reach his post until early in 1898.

Because two German missionaries were killed in Shantung (November 1, 1897), Germany

seized Tsingtao and this led to the leasing of Kiaochow (March 6, 1898). Shortly thereafter Russian warships occupied Port Arthur and Talienwan (Dairen). Hsü Ching-ch'êng was then appointed special envoy plenipotentiary to Russia and arrived at St. Petersburg early in 1898 where, despite his efforts, the leasing of the two ports to Russia was confirmed by two conventions, one signed at Peking (March 27, 1898) and another at St. Petersburg (May 7, 1898). With this lease Russia obtained the right to construct a branch line of the Chinese Eastern Railway to Port Arthur and Dairen—the so-called South Manchurian Railway. A supplementary contract was signed on July 6 between the Chinese Eastern Railway Company and the Chinese envoys, Hsü Ching-ch'êng and Yang Ju. Having carried out his official mission Hsü left Russia via America, arriving at Shanghai September 20, 1898. In addition to filling other posts he served in the Tsung-li Yamen. In February 1899, when Italy demanded Sanmen Bay (Chekiang), he was one who upheld China's refusal.

During the early stages of the Boxer uprising Hsü Ching-ch'êng advocated strong measures to suppress the rebels. When the conservatives gained control in the government he was accused of being pro-foreign, and together with Yüan Ch'ang [q. v.] was executed on July 28, 1900. Early in 1901 an imperial edict acknowledged that these men had been unjustly put to death and their descendants were rewarded with offices. In 1909 Hsü was officially canonized as Wên-su 文肅.

The collected works of Hsü Ching-ch'êng, entitled 許文肅公遺稿 *Hsü Wên-su kung i-kao*, 12 *chüan*, and his diplomatic correspondence, 許竹簣先生出使函稿 *Hsü Chu-yün hsien-shêng ch'u-shih han-kao*, 10 *chüan*, were printed by his disciple, Lu Chêng-hsiang 陸徵祥 (T. 子欣, 子興, b. 1870). A supplement to his collected works, *Hsü Wên-su kung wai-chi* (外集), 10 *chüan*, including one *chüan* of his diary, was brought together by Shêng Yüan 盛沅 (T. 萍旼, a *chin-shih* of 1886) and printed in 1920.

[1/472/1b; 2/62/52a; 6/5/13a; Fêng Shu 馮恕, 庚子辛亥忠烈像贊 *Kêng-tzû hsien-hai chung-lieh hsian-tsan* (1931); Chia-hsing hsien-chih (1908) 22/52b; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 210; *Ch'ing-chi wai-chiao shih-liao* (see under I-hsin); Morse, H. B., *International Relations of the Chinese Empire* Vol. III;

Yano Jinichi 矢野仁一, 日清役後支那外交史 *Nisshin-eki go Shina gaikō shi* (1937).]

TU LIEN-CHÉ

HSÜ Ch'iu 徐鉉 (T. 電發 H. 虹亭, 拙存, 楓江漁父), 1636-1708, poet, landscape painter and man of letters, was a native of Wu-chiang, Kiangsu. In 1679 he was summoned to Peking to take the special examination known as *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü). One of the successful competitors, he was made a corrector in the Hanlin Academy and a compiler of the official Ming history. Appointed in 1687 to a post outside of the capital, he resigned and returned to his home, later declining reappointment to his former position. He travelled extensively in China, visiting Kwangtung and Kwangsi three times. He is known for his critique of *tz'ü*, a type of poetry in irregular metre. One work on this subject, written in 12 *chüan* between the years 1673 and 1678, entitled 詞苑叢談 *Tz'ü-yüan ts'ung-t'an*, was printed in 1688 and reproduced in the *Hai-shan hsien-kuan ts'ung-shu* (see under P'an Chên-ch'êng). The 本事詩 *Pên-shih shih*, in 12 *chüan*, an anthology of poems of sentiment selected for their historical content from authors of the Ming and early Ch'ing periods, was completed by 1673 and printed in 1704. It was placed among the list of partially banned books in the Ch'ien-lung period. His collected poems and essays were printed in 1695 under the title 南洲草堂集 *Nan-chou ts'ao-t'ang chi*, in 50 *chüan*, with 6 *chüan* of supplements. A work of his containing criticisms and anecdotes of contemporary writers of *tz'ü*, entitled *Nan-chou ts'ao-t'ang tz'ü-hua* (詞話), in 3 *chüan*, is reprinted in the *Hsüeh-hai lei-pien* (see under Ts'ao Jung).

[1/489/16b; 2/71/9b; 3/119/1a; 7/38/2b; 20/1/00; *Wu-chiang hsien chih* (1747) 32/21a, 32b; *Soochow-fu chih* (1748) 65/34a; L.T.C.L.H.M., p. 226b, which attributes one scroll and two albums of landscapes to Hsü; Yeh Tê-hui (see under Chu I-tsun), *Kuan-ku-t'ang ts'ang shu-mu* (1916) 4/35.]

DEAN R. WICKES

HSÜ Fang 徐枋 (T. 昭法 H. 俟齋, 秦餘山人), May 2, 1622-1694, Nov. 7, poet, scholar, and landscape painter, was a native of Wuxien (Soochow), Kiangsu. His father, Hsü Ch'ien 徐汧 (T. 九一 H. 勿齋, posthumous name 文靖, 1597-1645), a *chin-shih* of 1628,

was made supervisor of instruction at Nanking under the southern Ming regime (1644). But having been dismissed from office for implication in Court intrigues, and unwilling to submit to the restrictions imposed by the Manchus after their conquest of Nanking and Soochow, he ended his life by drowning.

Hsü Fang became a *chü-jên* at the provincial examination of 1642. Deeply affected by his father's death three years later, and despondent over the political situation, he spent the remainder of his life in retirement, associating only with a few kindred spirits and members of his immediate family. At first he lived with his brother-in-law, Wu P'ei-yüan 吳佩遠 (d. 1679), at Lu-hsü 蘆墟 near the southern boundary of Kiangsu; later he resided in various places in the hilly country west of Soochow: in 1647 at Chin-shu 金墅, in 1659 at Chi-ts'ui 積翠, in 1660 at Têng-wei 鄧尉, and in 1661 at T'ien-ch'ih 天池. Finally, in 1663, he owned a house at the village of Shang-sha 上沙 (or Chien-shang 澗上). He lived by his own exertions, and though often in great need, refused to accept gifts. He avoided visits from guests in high position, and made it a rule never to enter the city. Nevertheless, his writings and brush work became well known and it was largely by the sale of these that he managed to support his family.

His writings were voluminous, and although most of them have evidently disappeared, it seems likely that the best are preserved in a collection entitled 居易堂集 *Chü-i-t'ang chi*, in 20 *chüan*, for which he wrote the preface in 1684 and which was edited by his disciple, P'an Lei [q. v.]. It was first printed by P'an Lei, reprinted in 1815 by Chao Yün 趙筠, and in 1919 in the 明季三孝廉集 *Ming-chi san hsiao-lien chi* by Lo Chên-yü (see under Chao Chih-ch'ien). Hsü's narratives are intimate and poignant portrayals of life as he saw and experienced it.

He had four sons, all of whom died before him. One of them, Hsü Wên-chih 徐文止 (1667-1690), left a son (b. 1690) who was later cared for by P'an Lei. After Hsü Fang's death the house at Chien-shang where he lived for the last thirty-one years of his life was, through the efforts of P'an Lei, made into a memorial shrine. This shrine was rebuilt in 1809 and again, after a fire, in 1867. In 1933 it was still standing. Hsü Fang's younger brother, Hsü K'o 徐柯 (T. 賈時 H. 東海—老, 1627-1700), who re-

mained at home in comfortable circumstances, was also a writer, poet, and calligrapher.

[1/506/3a; 3/478/37a; Lo Chên-yü, 徐侯齋先生年譜 *Hsü Ssü-chai hsien-shêng nien-p'u* (1919); *Wu-hsien chih* (1933) 67/43a; *id.* 33/19b; L.T.C.-L.H.M., p. 226a, lists 35 scrolls and albums of paintings by Hsü Fang; M.1/267/8a has a life of Hsü Ch'ien; *Chü-i-t'ang chi* has a portrait.]

DEAN R. WICKES

HSÜ Hsia-k'o. See under Hsü Hung-tsu.

HSÜ Hung-tsu 徐宏祖 (T. 振之 H. Hsia-k'o 震客), 1586-1641, geographical explorer, was born in the village of Nan-yang-ch'í 南陽岐, Kiangyin, Kiangsu. He is better known by his *hao* as Hsü Hsia-k'o, owing perhaps to the fact that this name appears in the title of his famous travel diary. Born into a family of some means, he had ready access to books and studied especially those relating to geography. An official career by way of the civil service examinations had no attractions for him. He did, however, gain the esteem of some eminent friends, among whom may be mentioned Ch'ên Chi-ju and Huang Tao-chou [q. v.]. In 1604 his father died of wounds received in an encounter with robbers, but his mother lived to a considerable age.

In order to satisfy an eager intellectual curiosity and a strong love of scenic beauty Hsü Hung-tsu set out in 1607, when he was scarcely twenty-one, on a trip to Lake T'ai [Hu] south of Soochow. Thereafter, from 1609 to 1633, he made the following journeys: to T'ai-shan 泰山 and the home of Confucius; to Chihli; to the Island of P'u-t'o 普陀 and to the T'ien-t'ai 天台 and Yen-tang 雁宕 Mountains in Chekiang (1613, again in 1632); to Nanking (1614); to the lovely ranges of Huang-shan 黃山 in Anhwei; to Wu-i 武夷 in Fukien (1616); to Lu-shan 廬山 (popularly known as Kuling) in Kiangsi (1618); to the sacred mountains, Sung-shan 嵩山 in Honan, and Hua-shan 華山 in Shensi (1623); to Fukien (1628, 1630, 1633); to Kwangtung (1628); to Peking (1629); and to Wu-t'ai and Hêng-shan in northern Shansi (1633). During most of these journeys he kept a diary, recording in a clear and distinguished literary style the routes he took, the distances between places, the beauties and the physical features of the landscape. These notes he made in the evenings, after days of arduous travel, and their particularity and accuracy are all the more remarkable on that account.

Hsü Hung-tsu's most outstanding feat was a four-year journey (1636-40) to Southwest China—made after he was fifty years of age—to explore the topography of the mountains and the sources of the rivers, in particular the Hsi-chiang, known to some as the Canton or West River. Though married, and the father of several children, these considerations did not deter him, but he refrained from making the journey until after his mother died. He left Kiangyin on October 17, 1636 with two servants and a Buddhist monk named Ching-wên 靜聞 (d. 1637) who wished to visit the temples of Chi-tsu-shan 雞足山 near Talifu, Yunnan, to deposit there a sutra copied in his own blood. Hardly had the party entered Chekiang province when one of the servants abandoned the expedition. The three then made their way southwest into Kiangsi and then by divergent routes to Hunan. Early in 1637 Hsü and his religious companion ascended Hêng-shan, thus making it possible for Hsü to say that he had seen all the sacred mountains of China. During the remainder of that year he traversed most of Kwangsi, searching out the five branches of the West River, climbing the mountains, and commenting in detail on their contours, the forest covering, and the nature of the rocks. Unhappily, in the autumn of 1637 the monk died at Nan-ning, leaving a request that his ashes be buried, with the precious sutra, at the temples of the still far-distant Chi-tsu-shan. Hsü carried out this wish, but not until he and his servant had endured 360 more days of extremely arduous travel.

Though Hsü set out with sufficient funds, he was robbed on the Hsiang 湘 River and barely saved himself from drowning. After an unsuccessful attempt to enter Yunnan from the southeast, near the Tonkin border, he made his way northward by routes until recently very little known, and entered Yunnan penniless. He had been robbed twice in Kweichow. But officials and men of letters were kind to him and repeatedly made it possible for him to continue his journey. After exploring nearly the whole of eastern Yunnan he arrived in Yunnanfu in the autumn of 1638. Early in the following year he reached Chi-tsu-shan and there buried the ashes of the monk, and the sutra, as requested. That spring he went northwest to Likiang in the hope of entering Tibet, but the local Moso chieftain dissuaded him on the ground that the roads were infested with highwaymen. He then turned southward in the hope of entering Burma. In this he failed also, but he explored the Mekong

and Salween Rivers and got as far west as T'êng-yüeh 騰越. After another detour southeast to Yün-chou 雲州 he returned to Chi-tsu-shan in the autumn of 1639. In most of these journeys he went on foot and often carried his own belongings, though on occasion he had the use of a pony. In the course of a climb at Yung-ch'ang 永昌 (on his way to T'êng-yüeh) he lost his purse and for a time had to stave off hunger by selling his outer garments. The high altitudes, sudden rains, and winter's cold seemed never to dampen his ardor.

At Chi-tsu-shan he had the mortification of being deserted by his only servant who took with him most of his master's belongings. Thereafter the diary ceases, or if it was continued, it is now lost. According to some of his biographers Hsü remained in Chi-tsu-shan to write a gazetteer of that mountain, and after completing four *chüan* was supplied with funds for the journey back home. [The gazetteer was later completed and printed in 10 *chüan* in 1692 under the title, *Chi-tsu-shan chih* (志).] For this homeward journey Hsü probably took a route through southeastern Szechwan and then eastward along the Yangtze. He suffered from skin and foot diseases and died at home, early in 1641, shortly after his return. He was buried in his native village and his tomb, with an inscription, has recently been brought to notice.

During the last journey, which occupied four years, Hsü kept his diary regularly, averaging, even during his most arduous travels, some 650 words a day for 700 days. For his earlier journeys his notes cover only some 150 days, but even so amount to about 40,000 words. Despite the handicaps under which he travelled his observations are always to the point, often very acute, and for the time in which they were written, remarkably accurate. Above all, they are composed in a beautiful prose style which makes reading them even today a pleasure. Unfortunately, during the turmoil of the Manchu invasion at Kiangyin in 1645 some of the manuscripts were lost. Of those which survived one in 12 *chüan*, edited by Yang Ming-shih (see under Shên T'ung), was utilized in 1773-82 for transcription in the *Ssü-k'ü ch'üan-shu* (see under Chi Yün). The first printed edition, entitled *Hsü Hsia-k'o yü-chi* (遊記), appeared in 1776. A second edition in 12 *chüan* appeared in 1808 with supplementary material, including articles about him by his friends. A copy of this edition is in the Library of Congress. A far more useful edition in 20 *chüan* appeared in 1928 in 3 volumes,

compiled by Ting Wên-chiang 丁文江 (T. 在君, 1887-1936), a geologist of note who, in the course of his explorations, traversed many of the sites which Hsü described. This definitive edition comprises, aside from a well-punctuated text, a chronological biography of Hsü, and an atlas showing in detail the routes Hsü took. In Ting's estimation Hsü's outstanding contributions to geography were his discovery that the stream, P'an-chiang 盤江, is the main source of the West River, that the Mekong and Salween are separate rivers, and that the Gold Sand River is the true source of the Yangtze.

[Hsü Hsia-k'o *yu-chi*, Ting's ed.; Article on Hsü's native place in 方志月刊 *Fang-chih yüeh-k'an*, vol. 6, no. 10, pp. 48-51; Ting, V. K., "On Hsü Hsia-k'o, Explorer and Geographer," *The New China Review*, vol. 3, no. 5, pp. 225-37.]

FANG CHAO-YING

HSÜ Kuang-ch'i 徐光啟 (T. 子先 H. 玄扈), Apr. 24, 1562-1633, Nov. 8, scholar and official, was a native of Shanghai. He became a *hsü-ts'ai* in 1581, but failed several times in the provincial examinations. For a time he taught the children of a family at Shao-chou, Kwangtung, where in 1596 he met the missionary Lazare Cattaneo (see under Li Chih-tsao), and thus came into contact for the first time with Christianity. Later he went to Peking where in 1597 he passed the Shun-t'ien provincial examination for *chü-jên* with high honors. In 1600, while passing through Nanking on his way to Peking to take the metropolitan examination, he met Matteo Ricci 利瑪竇 (T. 西泰, 1552-1610). Three years later a number of scholars, including Ch'êng Chia-sui [q. v.], took part in the celebration of the seventieth birthday of Hsü's father, Hsü Ssü-ch'êng 徐思誠 (T. 子望, H. 懷西, 1534-1607). In the same year (1603) Hsü Kuang-ch'i went to Nanking to visit Ricci, but the latter had gone to Peking. However, he met Jean de Rocha (see under Ch'ü Shih-ssü), and was baptized by the latter under the name Paul (保祿). In 1604 he became a *chin-shih* and was selected a bachelor in the Hanlin Academy. During his stay in Peking he and Li Chih-tsao [q. v.] received instruction in various subjects from Ricci, and from 1604 to 1607 Hsü worked continuously with Ricci, translating works on mathematics, hydraulics, astronomy and geography. He thus earned the distinction of being the first Chinese to translate European books into the Chinese language. One of the most influential of these

translations was Euclid's *Elements*, published under the title 幾何原本 *Chi-ho yüan-pên*, 6 *chüan*, recorded by Hsü from dictation by Ricci. After several revisions it was published in final form in 1611. The remaining nine books of Euclid were translated into Chinese by Li Shan-lan [q. v.] in collaboration with Alexander Wylie (see under Li) and were printed in 1858. During the period 1606-08 a work on trigonometry was written by Hsü, from oral dictation by Ricci, under the title 測量法義 *Ts'ê-liang fa-i*, 1 *chüan*. To compare the system of angular measurement in the ancient work, 九章 *Chiu-chang* (or *Chiu-chang suan-shu* 算術), with the western method, Hsü wrote a work, entitled 測量異同 *Ts'ê-liang i-t'ung*, 1 *chüan*, in which he pointed out the identity of the two methods. A work on right-angle triangles, entitled 勾股義 *Kou ku i*, in 1 *chüan*, is also attributed to Hsü. The above-mentioned four works were later included in the *Hai-shan hsien-kuan ts'ung-shu* (see under P'an Chên-ch'êng).

In 1606 Hsü invited his father to Peking where the latter was baptized under the name Leon (良). Hsü Kuang-ch'i's son, Hsü Chi 徐驥 (T. 龍興, 1582-1645), was also baptized under the name Jacques (雅各伯). Not long after Hsü became (1607) a corrector in the Hanlin Academy, his father died. He thereupon resigned and went home to observe the period of mourning. On his way through Nanking he invited Cattaneo to preach in Shanghai, but the latter did not come until the following year when through Hsü's efforts Cattaneo baptized a number of Chinese converts. On the west side of his own residence Hsü built a church in which large companies of believers gathered. During this period of mourning he went twice to Macao in order to visit the churches of that colony. Upon his return to Peking in 1610 he learned that Ricci had died a few months earlier, and had been buried in a cemetery donated by the Emperor. By the end of the year Hsü was re-instated in his former post as corrector in the Hanlin Academy. About this time (December 15, 1610) an eclipse of the sun was miscalculated by the Imperial Board of Astronomy, whereas the calculations made by Pantoja (see under Li Chih-tsao) proved to be correct. It was recommended, therefore, that Hsü, with the assistance of Li Chih-tsao, Ursis (see under the former), and Pantoja, should be commissioned to translate Western calendrical material for the use of Chinese astronomers. The project, however, had not gone far when it was discontinued. In 1612 Hsü was made a

reviser in the Historiographical Board, and in the same year wrote (from Ursis' dictation) and published a work on western hydraulics, entitled **泰西水法** *T'ai-hsi shui-fa*, 6 *chüan*, which was later included in the *Nung-chêng ch'üan-shu* (see below) and was copied into the *Ssü-k'u* Manuscript Library (see under Chi Yün). In 1613 a number of instruments for the use of astronomical calculation were constructed with the help of missionaries. But owing to illness Hsü resigned in the same year and retired temporarily to Tientsin where he cultivated a farm and wrote a number of articles, such as **關釋氏諸妄** *P'i Shih-shih chu-wang* (commonly known as *P'i-wang*), 1 *chüan*, a short treatise denouncing Buddhism; **誦諸偶編** *Tsou-tzu ou-pien*, 1 *chüan*; and a preface to the *T'ung-wên suan-chih* (see under Li Chih-tsao).

In 1616 Hsü Kuang-ch'i was recalled and reinstated in his former post as reviser in the Historiographical Board. But about this time a renewed persecution of Christians was begun in consequence of a memorial which Shên Ch'üeh (see under Li Chih-tsao) submitted to the throne in the fifth moon of 1616. In this crisis a number of Christians, including Alphonse Vagnoni (see under Han Lin), were arrested at Nanking. To answer Shên's charges against the missionaries, Hsü presented a memorial, later known as **辯學疏稿** *Pien-hsüeh shu-ko*, in which he praised the missionaries as "disciples of the sages" (**聖賢之徒**). During this period of persecution most missionaries sought safety in the families of Hsü Kuang-ch'i, Li Chih-tsao, Yang T'ing-yün [*q. v.*] and their relatives.

Early in 1617 Hsü was advanced to assistant secretary of the Supervisorate of Imperial Instruction, but owing to illness retired three months later to his farm near Tientsin. In 1618 when Fu-shun was taken by the Manchus, Hsü was recalled to Peking to be Supervisor of Instruction, and concurrently a censor. On August 7, 1619 he petitioned the Emperor to dispatch him to Korea as a special envoy to advise the Korean government in its struggle against the Manchus. Though the petition was disallowed, Hsü was ordered, on November 28 of the same year, to drill newly appointed recruits at Tungchow, east of Peking. Owing to lack of funds he asked his friends to contribute money to support the troops, and at the same time ordered from Macao four cannon of western design. These cannon did not get farther than Kuanghsin, Kiangsi, though destined for the capital. When Chu Yu-chiao [*q. v.*] ascended the throne

(1620), it was ordered that Hsü must reduce his troops to 4,600 men. In the following year he once more retired to Tientsin on grounds of ill health. In the meantime (1621) Shên-yang and Liao-yang fell to the Manchus (see under Hsiung T'ing-pi) and Hsü was again recalled to the capital, whereupon he once more (July 1, 1621) petitioned the emperor to send him on the above-mentioned mission to Korea. But as the suggestion was strongly opposed by Ts'ui Ching-jung **崔景榮** (T. 自強, *chin-shih* of 1583, d. 1631), then president of the Board of War, the petition was once more denied. Hsü resigned and later returned to Shanghai where he wrote, from dictation by Francis Sambiasi **畢方濟** (T. 今梁, 1582-1649), a treatise on the soul, under the title **靈言蠡勺** *Ling-yên li-shuo*, 2 *chüan*, printed in 1624. In 1622 Shên Ch'üeh was made Grand Secretary, the persecution of Christians was renewed, and missionaries were forced to go into hiding. In 1623 Hsü was offered the post of vice-president of the Board of Ceremonies, but declined, preferring still to remain in retirement.

Early in 1628, after the accession of Chu Yüchien [*q. v.*], Hsü was recalled and made a diarist. In the following year he was promoted to senior vice-president of the Board of Ceremonies which later made public the results of competitive tests on the prediction of a solar eclipse that took place on June 21, 1629. Calculations were made by adherents of three schools of astronomy: the Chinese or Ta-t'ung **大統**, the Mohammedan, and the Western. The predictions submitted by the first two schools were found to be erroneous whereas those submitted by Hsü were correct. A new demand arose for the revision of the calendar and Hsü, on recommendation of the Board of Ceremonies, was appointed to take charge of a newly-established Calendrical Bureau (**曆局**), located at Shou-shan **首善** Academy, east of the Catholic church inside the gate Hsüan-wu mén **宣武門**, Peking—with Li Chih-tsao, Longobardi (see under Chu Yu-lang) and Terrenz (see under Li Chih-tsao) as assistants. Toward the close of the year (1629) Tsunhua, Hopei, fell to the Manchus, and Hsü was ordered to manufacture firearms in order to provide against a possible attack on the capital. Terrenz having died (May 13, 1630) and he himself being occupied with the manufacture of arms, Hsü recommended Johannes Adam Schall von Bell (see under Yang Kuang-hsien), and Jacques Rho (see under Han Lin) to assist in the calendrical work. In July 1630 Hsü was made president of the Board of Ceremonies. On December 4 Li Chih-

tsao died and Hsü was the only one of "The Three Pillars of the Christian Religion in China" (聖教三柱石) remaining, the other two being Li and Yang T'ing-yün.

Meanwhile Hsü recommended that Longobardi and Sambiasi be commissioned by imperial decree to proceed to Macao to purchase ten cannon from Portuguese merchants and to hire a few soldiers to operate them. The cannon were purchased and the return company was led by Gonzales Teixeira-Correa 公沙的西勞 (d. 1632), a citizen of Macao, with Jean Rodriguez 陸若漢 (1559-1633) as interpreter. The cannon arrived on time to defend the city of Chochou (Hopei) against the Manchus. Later four hundred more soldiers were enlisted from Macao. When they set off overland for the capital, five missionaries, Tranquille Grassetti 謝貴祿 (T. 天爵, 1588-1644), Pierre Canevari 聶伯多 (T. 石宗, 1594-1675), Benoit de Mattos 林本篤 (T. 存元, 1600-1652), Michel Trigault 金彌格 (T. 端表, 1602-1667), and Étienne Faber, or Le Fèvre, 方德望 (T. 玉清, 1598-1659), accompanied them in the hope of being able to preach in the interior of China. Late in 1630 the Manchus retired to Mukden and China enjoyed a temporary peace.

In 1632 Hsü was made Grand Secretary of the Tung-ko 東閣, and a year later, of the Wên-yüan ko 文淵閣. Taken ill on September 11, 1633, he memorialized the throne (October 31) to reward the missionaries for their assistance to the Calendrical Bureau, and recommended Li T'ien-ching [q. v.] to succeed him in the task of revising the Chinese calendar. After two months of illness he died. Owing to the unrest in his native place his remains were not interred in the cemetery at Zikawei 徐家匯 (Hsü Family Village), in the suburbs of Shanghai, until 1644. He was posthumously awarded the honorary title of Junior Guardian (changed in 1643 to Grand Guardian) of the Heir Apparent and was canonized as Wên-ting 文定.

In 1643 Hsü Kuang-ch'i's third grandson, Hsü Êr-tou 徐爾斗 (1609-1643, baptized under the name Matteo 瑪竇), presented to the throne a work on agriculture by Hsü Kuang-ch'i, entitled 農政全書 *Nung-chêng ch'üan-shu*, 60 *chüan*, compiled by Hsü during the years 1625-28, and later copied into the *Ssü-k'u* Manuscript Library. The editing of this work was entrusted in 1635 to Ch'ên Tzû-lung [q. v.] by Hsü's second grandson, Hsü Êr-chüeh 徐爾爵 (1605-1683, baptized under the name Ignace 依納爵), but probably was not completed until 1639. The

Nung-chêng ch'üan-shu is an important compendium on agriculture, and later served as the basis of a similar work, entitled *Shou-shih t'ung-k'ao* (see under Ch'ên Tzû-lung), which was compiled by an imperial order of 1737, and was completed in 1742. Ch'ên Tzû-lung, believing the *Nung-chêng ch'üan-shu* to be too long, later contracted it to 46 *chüan*. This edition is given notice in the *Ssü-k'u* Catalogue (see under Chi Yün).

During his four years on the Calendrical Bureau Hsü Kuang-ch'i on three occasions (twice in 1631 and once in 1632) presented to the throne translations on astronomical subjects, comprising 72 *chüan*, and one table of the fixed stars (恆星). These works were all later included in the *Ch'ung-chên li-shu* (see under Li T'ien-ching). Hsü's collected writings were first brought together in 1663 by his fourth grandson, Hsü Êr-mo 徐爾默 (容庵, 1610-1669, baptized under the name Thomas 多默), and were printed in 1896 by Father Li Ti 李秋 (問漁) under the title 徐文定公集 *Hsü Wên-ting kung chi*. This collection was republished in 1909 with supplementary material by Hsü Yün-hsi 徐允希 (Father Simon Hsü), a descendant of Hsü Kuang-ch'i in the eleventh generation, under the title *Tsêng-ting* (增訂) *Hsü Wên-ting kung chi*. It was again reprinted in 1933, with further additions, by Hsü Tsung-tsê 徐宗澤 (Father Joseph Hsü), a descendant of Hsü Kuang-ch'i in the twelfth generation. Owing to the literary inquisition of the Ch'ing period and the raids by Ch'êng Ch'êng-kung [q. v.] on the Shanghai coast, several decades after Hsü's death, many of his works were either destroyed or lost. A collection of his memorials and correspondence, mostly on national defense, under the title 徐氏庵言 *Hsü-shih pao-yen*, 5 *chüan*, which was banned in the Ch'ien-lung reign-period, was reprinted in 1933 from an edition preserved in the Bibliothèque Nationale, Paris. A collection of Hsü Kuang-ch'i's letters, entitled 徐文定公墨蹟 *Hsü Wên-ting kung mo-chi*, "Ink Remains of Hsü Kuang-ch'i," was first printed in 1903 in facsimile and was reprinted in 1933.

One of Hsü's granddaughters, Candide Hsü 徐甘弟大 (1607-1680), who married Hsü Yüan-tu 許遠度 of Hua-ting, Kiangsu, was a zealous Christian who is reported to have established 135 chapels in and about Shanghai. Her son, Hsü Tsuan-tsêng 許纘曾 (T. 孝修, 孝達 H. 鶴沙, 悟西, a *chin-shih* of 1649, who was baptized under the name Basil 巴西), was a poet who rose to provincial judge of Yunnan. The

eldest grandson of Hsü Kuang-ch'í, named Hsü Ér-chüeh 徐爾覺 (1603-1680), baptized under the name Melchior 滿覺爾, was also a devout Christian.

[M.1/251/15a; M.2/356/22b; M.3/235/14b; *Shang-hai hsien-chih* (1871) 15/27a, 19/29a; 學風月刊 *Hsüeh-fêng yüeh-k'an*, vol. 4, nos. 5 and 6, biography by Hsü Ching-hsien; 人文月刊 *Jên-wên yüeh-k'an*, vol. 4, no. 7 (1933) on the tercentenary celebration; 新月 *Hsin-yüeh*, vol. 1, no. 8, on his writings; *Tung-fang tsa-chih* (Chinese Miscellany), vol. 30, no. 24, on his contribution to education; *Revue Catholique* (*Shêng-chiao tsa-chih*), vol. 22, no. 11 (Nov. 1933), special number devoted to Hsü; *Tsêng-t'ing Hsü Wên-t'ing kung chi* (nien-p'u); Juan Yüan [q. v.], *Ch'ou-jên chuan* (1935), p. 390-407; Li Yen, 中算史論叢 *Chung suan-shih lun-ts'ung*, pp. 152-66; *Annual Report of the Librarian of Congress* (1934), pp. 149-50; Pfister, *Notices*, *passim*.]

J. C. YANG

HSÜ Kuang-chin 徐廣楮 (T. 仲升, 靖侯), d. ca. 1858 age 73 (*sui*), official, was a native of Lu-i, Honan. His ancestral home was in Anhwei. His father, Hsü Han 徐瀚, a *chün-shih* of 1811, was a secretary of the Grand Secretariat. Taking his *chün-shih* degree in 1820, Hsü Kuang-chin became a compiler of the Hanlin Academy in 1822. In 1830 he was made a censor and three years later was appointed prefect of Yü-lin-fu, Shensi. In 1836 he was promoted to grain intendant of Kiangsi and then became successively provincial judge of Fukien and prefect of the metropolitan prefecture (Shun-t'ien)—both in 1840. After observing a period of mourning for his mother (1842-45), he became financial commissioner at Nanking, and in 1846 governor of Yünnan, whence he was soon transferred to the governorship of Kwangtung. Because he contributed ten thousand taels to famine relief in Honan, the emperor ordered the ministry of civil appointments to give him credit for promotion. On February 3, 1848 Hsü Kuang-chin was appointed acting governor-general of Kwangtung and Kwangsi and concurrently deputed Imperial Commissioner for foreign affairs in succession to Ch'í-ying [q. v.].

Hsü took charge of foreign relations at Canton at a time when the era of cordial cooperation in Anglo-Chinese relations, inaugurated by Ch'í-ying and Pottinger (see under Ch'í-ying), was rapidly drawing to a close. Following the British evacuation of Kulangsu and Chusan—places held

in pledge since 1842—there had been a series of incidents and a gradual increase of Anglo-Chinese friction, particularly at Canton where the question of entrance to the walled city had become the chief point of contention. The British versions of the treaties of 1842-43 had provided for residence in the "cities and towns" of Canton, etc., which the Chinese versions had generally translated as "harbors" or "anchorage". At any rate, the strong anti-foreign sentiments of the Cantonese gentry had become fixed upon this issue, and in April 1847 the British were obliged to agree with Ch'í-ying to defer their entrance into the city until April 1849 (see under Ch'í-ying). In June 1848 Bonham (see under Yeh Ming-ch'ên), governor of Hongkong, wrote to Hsü suggesting that preliminary arrangements be made for entrance into the city in 1849. Hsü temporized; excitement mounted among the people of Canton, and as the time approached, placards and processions of militia were much in evidence. After an inconclusive interview with Bonham at the Bocca Tigris in February 1849, Hsü sent to him on April 1 a copy of an Imperial Rescript which declared that the emperor could not overcome the unanimous opposition of the people of Canton. Meanwhile the local gentry and merchants, headed by Wu Ch'ung-yüeh [q. v., Howqua], and encouraged by Hsü Kuang-chin, held a meeting at which it was decided to stop the foreign trade, and the American and French consuls were told that England alone would be held responsible for the resulting loss. A joint letter was also sent to Bonham. Under these circumstances the British were obliged to content themselves with a formal protest (August 1849). Their defeat on this issue, which had grown out of all proportion to its original importance, marked a turning point in Anglo-Chinese relations in the period between 1842 and 1858, and brought honor to Hsü Kuang-chin whom the emperor praised as having got the greatest diplomatic success in ten years. Hsü was given the hereditary title of a viscount of the first rank and a double-eyed peacock's feather. Yeh Ming-ch'ên [q. v.], governor of Kwangtung, was made a baron. A few leaders among the gentry were also secretly rewarded with brevet titles and buttons of the third rank. A British protest in 1850 was fruitless (see under I-chu). From this time, in fact, it became increasingly difficult for the ministers of foreign powers to communicate or to have interviews with the Imperial Commissioner at Canton, to whom all diplomatic affairs were referred by the Chinese

authorities elsewhere. In October 1848 the American commissioner, John W. Davis 德威士, (1799-1859), was received by Hsü outside the walls of Canton in a warehouse; the American chargé, Peter Parker 伯駕 (1804-1888), did not obtain an interview in 1850-52, nor did the French minister, Bourboulon (see under Chi-êrhang-a), in 1852-55. The policy of non-communication inaugurated by Hsü Kuang-chin and carried further by his successor, Yeh Ming-ch'ên, formed part of the background for the second Anglo-Chinese war.

Beginning in 1850, Hsü was confronted with the problem of the Taiping Rebellion, which broke out in Kwangsi in that year. He impeached the governor of that province as weak and incompetent and the latter was thereupon replaced by Lin Tsê-hsü [q. v.]. Having been ordered to suppress local insurrections in Kwangtung, Hsü succeeded in executing numerous bandit leaders at Kao-chou, Lien-chou, and other places (1851-52), and was rewarded with the title of Grand Guardian of the Heir Apparent. In the summer of 1852 he was succeeded in the office of Imperial Commissioner and governor-general at Canton by Yeh Ming-ch'ên and was sent to Wu-chou in Kwangsi to manage military affairs. Before he reached that place the Taiping forces had advanced into Hunan. The Imperial Commissioner, Sai-shang-a (see under Ch'ung-ch'i), was dismissed, and his place was taken by Hsü who was appointed concurrently governor-general of Hupeh and Hunan (September 1852). When he reached Hêng-chou, however, the rebels captured Yochow; when he reached Yochow, they had taken Wuchang, capital of Hupeh. For the slowness of his advance he was severely reprimanded by the emperor and deprived of his rank and titles; his property was confiscated, and he was imprisoned to await execution. Fortunately, in the summer of 1853 the Taipings invaded Honan (see under Lin Fêng-hsiang) and Hsü was ordered to protect Kuei-tê and so gain merit to offset his punishment. This he did by fighting against the Nien bandits (see under Sêngko-lin-ch'in) in the region around Kuei-tê. In 1858 he was despatched to Huai-yüan and Fêngyang in Anhwei to fight the same banditti, and was restored to the fourth rank. Two months later he was stricken by paralysis and soon died.

[1/400/1a; 2/48/10b; *Lu-i hsien-chih* (1896); *Ch'ou-pan i-wu shih-mo* (see under I-hsin), Tao-kuang period 79-80, Hsien-fêng period 1-2; F. O.

17/164-168, Public Record Office, London; Morse, H. B., *International Relations of the Chinese Empire*, I, ch. XIV (London, 1910); *P'ing-ting Nien-fei fang-lüeh* (see under I-hsin), *chüan* 45, 47.]

J. K. FAIRBANK
T'ENG SSÜ-YÜ

HSÜ Shu-k'uei 徐述夔 (original *ming* 廣雅), *chü-jên* of 1738, poet and teacher, was a native of Tung-t'ai, Kiangsu, which until 1768 was a part of T'ai-chou. Although a sketch of his life is known to have been written by Shên Tê-ch'ien [q. v.], at the request of Hsü Shu-k'uei's son, Hsü Huai-tsu 徐懷祖 (d. 1777), and although he left a considerable number of published and unpublished works, little is known about his life, owing to systematic attempts on the part of the ruling house, after 1778, to blot out his memory. Shên wrote of him that both his scholarship and his conduct were exemplary. Hsü is quoted as remarking to one of his students, "Had I lived in the middle of the Ming dynasty I would have been the equal of Tung Ch'î-ch'ang [q. v.] and T'ang Shun-chih 唐順之 (T. 應德, H. 荆川, 1507-1560), but people today cannot recognize my ability." If we judge from the title of one of his works, 和陶詩 *Ho-T'ao shih*, 1 *chüan*, he felt a spiritual kinship with the ancient poet, T'ao Ch'ien (see under T'ao Chu). After his death the posthumous name Hsiao-wên 孝文 was privately conferred on him by his friends.

When an enemy of the Hsü family threatened to inform the authorities that certain poems in Hsü Shu-k'uei's collected verse, entitled 一柱樓詩 *I-chu lou shih*, in 6 *chüan*, printed about 1763, covertly abused the ruling dynasty, a grandson, Hsü Shih-t'ien 徐食田, handed over in May 1778 to T'u Yüeh-lung 涂躍龍, (T. 震溟, H. 曉川, 二餘, *chü-jên* of 1762, d. 1798), the magistrate of Tung-t'ai, the printing blocks and all printed copies of the collection. He expected thus to incur a less severe penalty in case the books were pronounced to be offensive. The magistrate in turn transferred the case to the Bureau of Censorship that had been set up in Nanking in 1774. But, as many books were daily submitted to the authorities, the case was neglected until the commissioner of education, Liu Yung [q. v.], brought it to the notice of the throne in October 1778 when by imperial order it was speedily acted upon.

One couplet in the *I-chu lou shih* which par-

ticularly infuriated the emperor was the following:

明朝期振翮
一舉去清都

At dawn tomorrow bestir your wings
At one flight make for the celestial palace.

This was taken by innuendo to mean:

Arise, all ye of the house of Ming,
With one blow destroy the capital of Ch'ing.

Nor was it difficult, for those so minded, to bring forward other data that seemed to hint covertly at rebellion. Had not Hsü Shu-k'uei given to one of his students, also surnamed Hsü 徐, the personal name Shou-fa 首髮; and did he not thus, by the adroit use of a homonym, advise his pupils and others to "retain (守 *shou*) their hair"? To another pupil, surnamed Shên 沈, Hsü had given the name Ch'êng-cho 成濯, "became bare", which was taken as a slurring reference to the forced shaving of half the pate in Ch'ing times. Furthermore, there were discovered among Hsü's effects quotations from the works of an earlier and similar offender, Lü Liu-liang [q. v.].

As a result of the inquisition all the books by Hsü Shu-k'uei, including the wood blocks, were burned. Only one item seems to have survived the holocaust, a copy of the drama 五色石 *Wu-sê-shih*, in 8 *chüan*, now preserved in the Library of the South Manchurian Railway at Dairen, but lacking indication of authorship. Sentences on the accused were imposed by imperial consent, January 14, 1779. The corpses of Hsü Shu-k'uei and his son, Huai-tsu, who had printed the work, were dismembered. His grandsons, the aforementioned Hsü Shih-t'ien and Hsü Shih-shu 徐食書, were imprisoned to await execution in the following autumn—the sentence of the latter being commuted, however, to slavery among the aborigines of Heilungkiang. The two students mentioned above, whose names appeared in Hsü's works as collators, were also imprisoned to await execution. Officials accused of negligence in conducting the case in its early stages were flogged or banished, or both. Hsieh Ch'i-k'un 謝啟昆 (T. 蘊山, 1737–1802), then prefect of Yangchow, was banished. The magistrate, T'u Yüeh-lung, was both flogged and banished. The financial commissioner of Kiangsu, T'ao I 陶易 (T. 經初 H. 悔軒, *chü-jên* of 1752, died in prison in 1778), and one of his secretaries, were sentenced to imprisonment awaiting execution. Shên Tê-ch'ien was posthumously deprived of all honors that the emperor had conferred upon him,

for having written the above-mentioned biographical sketch.

[*Chang-ku ts'ung-pien* (see under Ho Ch'ö) nos. 4–9, pp. 1–75; *Tung-hua lu*, Ch'ien-lung 43:9–10; 文登縣志 *Wên-têng hsien chih* (1839) 4/8a, 5/14a; 文獻叢編 *Wên-hsien ts'ung-pien* 15; 景東縣志 *Ching-tung hsien-chih* (1922), 15/11b.]

L. CARRINGTON GOODRICH

HSÜ Sung 徐松 (T. 星伯), 1781–1848, Apr. 4, historian, was a native of Ta-hsing (Peking). He took his *chü-jên* degree in 1800, and became a *chin-shih* five years later (1805). As a compiler of the Hanlin Academy, he was ordered (1808) to serve in the Imperial Study (see under Chang Ying). Appointed in 1809 a reviser for the compilation of the *Ch'üan T'ang wên* (see under Tung Kao), he had access to many rare books in the Imperial Library. In addition to his regular duties, he copied surreptitiously from the encyclopaedia *Yung-lo ta-tien* (see under Chu Yün) several important works which might otherwise have been lost—among them the 宋會要 *Sung hui-yao*, namely the rules and regulations pertaining to matters of state in the Sung dynasty (960–1279 A. D.). The *Sung hui-yao* was never printed, except in fragments, although ten successive editions appeared in manuscript during the Sung dynasty. Of these, seven were fortunately copied into the *Yung-lo ta-tien* in the years 1403–07, although there distributed under various rhymes. Hsü Sung did not complete the rearrangement of the work. After his death his manuscript passed into the hands of dealers, and later was owned by Miao Ch'üan-sun (see under Chang Chih-tung). The latter presented it to the Kuang-ya Shu-chü in Canton (see under Chang Chih-tung). In 1915 it came into the possession of the bibliophile, Liu Ch'êng-kan 劉承幹 (T. 翰怡), who had it collated under the title 徐輯宋會要稿本 *Hsü chi Sung hui-yao kao pên*, 460 *chüan*. Hsü Sung's original manuscript, which in 1931 was purchased by the Peiping National Library, was in 1935–36 reproduced in facsimile under the title *Sung hui-yao kao*, 366 *chüan*, after comparison with the collated edition which so far remains unprinted.

In 1810 Hsü Sung participated in the compilation of the *Huang-Ch'ing wên-ying hsü-pien* (see under Tung Pang-ta), and in the same year completed a work on the study of the two capitals (Ch'ang-an and Lo-yang) of the T'ang dynasty, entitled 唐兩京城坊考 *T'ang liang-ching*

ch'eng-fang k'ao, 5 *chüan*, which was printed in the *Lien-yün i ts'ung-shu* (see under Chang Mu) in 1848. Later in the year 1810 Hsü was appointed director of education of Hunan province. In 1811 he was accused by Chao Shên-chên 趙慎畛 (T. 遵路 H. 筵樓, 夢生, 1762-1826, posthumous name 文恪), then a censor, of using his office to promote the sale of books which he himself had printed, and of not following the traditional practice in assigning topics for essays on the classics. He was dismissed and tried and in 1812 was sentenced to banishment to Sinkiang, reaching his destination early in 1813. There he remained until 1820 when he was pardoned. During his exile he developed a keen interest in the history and geography of Sinkiang, and from his experience wrote three works on that region which appeared later under the collective title 徐星伯先生著書三種 *Hsü Hsing-po hsien-shêng chu-shu san-chung*. These works are: 新疆賦 *Hsin-chiang fu*, 2 *chüan*, a long poem on Chinese Turkestan with detailed explanatory notes; 西域水道記 *Hsi-yü shui-tao chi*, 5 *chüan*, an account of the river systems of Sinkiang; and 漢書西域傳補注 *Han-shu hsi-yü chuan pu-chu*, 2 *chüan*, notes to the chapter on that region (*Hsi-yü chuan*) in the Han Dynastic History. These three works were printed in 1824, 1823, and 1829 respectively, and were later included in various collectanea. A list of corrections to the *Hsi-yü shui-tao chi* was printed in the *Ch'ên-fêng-ko ts'ung-shu* (see under Chu I-tsun), under the title *Hsi-yü shui-tao chi chiao-pu* (校補).

At the initiative of Sung-yün [q. v.], governor-general of Ili, Hsü Sung helped to bring to completion a work on the topography of Sinkiang, entitled *Hsin-chiang chih-lüeh* (see under Sung-yün and Ch'î Yün-shih). In order to acquire first-hand information about Sinkiang, Hsü was authorized by Sung-yün to travel (1815-16) through that region, and covered in this journey more than ten thousand *li*. After the *Hsin-chiang chih-lüeh* was presented to the throne (1821) Hsü was awarded a position as secretary in the Grand Secretariat. Thereafter, for some twenty years, he held posts in various Boards and departments at the capital. In 1838 he produced another work on the T'ang period, 唐登科記考 *T'ang têng-k'o chi k'ao*, 30 *chüan*—an historical study of the examinations and the examination system under the T'ang dynasty. This work was printed in the *Nan-ch'ing shu-yüan ts'ung-shu* (see under Huang T'i-fang). Early in 1843 he became prefect of Yü-lin, Shensi. He resigned in the summer of 1845 on

the plea of ill-health, but was reinstated in that post in the following year (1846). He retired in 1847, and died the next year.

A work compiled by Hsü Sung, entitled 東朝崇養錄 *Tung-ch'ao ch'ung-yang lu*, 4 *chüan*, gives a list of the gifts received by the Dowager Empress, Hsiao-shêng (see under Hung-li), then known, from her palace, as Tz'ü-ning t'ai-hou 慈寧太后. She received the gifts at the celebration of her sixtieth, seventieth and eightieth birthdays which, according to the lunar calendar, fell on January 11, 1752, December 20, 1761, and December 30, 1771, respectively. The work was printed in the 松鄰叢書 *Sung-lin ts'ung-shu* (1918). Hsü Sung also began a chronological biography of Ku Yen-wu [q. v.] which was revised and completed by Chang Mu [q. v.]. He left no literary collection, but Miao Ch'üan-sun brought together a few of his literary efforts and printed them (1920) in the *Yen-hua tung-t'ang hsiao-p'in* (see under Ho Ch'iu-t'ao) under the title 徐星伯先生小集 *Hsü Hsing-po hsien-shêng hsiao-chi*.

[1/491/46; 2/73/5b; 5/78/1a; Miao Ch'üan-sun, *Hsü Hsing-po hsien-shêng shih-chi in 藝風堂文集 I-fêng t'ang wên-chi*; Ch'ên Yüan 陳垣, 記徐松遺戍事 in 國學季刊 *Kuo-hsüeh chi-k'an*, vol. 5, no. 3, pp. 141-150; T'ang Chung 湯中, *Sung hui-yao yen-chiu* (研究), 1932; Ch'î Ch'êng 齊成, *Sung hui-yao kao lüeh-shuo* (稿略說) in 圖書季刊 *T'u-shu chi-k'an* vol. 3, nos. 1-2.]

TU LIEN-CHÊ

HSÜ Ta-ch'un 徐大椿 (T. 靈胎 H. 涇溪老人, original *ming* 大業), 1693-1771, physician, was a native of Wu-chiang, Kiangsu. His grandfather, Hsü Ch'iu [q. v.], was a poet, a landscape painter, and a man of letters. His father, Hsü Yang-hao 徐養浩 (d. ca. 1721), is said to have acquired an extensive knowledge of the water systems of Kiangsu. Hsü Ta-ch'un studied for some time in the Imperial Academy, but did not compete in the official examinations. His interests included various branches of knowledge, such as philosophy, astrology, music, geography, sports, and medicine—particularly the last which he made his specialty. His interest in philosophy led him to write commentaries on two Taoist classics under the titles: 道德經注 *Tao-tê ching chu*, 2 *chüan*, and *Yin-fu ching* (陰符經) *chu*, 1 *chüan*. These two works were copied into the Imperial Manuscript Library, *Ssü-k'u ch'üan-shu* (see under Chi Yün). In 1724, and again in 1762, he made valuable suggestions to local

officials concerning river control—his ideas on this subject appearing in a work entitled 水利策稿 *Shui-li ts'ê-kao* which is perhaps no longer extant. He also helped his fellow-townsmen and intimate friend, Shên T'ung [q. v.], compile a gazetteer of their native district which was printed in 1747 under the title 吳江縣志 *Wu-chiang hsien-chih*, 58 + 1 *chüan*. In this gazetteer Hsü is referred to under the name Hsü Ta-yeh (業), but he later changed the last vocable to *ch'un*. In 1755–57 he and his friend, Wang K'ên-t'ang 汪肯堂 (念貽), reprinted the *Pên-shih shih* (see under Hsü Ch'iu) which had been compiled by his grandfather. In an explanatory note Hsü there signed his name as *Ta-ch'un*. In his later years his fame as a physician spread so widely that he was several times summoned by imperial order to the capital—once in 1761 when Chiang P'u (see under Chiang T'ing-hsi), a Grand Secretary, was seriously ill. After a careful diagnosis Hsü reported to the emperor that the malady was incurable, and Chiang died in the same year. Hsü's frankness drew the attention of the emperor who is said to have offered him a post in the Imperial Medical Department, but he declined. After some ten years (1771) he was again summoned by the emperor, but owing to his advanced age he went accompanied by his son, Hsü Hsi 徐熾 (T. 鼎和), who was also a physician. Soon after he arrived in Peking he died, at the age of 79 *sui*.

As a physician Hsü Ta-ch'un represented the traditional as opposed to the modern school of Chinese medicine. His school advocated a return to the early medical classics such as the 黃帝內經 *Huang-ti nei-ching* (also known as *Nei-ching*) which is regarded by many as the oldest Chinese medical work and is generally attributed to the legendary emperor, Huang-ti. Another of these classics is the 傷寒論 *Shang-han lun*, 10 *chüan*, a treatise on fevers by the noted physician, Chang Chi 張機 (T. 仲景), of the Later Han period (25 A.D.–220 A.D.). Other contemporaries of Hsü, belonging to the same school, were: Yü Ch'ang 喻昌 (T. 嘉言, *fu-pang* of 1630); K'o Ch'in 柯琴 (T. 韻伯); Chang Chih-ts'ung 張志聰 (T. 隱庵); Kao Shih-shih 高世栻 (T. 士宗); Ch'ên Nien-tsu 陳念祖 (T. 修園); and Huang Yüan-yü 黃元御 (T. 坤載 H. 研農, 玉俄). The modernist school which favored more independent research as over against a too complete reliance on the classics was represented, among others, by the following physicians: Yeh Kuei [q. v.]; Hsüeh Hsüeh (see under Yeh Kuei); Wang Shih-hsiung

王士雄 (T. 孟英 H. 夢隱, 潛齋); Wu T'ang 吳塘 (T. 鞠通); and Yü Lin 余霖 (T. 師愚). Apart from these two main schools of the early Ch'ing period there were many outstanding physicians, some of whom developed their own sects.

The following are some of the medical works attributed to Hsü Ta-ch'un: (1) 難經經釋 *Nan-ching ching-shih*, 2 *chüan*, author's preface dated 1727, a commentary on the ancient treatise, 黃帝八十一難經 *Huang-ti pa-shih-i nan-ching* (commonly known as *Nan-ching*); (2) *Shên-nung pên-ts'ao ching pai-chung lu* (百種錄), 1 *chüan*, author's preface dated 1736, a series of notes on 100 kinds of herbs from the ancient herbal, *Shên-nung pên-ts'ao ching* (see under Sun Hsing-yen); (3) 醫貫貶 *I-kuan pien*, 2 *chüan*, author's preface dated 1741, a criticism of an earlier work, *I-kuan*, 6 *chüan*, by Chao Hsien-k'o 趙獻可 (T. 養葵 H. 醫巫閭子); (4) 醫學源流論 *I-hsüeh yüan-liu lun*, 2 *chüan*, author's preface dated 1757, a treatise on the development of medical studies; (5) 傷寒論類方 *Shang-han lun lei-fang*, 1 *chüan*, author's preface dated 1759, a discussion of 113 prescriptions for fevers; and (6) 蘭臺規範 *Lan-t'ai kuei-fan*, 8 *chüan*, author's preface dated 1764, a comprehensive collection of prescriptions for various diseases. The above six works were later brought together and printed under the collective title 徐氏醫書六種 *Hsü-shih i-shu liu-chung*. This collection was reprinted in 1878, with two additional items by Hsü, under the title *Hsü-shih i-shu pa* (八) *chung*—the two additional items being 慎疾芻言 *Shên-chi ch'u-yen*, 1 *chüan*, author's preface dated 1767, a collection of suggestions to physicians and patients with a bibliography of outstanding Chinese medical works; and 洄溪醫案 *Hui-hsi i-an*, 1 *chüan*, Hsü's notes on medicine, later edited by Wang Shih-hsiung and printed in 1857. The last-mentioned work is said to have been obtained by Wang from a disciple of Hsü, named Chin Fu-ts'un 金復村. Hsü's collection was again expanded by a publisher named Chu Chi-jung (see under Ku Yen-wu) and given the title 徐靈胎醫書十種 *Hsü Ling-t'ai i-shu shih-chung*. The two works added are: 外科正宗評 *Wai-k'o chêng-tsung p'ing*, 12 *chüan*, a criticism of an earlier medical work, entitled *Wai-k'o chêng-tsung*, by Ch'ên Shih-kung 陳實功 (T. 毓仁); and 洄溪道情 *Hui-hsi tao-ch'ing*, 1 *chüan*, a collection of Hsü's poems in folk-song style. Other works attributed to him are: 述恩紀略 *Shu-en chi-lieh*, a description of his audience with the emperor; and 樂府傳聲 *Yüeh-fu ch'uan-shêng*, 2 *chüan*, author's preface dated

1744 and another preface, dated 1748, by Hu Yen-ying (see under Hu Wei). This last, a treatise on the musical drama, was completed by Hsü in 1743, but was probably not printed until 1881 when Li Ching-yü 李經畬 secured a manuscript copy. The work was later included in the collectanea, 正覺樓叢刻 *Chêng-chüeh lou ts'ung-k'o* (1881). Four of Hsü's medical treatises were copied into the Imperial Manuscript Library and two are mentioned in the *Ssü-k'u* Catalogue (see under Chi Yün).

Hsü Ta-ch'ün is described as a man of tall stature with a wide forehead and a resonant voice. He retired to a small village called Hui-hsi, north of the city of Wu-chiang, and took the name of this village as his hao. But he is better known as Hsü Ling-t'ai, presumably because he was so designated in an imperial decree summoning him to Peking. In the course of his medical duties he had an opportunity to make the acquaintance of well-known contemporaries, among them Yüan Mei [q. v.] who wrote a biography of him under the title *Hsü Ling-t'ai hsien-shêng chuan* (先生傳) which is included in the *Sui-yüan ch'üan-chi* (see under Yüan Mei).

[1/507/7b; 3/483/1a; 4/147/5a; 23/33/13a; *Wu-chiang hsien-chih* (1749), 32/32b, 55/51b, 46/10b; *Wu-chiang hsien hsü* (續) *chih* (1879) 21/6b, 34/9a, 35/2b, 3a, 36/7b, 39/6a; Yüan Mei, *Hsü Ling-t'ai hsien-shêng chuan*; Wong, K. Chimin, and Wu Lien-teh, *History of Chinese Medicine* (no date), *passim*; *Ssü-k'u*, *passim*.]

J. C. YANG

HSÜ Tsung-yen 許宗彥 (T. 積卿, 周生 original *ming* 慶宗), Feb. 18, 1768–1819, Jan. 17, scholar and painter, was a native of Tê-ch'ing, Chekiang, and a member of a celebrated family. His great-grandfather, Hsü Chên 許鎮 (T. 天倚 H. 東間), was a *chin-shih* of 1712. His grandfather, Hsü Chia-chü 許家駒 (d. 1757), was a *chü-jên* of 1747. His father, Hsü Tsu-ching 許祖京 (T. 依之, 春巖, 1732–1805), was a *chin-shih* of 1769, who rose in his official career to be lieutenant-governor of Kwangtung (1785). Hsü Tsung-yen himself was, in his boyhood, regarded as a genius. When he was eleven *sui* Wang Ch'ang [q. v.] bestowed upon him his first *tzü* 字 or appellation, Chi-ch'ing 積卿, and wrote an essay, entitled 許積卿字說 *Hsü Chi-ch'ing tzü shuo*, to commemorate the occasion. The essay states that the boy could, at that age, read the *Five Classics*, the *Historical Record* (*Shih-chi*) and the *History of the Han Dynasty* (*Han-shu*),

and could write acceptably both prose and poetry. In 1786 Hsü Tsung-yen became a *chü-jên* and in 1799 a *chin-shih*. Competing with him in the metropolitan examination were such well-known scholars as Chang Hui-yen and Wang Yin-chih [q. v.]. Hsü was appointed a secretary in the Board of War. But preferring to devote his life to literature, and discommoded by ill health and the care of aged parents, he resigned from office after only two months' service and lived the remainder of his life in retirement at Hangchow. Although primarily devoted to literature, he was also versed in the classics, mathematics, astronomy and philology.

Hsü's writings on these subjects appear in his collected works under the title 鑑止水齋集 *Chien-chih-shui chai chi*, a total of 20 *chüan*—eleven *chüan* of prose and nine of poetry. This work was first printed in 1819. A reprint by his son, Hsü Yen-ku 許延穀, appeared in 1858. The catalogue of his library, entitled *Chien-chih-shui chai ts'ang-shu mu* (藏書目), in 4 *chüan*, is printed in the *Library Science Quarterly* (volume 5, numbers 3 and 4) from a copy preserved by his grandson, Hsü Shan-t'eng 許善登 (T. 從如). This grandson was the father-in-law of the bibliophile Hsü Nai-ch'ang (see under Chiao Hsün) who edited and printed several famous collectanea, including the *Huai-Pin tsa-tsu* (see under Chih-jui); the 隨庵徐氏叢書 *Sui-an Hsü-shih ts'ung-shu* (first series 1908, second series 1915); and the 小檀栾室彙刻閩秀詞 *Hsiao-t'an-luan shih hui-k'o kuei-hsiu tz'ü* (1896–1909).

Hsü Tsung-yen's wife, Liang Tê-shêng 梁德繩 (T. 楚生, 1771–1847), a sister of Liang Yü-shêng [q. v.] was very learned, and had a collection of poems entitled 古春軒詩草 *Ku-ch'un hsüan shih-ts'ao*. Their two daughters, Hsü Yen-jêng 許延祜 (T. 雲林, 因姜) and Hsü Yen-chin 許延錦 (T. 雲姜), were both skilled in poetry, painting, music and seal-carving. The former married Sun Ch'êng-hsün 孫承勳 and produced a collection of verse, entitled 福連室集 *Fu-lien shih-chi*; the latter was the wife of Juan Fu, fifth son of Juan Yüan [q. v.].

[1/488/7b; 3/148/14a; 19/己上/32a; 20/4/00 (portrait); 6/59/25a; Wang Ch'ang [q. v.], *Ch'un-jung t'ang chi* 35/12b.]

TU LIEN-CHÉ

HSÜ Tzū 徐薰 (T. 彝舟 H. 亦才), May 11, 1810–1862, Sept. 2, official and historian, was a native of Liu-ho, Kiangsu. Born in a home of moderate means, he received his early training

from his father, Hsü Shih-lin 徐石麟 (T. 穆如 H. 軼陵, d. 1840, age 70 *sui*), a well-known teacher of the classics. Known as an exceptionally brilliant student, Hsü Tzū obtained the *chü-jên* degree in 1835. One year later he was engaged to teach in the capital at the home of Shih Chih-yen 史致儼 (T. 容莊 H. 望之, 1760-1838), president of the Board of Punishments, and owner of a large library. Hsü Tzū made intensive use of Shih's collection. He met many literary celebrities, exchanged views with them on scholarly subjects, and thus laid the foundation for much of his future writing. On the death of Shih Chih-yen in 1838, Hsü accompanied the Shih family back to their ancestral home in Yangchow, continuing to serve as the family tutor. During his sojourn in that city he wrote assiduously, but his stay was soon cut short by the decease, in 1840, of his father. Thereafter he taught in his native place, devoting much of his time to study and writing. Early in 1845 he again set out for the capital and obtained the *chin-shih* degree. Shortly thereafter he was selected a bachelor of the Hanlin Academy. After being released from study he was appointed a corrector (1847) and his family joined him in the capital. In 1850 he was made a censor and concurrently a collator in the Historiographical Board. Thus he had access to many unique historical documents which inspired him to commence writing his two widely-acclaimed works on the interregnum following the fall of the Ming dynasty, namely the *小腆紀年* *Hsiao-t'ien chi-nien*, in 20 *chüan*, completed in 1861, and the *Hsiao-t'ien chi-chuan* (傳), in 65 *chüan* with supplements in 5 *chüan* (see below).

In 1852 Hsü asked leave to visit his native place, Liu-ho, at a time when the Taiping Rebels were menacing that city. He was asked to remain there to assist the local magistrate, Wên Shao-yüan 溫紹原 (T. 北屏, d. 1858), to help fortify the city and to train a volunteer corps for the defense—his family remaining, in the meantime, in Peking. In the following year several thousand able-bodied militiamen were efficiently organized. After Nanking fell to the insurgents in 1853 Liu-ho was threatened, but owing to the gallant stand of the volunteers the repeated onslaughts of the invaders were successfully repulsed. For five years the militia held the insurgents at bay and annihilated several thousands of them. With the arrival of government reinforcements at Pukow Hsü was released from his duties at Liu-ho and in 1858 proceeded to the capital. In recognition of his services he was

awarded the title of assistant secretary of the Supervisorate of Imperial Instruction and was appointed prefect of Fu-ning, Fukien. He hoped, on his way south, to revisit his native place, but learned that it was heavily besieged by the rebels. On October 24, 1858 the city fell (see under Ch'ên Yü-ch'êng and Li Hsiu-ch'êng). His brother, Hsü Nai 徐鼐 (T. 吉芝, d. 1858), lost his life and so did many of his relatives. The family residence was burnt to the ground, including Hsü's own books and manuscripts.

When Hsü reached his new post (1858) he worked for the general improvement of the prefecture, at the same time organizing a local defense corps for protection against pirates. Before long, however, the Taiping insurgents extended their ravages into Fukien. Hsü Tsung-kan 徐宗幹 (T. 樹人, 伯楨, H. 斯末信齋主人, 1796-1866), governor of the province, cognizant of the prefect's ability, appointed him a commissary to assist in the defense of the province. This added responsibility so taxed Hsü's health that he died in 1862. He was survived by his three sons.

Hsü is remembered today mainly because of the two above-mentioned authoritative works on the early Ch'ing period. It was a delicate task to which he addressed himself, since any reference which could be construed as derogatory to the reigning house would have entailed severe punishment. He pretended, therefore, that his interest in the career of the late Ming princes, such as Chu Yu-sung, Chu Yü-chien, Chu Yulang, and Chu I-hai [*qq. v.*], was prompted by an edict which Emperor Kao-tsung issued in 1775 to the effect that those aspirants to the throne should not be regarded as pretenders, but as legitimate rulers of the fallen dynasty. Hsü asserted that his aim was to inspire his countrymen with a sense of loyalty to the ruling house by citing as examples the heroism and sacrifices of the Ming martyrs. Though he had to carry out this task with discrimination and caution he nevertheless produced objective histories in which the disturbing passions can be read between the lines, but from which no important available data are suppressed.

The *Hsiao-t'ien chi-nien*, written when Hsü was on the Historiographical Board, and revised during the five years he was with the defenders at Liu-ho, covers the period 1644-83—through all the years that the Ming rulers re-asserted their rights to the throne, down to the fall of Taiwan (1683) and the final submission of the Ch'êng

family (see under Chêng Ch'êng-kung and Chêng Ching). Hsü gleaned his facts from numerous sources, appending to each item his personal comment. The *Hsiao-t'ien chi-chuan* is a by-product of the first work, consisting of classified biographies, not only of the princes and dominant figures who participated in the stirring events of that period, but persons in every walk of life. This work was left unfinished at the time of his death, but the task of completion was entrusted by him to his sons. The two elder sons, Hsü Ch'êng-hsi 徐承禧 and Hsü Ch'êng-tsu 徐承祖 (minister to Japan from 1884 to 1887), were pre-occupied with official tasks. Hence the responsibility fell to the third and youngest son, Hsü Ch'êng-li 徐承禮, consul at Kobe from 1884 to 1887. He, with the help of a few outstanding scholars, edited it.

Hsü Tzū was the author of many other works, most of which were destroyed in the turmoil of the time. Among those in print are the 未灰齋文集 *Wei-hui-chai wên-chi*, 8 *chüan*, with a supplement in 1 *chüan*; and the 讀書雜釋 *Tu-shu tsa-shih*, in 14 *chüan*, both first printed in 1861.

[2/73/47b; 6/24/11b; *Liu-ho hsien-chih* (1884) 5 之 2/15b; *Wei-hui-chai wên-chi*, and supplement (1861, preface); 敝帝齋主人年譜 *Pi-chou-chai chu-jên nien-p'u*, 1 *chüan*, supplement 1 *chüan* (1874); Fu Yün-lung 傅雲龍, 日本圖經 *Jih-pên t'u-ching* 18/71b.]

K. T. Wu

HSÜ Wên-ching 徐文靖 (T. 位山, 禹尊), 1667—after 1756, classicist, was a native of Tang-t'u, Anhwei. He did not become a *chü-jên* until 1723. Thirteen years later (1736) he was recommended by Kan Ju-lai (see under Li Fu), for the *po-hsüeh hung-tz'ü* examination (see under Liu Lun), but failed to qualify. In 1744, Chang P'êng-ch'ung (see under Chang P'êng-ko), recommended him to Emperor Kao-tsung and presented two of his classical studies and some of his poetry to the throne. Again, in 1750, the governor of Anhwei, Wei Ché-chih 衛哲治 (T. 我愚 H. 鑑泉, 1702-1756), recommended him for his classical scholarship to the Emperor. In the following year Hsü participated in the metropolitan examination and failed to pass, but because of his advanced age was awarded the rank of corrector in the Hanlin Academy. He spent his remaining years as the chief lecturer at the Ts'ui-lo 翠螺 Academy in his native town.

Eighty or ninety percent of Hsü's writings were lost during the floods and political strife of the first half of the nineteenth century. There is, however, a collection of six of his works (printed at different times) under the title, 徐位山先生六種 *Hsü Wei-shan hsien-shêng liu-chung*. The first work, entitled 天下山河兩戒考 *T'ien-hsia shan-ho liang-chieh k'ao*, 14 *chüan*, printed in 1723, is a study in *fên-yeh* 分野, the ancient rudimentary scientific attempt to demarcate geographical boundaries by reference to the stars. The first eight *chüan* are critical notes to an earlier study by the T'ang Buddhist monk, I-hsing 一行 (683-727), cited in the *New History of the T'ang Dynasty*, 新唐書 *Hsin T'ang-shu* (31/13b). The last six *chüan* are inquiries into material of the Chin, Sui, and Sung histories, and into the theories of Westerners contemporary with Hsü. This work contains, in addition, 24 astronomical and geographical charts. The second work in the compilation, the 竹書統箋 *Chu-shu t'ung chien*, 12 *chüan*, printed about 1750, is a running commentary on the text of the *Chu-shu chi-nien* (see under Hao I-hsing). The third work, entitled 禹貢會箋 *Yü kung hui-chien*, 12 *chüan*, printed in 1753, is a historico-geographical study of the *Yü kung* section of the *Shu-ching*, or *Classic of History*. It contains a catalogue of the mountains and rivers cited in the *Classic*, and eighteen maps with explanations. It compares favorably with a similar work by Hu Wei [q. v.] because it pushes further into problems unknown to the latter, but in certain respects is inferior to Hu's study, in that it places too much reliance on the mythological parts of the 山海經 *Shan hai ching*. The fourth work, entitled 管城頃記 *Kuan-ch'êng shih chi*, 30 *chüan*, printed about 1744, is a collection of Hsü's study notes on the classics and on philosophical, historical and other matters. The fifth, entitled 周易拾遺 *Chou-I shih-i*, 14 *chüan*, which Hsü wrote when he was eighty-nine *sui*, and the preface of which he wrote when he was ninety *sui* (1756), appears in this compilation under the title *Ching-yen* (經言) *shih-i*, with *Chou-I shih-i* as the sub-title. The sixth work is a collection of Hsü's literary efforts, entitled 志寧堂稿 *Chih-ning t'ang kao*, or 詩賦全集 *Shih-fu ch'üan-chi*.

[1/490/9a; 3/127/2a; 當塗縣鄉土志 *Tang-t'u hsien hsien-t'u-chih* (1916), 2/31b.]

RUFUS O. SUTER

HSÜ Yüan-wên 徐元文 (T. 公肅 H. 立齋), Nov. 18, 1634-1691, Aug. 20, official, younger brother of Hsü Ch'ien-hsüeh [q. v.], was a native of K'un-shan, Kiangsu. In 1659 he was the highest ranking *chin-shih*, known as *chuang-yüan*, and was given the rank of compiler of the first class in the Hanlin Academy. Two years later he was involved in a taxation case in Kiangsu (see under Yeh Fang-ai), and was degraded to the post of registrar of the Imperial Equipage Department. He was not declared innocent until 1665. Having served as a compiler in the Historiographical Bureau, and as director of the provincial examination in Shensi (1669), he was appointed (1670) libationer in the Imperial Academy where he served for four years. Under his supervision the Academy was well organized and scholarship was much improved. In 1674 he became sub-chancellor of the Grand Secretariat and assistant director-general in charge of the compilation of the "veritable records" of Emperor T'ai-tsung (see under Abahai). In 1675 he became chancellor of the Hanlin Academy and in the following year had charge of the compilation of the *Hsiao-ching yen-i* (see under Fu-lin and Yeh Fang-ai). Upon the death of his mother in 1676 he returned to his native place to observe the period of mourning. Summoned in 1679 to the capital, he participated in the compilation of the Ming Dynastic History (*Ming-shih*), and in the following year was made president of the Censorate. He was courageous in the performance of his duties as censor, and during his tenure of three years rebuked a number of high officials in the provinces, among them Yao Ch'i-shêng [q. v.] then governor-general of Fukien. In 1683 two candidates whom Hsü recommended for the post of provincial judge in Hupeh were shown to be incapable and failed to receive imperial approval. Accordingly Hsü was degraded in official rank, but was ordered to continue his work on the *Ming-shih*. In 1688 he was again president of the Censorate, succeeding his brother, Hsü Ch'ien-hsüeh. Early in 1689 he was appointed president of the Board of Punishments, and then of the Board of Revenue, and finally was made a Grand Secretary. He served concurrently as chancellor of the Hanlin Academy, having charge of the compilation of the *P'ing-ting San-ni fang-lüeh* (see under Han T'an) and the *Ta Ch'ing i-t'ung chih* (see under Hsü Ch'ien-hsüeh).

Hsü Yüan-wên and his brothers, Hsü Ch'ien-hsüeh and Hsü Ping-i (see under Hsü Ch'ien-

hsüeh), became involved in factional strife. In 1689 Hsüeh Ch'ien-hsüeh, having instigated the attack which drove Mingju [q. v.] from office, was in turn forced by the latter's remaining adherents, to retire. These adherents soon succeeded, also, in overthrowing Hsü Yüan-wên. In 1690 a nephew of Mingju, Fu-la-t'a 傅拉塔 (d. 1694), then governor-general at Nanking (1688-94), accused Hsü Yüan-wên and his brothers, on fifteen counts, of extortionary and over-bearing conduct. He accused Hsü Yüan-wên of accepting bribes from Hung Chih-chieh 洪之傑, governor of Kiangsu (1688-90), when Hsü became Grand Secretary, and accused his sons and nephews of being in league with Hung Chih-chieh to threaten and oppress the people. The Emperor, inclined to treat him leniently, did not press the case in court, but suggested that he retire from office, which he did in the autumn of 1690. He died the following year.

Like his brother, Hsü Ch'ien-hsüeh, Hsü Yüan-wên was interested in scholarship and in book-collecting. His energies as a scholar were directed chiefly to the afore-mentioned official compilations. There is a collection of his minor writings entitled 含經堂集 *Han-ching t'ang chi*, 30 *chüan*.

Hsü Yüan-wên had two sons: Hsü Shu-shêng 徐樹聲 (T. 實均 H. 容齋), a *chü-jên* of 1684; and Hsü Shu-pên 徐樹本 (T. 道積 H. 忍齋), *chin-shih* of 1697, and a compiler in the Hanlin Academy.

[1/256/12a; 3/8/1a; 4/12/22b; 23/6/1a; 崑新兩縣續修合志 *K'un-Hsin liang-hsien hsu-hsiu ho-chih* (1880) 13/20a, 24/26a, 31/8b, 50/7a; Hsieh Kuo-chên 謝國楨, 明清之際黨社運動考 *Ming-Ch'ing chih-chi tang-shê yün-tung k'ao; 文獻叢編 Wên-hsien ts'ung-pien* nos. 4, 5; Li Kuang-ti [q. v.], *Jung-ts'un yü-lu, hsiu-chi*.]

LI MAN-KUEI

HSÜAN-tsung. Temple name of Min-ning [q. v.].

HSÜAN-t'ung. Reign-title of P'u-i (see under Tsai-t'ien).

HSÜAN-yeh 玄曄 (H. 體元主人), May 4, 1654-1722, Dec. 20, second Emperor of the Ch'ing dynasty, who ruled during the years 1661-1722 under the reign-title, K'ang-hsi 康熙, was the third son of Fu-lin [q. v.]. His mother, Empress Hsiao-k'ang 孝康章皇后 (1640-1663), a consort of Fu-lin, was a daughter

of T'ung T'u-lai [q. v.] and a sister of T'ung Kuo-kang [q. v.]. Hsüan-yeh was born when his father was seventeen *sui* and his mother fifteen *sui*. For a time during his childhood he lived with his nurses outside the Forbidden City in a court west of the Palaces—a place later converted into the Lama temple, known as Fu-yu ssü 福佑寺. When his father, Fu-lin, lay dying of smallpox (February 5, 1661) Hsüan-yeh, then eight *sui*, was designated heir-apparent and was given his Chinese name. The choice was influenced by the consideration that since he had survived an attack of smallpox he would be immune to that disease and thus would have a better prospect of long life. On February 17, twelve days after his father's death, he was proclaimed Emperor of China. After his mother's death in 1663 he was, for the most part, reared by the Dowager Empress, Hsiao-chuang [q. v.]. During his minority control of the empire was vested in four regents: Soni (see under Songgotu), Suksaha (see under Oboi), Ebilun and Oboi [qq. v.]. To these regents, or rather to Oboi, who gradually assumed the most power, the policy of the early K'ang-hsi period (1661-69) was due.

When Hsüan-yeh was fourteen *sui* he took over control from the regents (August 25, 1667), but found Oboi still very influential and still asserting his will at Court. In accordance with a carefully laid plan, the Emperor and Songgotu, the uncle of his Empress, had Oboi arrested and imprisoned (June 1669) and had his faction punished. The courage of the young ruler was again demonstrated in 1673 when the question arose whether the feudatories of South China under Wu San-kuei, Shang K'ö-hsi, Kêng Ching-chung, and Sun Yen-ling [qq. v.] should be abolished. Against the advice of most of his high officials Hsüan-yeh—with determination and sagacity unusual in so young a ruler—decided to have the garrisons withdrawn. When these garrisons rebelled he met them with force, and finally after eight years of bitter fighting (1673-81), subdued them. Two years after this victory Taiwan was taken from the Chêng family (1683, see under Shih Lang). These important military successes stabilized the new dynasty and gave the Emperor opportunity to turn his attention to other matters.

By the middle of the seventeenth century the Russians, after conquering most of Siberia, had become alarmingly active along the Amur River (see under Šarhūda). After several years of careful preparation Hsüan-yeh undertook, in

1685, to clear them from the border by force—laying siege twice to Fort Albazin (1685, 1686, see under Sabsu). In 1689 envoys from both countries met at Nerchinsk to sign a treaty of peace (see under Songgotu)—the first treaty between China and a Western power. Trade with Russia prospered and diplomatic correspondence was cordial. During the following years several Russian embassies reached Peking, and one Chinese mission to the Turguts on the Caspian Sea was well-received by the Russian authorities in Siberia (see under Tulišen).

Hsüan-yeh was eager to cease hostilities with Russia because of the rise of the powerful Eleuth king, Galdan [q. v.], who in 1688 had invaded the Khalkas and occupied their territory, now known as Outer Mongolia. In 1690 Galdan was defeated at Ulan-butung (see under Fu-ch'üan) and retreated to the Ili valley. This victory served to convince the Khalka princes of the Emperor's power, and in 1691 they pledged allegiance to him and willingly recognized his suzerainty. Having to shelter and provide for the Khalka refugees during this period, Hsüan-yeh foresaw that there could never be peace unless the power of the Eleuths was completely crushed. Therefore, when Galdan invaded the Khalka territory again, Hsüan-yeh personally led an expedition into Outer Mongolia (1696) and defeated the Eleuths at Jao Modo (see under Fiyanggu). In 1697 he led still another expedition to Ninghsia and forced Galdan to commit suicide, thus stabilizing the borders on the north and northwest for more than eighteen years. In 1715 another war with the Eleuths broke out and continued off and on for about forty years until the Ili valley was conquered (see under Furdan and Chao-hui). An expedition into Tibet in 1720 (see under Yen-hsin) insured suzerainty over that region also. Thus during his reign Hsüan-yeh, by foresight and military skill, stabilized most of the borders of north and west China, leaving only the far northwest region to be conquered during the reign of his grandson, Hung-li [q. v.].

The rule of Hsüan-yeh was, for the most part, tolerant and conciliatory. In comparison with the emperors of the late Ming period he was frugal, practical, and conscientious in the discharge of his responsibilities. During his reign the empire increased in wealth and most of the time enjoyed peace and prosperity. He always paid much attention to conservancy work on the Yellow River and its tributaries in order to minimize its dangers and to increase the navi-

gability of the Grand Canal (see under Chin Fu). In the course of his six tours to South China (in the years 1684, 1689, 1699, 1703, 1705, and 1707) he took pains personally to inspect conservancy projects and so spurred the officials in charge to more efficient and conscientious labors. Although he did not vigorously enforce the laws governing corrupt officials, he frequently singled out for promotion those who were reported as incorrupt (see under Lu Lung-chi and P'êng P'êng). It is true that during his reign high officials often organized themselves into factions, but he was usually able to check their activities through reports of the censors (see under Kuo Hsiu).

A hortatory edict issued by Hsüan-yeh in 1670 laid down sixteen moral maxims, each concisely written in seven characters. These maxims were amplified by Liang Yen-nien 梁延年 (T. 九如), magistrate of Fan-ch'ang, Anhwei (1673-81), with citations from history to illustrate the sixteen points. This annotated text, entitled 聖諭像解 *Shêng-yü hsiang-chieh*, in 20 *chüan*, printed in 1681, is a good example of the printing art of the period. In 1724 Emperor Shih-tsung had the expositions further amplified for the use of officials in exhorting the people. This text, entitled 聖諭廣訓 *Shêng-yü kuang-hsün*, was printed in 1724. Later a Salt Commissioner of Shensi, Wang Yu-p'u 王又樸 (T. 從先 H. 介山, 1681-after 1760), paraphrased it in the colloquial style, enlivening it with homely illustrations and proverbs. This colloquial rendering, entitled *Shêng-yü kuang-hsün chih-chieh* (直解), gained wide circulation through compulsory public reading on the first and fifteenth of each moon. There are several English renderings of this work—a partial one by Sir George Staunton (1781-1859) in 1812, a complete one by William Milne (米憐, 1785-1822) in 1817, and others.

The K'ang-hsi period is noted for advancement in learning to which Hsüan-yeh made significant contributions. Desirous of lessening the opposition of recalcitrant Chinese scholars to the new régime, he solicited their help in the compilation of the *Ming-shih* (see under Ku Yen-wu and Wan Ssü-t'ung). In order to obtain capable scholars for this project he summoned many to compete in a special examination known as the *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü). He selected learned men and good calligraphers to be his personal secretaries, their office being known as the Nan shu-fang or Imperial Study (see under Chang Ying). Many famous works

on literature and art were compiled by his order, among them the: *P'ei-wên chai shu-hua p'u* (see under Wang Yüan-ch'i); *K'ang-hsi tzü-tien* (see under Chang Yü-shu); *P'ei-wên yün-fu* (see under Ts'ao Yin); *Yüan-chien lei-han* (see under Wang Shih-chên); and *Ch'üan T'ang shih* (see under Ts'ao Yin). As a sponsor of the Sung school of philosophy and ethics he saw to the publication of the *Chu-tz'ü ch'üan-shu* (see under Li Kuang-ti).

Hsüan-yeh patronized the arts. In the palaces in Peking the hall known as Ju-i kuan 如意館, in the court called Ch'i-hsiang kung 啟祥宮 (the present T'ai-chi tien 太極殿), was set aside as a studio and repair shop where the Emperor gathered the painters, mechanics, and architects who were in his service. European missionaries worked in the Ju-i kuan, painting, engraving, or repairing clocks and other mechanical devices which they and others had brought from Europe as gifts to the Emperor. One of the Chinese court painters, Chiao Ping-chên 焦秉貞, employed in the Imperial Board of Astronomy, studied Western perspective under the Europeans who served in that Board. Chiao was the artist who executed the forty-six paintings in the 1696 edition of the 耕織圖 *Kêng-chih-t'u*, or "Pictures on Tilling and Weaving". His pupil, Lêng Mei 冷枚 (T. 吉臣), excelled in the painting of human figures. Among other painters in Hsüan-yeh's court may be mentioned Wang Yüan-ch'i [q. v.] and T'ang-tai (see under Wang) who both excelled in landscape. Hsüan-yeh encouraged fine printing (see under Ts'ao Yin) and the manufacture of porcelain (see under Lang T'ing-chi).

The Emperor took notice of scientific matters and himself became interested in mathematics during the controversy (1668-69) concerning Chinese and Western calendrical methods (see under Yang Kuang-hsien). Finding that his high officials were ignorant of the subject, he determined to learn something of it for himself. The Jesuit missionaries, having proved their calculations to be correct, were placed in charge of the Imperial Board of Astronomy and were asked to teach the Emperor Western sciences. In the last decade of his reign Hsüan-yeh arranged for a group of young Chinese and Manchus to be tutored by the Jesuits. This group brought together works on mathematics, the calendar and music—works which are known collectively as the *Lü-li yüan-yüan* (see under Ho Kuo-tsung).

Meanwhile the missionaries were often summoned to act as interpreters or advisers on rela-

tions with European countries. Gerbillon (see under Songgotu) was of such assistance during the Sino-Russian negotiations at Nerchinsk. With the Emperor's permission, Gerbillon also collected geographical data in various parts of China and finally persuaded the Emperor to undertake a complete survey of the empire. This project lasted about nine years (December 10, 1707-January 1, 1717) and covered the eighteen provinces, together with Manchuria and Mongolia. It was conducted by Jean-Baptiste Régis 雷孝思 (T. 永維, 1663-1738), Pierre Jartoux (see under Mei Ku-ch'êng), and several other missionaries, assisted by men like Ho Kuo-tung 何國棟, a brother of Ho Kuo-tsung [q. v.]. In 1718 a general map of the empire was completed and later engraved on 44 copper plates by Matteo Ripa (see under Yin-jêng). It was reproduced, with revisions, in Paris (1730-34) and at The Hague (1737), and some thirty years later a new map with the newly conquered Sungaria and Chinese Turkestan was made (see under Ho Kuo-tsung).

Early in the K'ang-hsi reign-period Catholic missionaries in the provinces were often persecuted, but in 1692, through the help of Songgotu, they obtained a decree from Hsüan-yeh legalizing and protecting missionary work in the empire. In 1693, for their service at court—especially for having cured the Emperor of malaria, with quinine—the French missionaries were given a piece of land inside the Forbidden City, with permission (1703) to erect a church there which was completed ten years later and came to be known as Pei-t'ang 北堂. Nevertheless the controversy over whether ancestor worship and other traditional native practices should be allowed to Chinese converts became acute when the Papal Legate, Charles M. de Tournon 多羅 (d. 1710), came to Peking late in 1705 to forbid the practices which the Jesuits had previously regarded as not necessarily in conflict with the Christian religion. Tournon offended Hsüan-yeh by insisting on the papal point of view governing Chinese converts, and by issuing (February 7, 1707) the decree of Nanking which condemned the practices in question as superstitious. Hsüan-yeh had Tournon sent to Macao where he died in semi-confinement, and in 1717 a decree was issued to the effect that each missionary should obtain a patent before he be permitted to preach. A second Legate came to Peking late in 1720 but achieved nothing because Hsüan-yeh was determined that his subjects should not take orders from Rome.

Hsüan-yeh tried to foster the military traditions of the Manchus by going on hunting trips regularly. At first he often visited the old hunting grounds at Nan-yüan 南苑, south of the capital. In 1677 he made a journey to Jehol, and after 1683 went there once each year, chiefly during the summer months. Beginning in 1703 he built the summer palaces at Jehol, which came to be known as the Pi-shu shan-chuang 避暑山莊. In 1712 he selected thirty-six views of these palaces; and about each view a poem and a painting were made, which were printed under the title *Pi-shu shan-chuang san-shih-liu ching shih ping t'u* (三十六景詩并圖). The poems, attributed to the Emperor, were probably written by the courtiers whose names appear in the book as annotators. The paintings were made by Shên Yü 沈喻 (T. 玉峰), a bannerman who was then controller of an Imperial Storehouse and who was made a censor in 1728 and then a reader in the Grand Secretariat. They were engraved by Matteo Ripa—this being the first attempt to introduce the art of copper engraving to China. The whole work was reprinted in 1741 by Emperor Kao-tsung who added two *chüan* of his own poems.

Near Peking Hsüan-yeh restored a garden (c. 1687) which had once belonged to a nobleman of the Ming period, giving it the name Ch'ang-ch'un yüan 暢春園, and there he often spent several months in each year. It was in this garden that for several years he studied mathematics with the Jesuit missionaries to whom he granted a residence nearby. On the celebration of his sixtieth birthday (1713, see under Wang Yüan-ch'í), the royal procession started from this garden to Peking. It was also there that the Russian embassy headed by Izmailov (see under Tulißen) was several times entertained (1720-21).

To the west of the Ch'ang-ch'un yüan, Hsüan-yeh built a smaller garden for his second son, Yin-jêng, who from infancy had been designated heir-apparent. Of Hsüan-yeh's twenty sons and eight daughters who grew to maturity (others died young), only Yin-jêng was born of an Empress—the mothers of the rest being consorts of lower degree. Yin-jêng was brought up too indulgently and later displayed a violent temper, lawlessness, immoral conduct, and symptoms of mental instability. When these tendencies of the prince came to light his father at first put the blame on others (see under Songgotu and Yin-t'í 禔). When finally Yin-jêng was placed in confinement (1712) Hsüan-yeh refrained from

designating any of his other sons as heir-apparent and declined to comply with the advice of the officials on the matter (see under Wang Shan). In consequence, princes and courtiers aligned themselves into factions, plotting against each other. In his last years, Hsüan-yeh showed definite signs of favoring his fourteenth son, Yin-t'í [禔, *q. v.*], who was sent to Sining (1718) to conduct the campaign against the Eleuths.

Late in 1722 Hsüan-yeh died in the Ch'ang-ch'un-yüan. Official accounts give the impression that he had been ill for several days, but it seems that very few expected his death to come so soon. His fourth son, Yin-chên [q. v.], supported by Lungkodo [q. v.], the commander of the Peking Gendarmerie, ascended the throne. Some writers allege that Yin-chên murdered his father in order to grasp the throne before his brothers could do so, and that he perhaps forced the issue to save his own life. However that may be, his accession was hotly contested and those who had opposed him were compelled later to endure his wrath. Of the fifteen older sons of Hsüan-yeh who might have aspired to the throne, Yin-chên became Emperor; three brothers who had favored him, namely Yin-li 胤禮 (Prince Kuo 果親王, posthumous name, I 毅, 1697-1738), Yin-hsiang and Yin-lu [qq. v.], lived prosperously; two, namely, Yin-ch'í 胤祺 (Prince Hêng 恆親王, posthumous name, Yün 輶, 1680-1732), and Yin-t'ao 胤禔 (Prince Li 履親王, posthumous name, I 懿, 1686-1763), were only tolerated; two, namely, Yin-yü 胤祐 (Prince Ch'un 淳親王, posthumous name, Tu 度, 1680-1730), and Yin-wu 胤禩 (Prince Yü 愉郡王, posthumous name, K'o 恪, 1693-1731), seemed indifferent to the struggle; five others, namely, Yin-t'í 胤禔, Yin-jêng, Yin-chih, Yin-ssü, and Yin-t'ang [qq. v.], died in prison; and two, namely, Yin-t'í 胤禔 and Yin-ê (see under Yin-t'ang), who were imprisoned until 1735, were released only after Yin-chên had died. At least two of the five who died in prison endured much suffering.

Hsüan-yeh was given by his successor the posthumous name, Jên Huang-ti 仁皇帝, and the temple-name, Shêng-tsu 聖祖. His tomb was named Ching-ling 景陵. Concerning his life and times, there are the usual *Shih-lu* (see under Chiang T'ing-hsi), in 303 *chüan*, compiled by Chang T'ing-yü [q. v.] and others, and a collection of imperial instructions, *Shêng-hsün* 聖訓, in 60 *chüan*. The following works are attributed to Hsüan-yeh but some parts of them were doubtless written by courtiers: four collec-

tions of prose, three printed in 1711, making a total of 150 *chüan*; the fourth printed in 1733 in 36 *chüan*; three collections of verse printed in 1704 by Kao Shih-ch'í and Sung Lao [qq. v.], comprising a total of 28 *chüan*; and poems about the *K'eng-chih t'u*. Hsüan-yeh is also reported to have been a good calligrapher, but recent reproductions of authentic specimens of his handwriting do not exhibit unusual calligraphic skill. According to the *Memoirs* of Father Ripa, "The emperor supposed himself to be an excellent musician and a still better mathematician, but though he had a taste for the sciences and other acquirements in general, he knew nothing of music and scarcely understood the first elements of mathematics. . . ." However exaggerated may have been the accounts of Hsüan-yeh's attainments he nevertheless showed an unusual love of learning, and it is this that marks him as one of the most admirable emperors in Chinese history.

[1/6-8; *Tung-hua lu*, K'ang-hsi; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an); Bouvet, *Portrait historique de l'empereur de la Chine* (1697); Pfister, *Notices, passim*; *Memoirs of Father Ripa* (London, 1844), pp. 72, 88; Mêng Sên 孟森, *清代三大疑案考實* *Ch'ing-tai san ta i-an k'ao shih*; 故宮殿本書庫現存目 *Ku-kung tien-pên shu-k'u hsien-ts'un mu*; Malone, C. B., *History of the Peking Summer Palaces under the Ch'ing Dynasty* (1934), pp. 19-44; 庭訓格言 *T'ing-hsün ko-yen*, p. 86a; Du Halde, *Description de l'empire de la Chine* (1736), vol. I, pp. xxxvi-lix; 康熙與羅馬使節關係文書 *K'ang-hsi yü Lo-ma shih-chieh kuan-hsi wên-shu* (1932); 清聖傳輯佚三種 *Ch'ing hua-chuan chi-i san-chung* p. 19.]

FANG CHAO-YING

HSÜEH Fu-ch'êng 薛福成 (T. 叔耘 H. 庸齋), Apr. 12, 1838-1894, July 21, official and diplomat, was a native of Wu-hsi, Kiangsu. His father, Hsüeh Hsiang 薛湘 (T. 曉鵬 d. 1858), was a *chin-shih* of 1845 who died while officiating as magistrate of Hsin-ning, Hunan. In 1857 both Hsüeh Fu-ch'êng and his younger brother, Hsüeh Fu-pao 薛福保 (T. 季懷, 1840-1881), obtained the *hsiu-ts'ai* degree. After their father's death the spread of the Taiping Rebellion caused the family to move to a village in the Pao-ying district, Kiangsu, where they resided for about six years. In 1867 Hsüeh Fu-ch'êng became a senior licentiate. In 1865 when Tsêng Kuo-fan [q. v.] was charged with the task of sub-

duing the Nien-fei (see under Sêng-ko-lin-ch'in), bulletins were posted in various places appealing for able men to help in the task. In response to this call Hsüeh Fu-ch'êng submitted to Tsêng a long letter giving his opinion on the problems confronting the nation. Tsêng was pleased with the suggestions and invited both Hsüeh Fu-ch'êng and Hsüeh Fu-pao to join his secretarial staff. Hsüeh Fu-ch'êng thus served for eight years as secretary on Tsêng's staff in the province of Shantung, and in the cities of Nanking and Paoting.

In 1875 an imperial edict was issued inviting constructive suggestions for the improvement of national welfare. Hsüeh Fu-ch'êng took up the challenge with enthusiasm and wrote a long memorial in which he made six suggestions for efficiency in administration and ten on the betterment of coastal defense. This memorial was forwarded to the throne through Ting Pao-chên [q. v.], then governor of Shantung. Some of Hsüeh's suggestions were ordered to be discussed by the various Boards and the Tsung-li Yamen. In the same year (1875) Hsüeh joined the secretarial staff of Li Hung-chang [q. v.], then viceroy of Chihli. In 1878 Liu Hsi-hung (see under Kuo Sung-tao), minister to Germany, recommended him for a post as third secretary on Liu's staff in Germany, but he declined on the ground that he was in mourning for his mother who had died in 1877. As secretary to Li Hung-chang, Hsüeh rendered valuable service and made suggestions concerning many important issues such as the timely dispatch of forces to Korea following the riots in Seoul in the summer of 1882. For his meritorious services he was appointed in 1884 intendant of the Ning-Shao-T'ai circuit in Chekiang. At that time China and France were at variance over Annam (see under Fêng Tzû-ts'ai). When Hsüeh Fu-ch'êng assumed office he paid special attention to the defense of his area, so that when the French attacked Chên-hai, early in 1885, the Chinese forces were able to hold out successfully. He wrote an account of this episode in 4 *chüan*, under the title 浙東籌防錄 *Chê-tung ch'ou-fang lu*, which was first printed in 1886. While officiating in Chekiang he fostered certain cultural undertakings such as the preparation of a new catalogue of the famous T'ien I Ko Library (see under Fan Mou-chu) and the printing of Ch'üan Tsu-wang's [q. v.] *Ch'i-chiao Shui-ching chu* (1888). In 1888 he was made judicial commissioner of Hunan.

In 1889 Hsüeh Fu-ch'êng was appointed minister to England, France, Italy and Belgium, but, owing first to illness and then to epidemics in

Europe, he did not set out for his new posts until 1890. He and his retinue boarded a French liner at Shanghai on January 31, 1890, and arrived in Paris on March 9. He presented his letters of credence at Paris on March 24, at London on May 5, and at Brussels on June 13, but did not go to Italy until 1891—presenting his credentials at Rome on March 30 of that year. As minister to these four nations he remained in Europe for more than four years. This was a comparatively tranquil period in China's foreign relations. There were questions concerning the establishment of Chinese consulates in British dominions and concern over British encroachment in Central Asia. An outstanding event, however, was the signing in London, on March 1, 1894, of the Anglo-Chinese convention concerning Burma and Tibet. By this agreement the boundaries between Burma and China (see under Tsêng Chi-tsé) were delimited.

Hsüeh Fu-ch'êng left two diaries concerning the years of his diplomatic service in Europe: the 出使日記 *Ch'u-shih jih-chi*, 6 *chüan*, covering the period from January 31, 1890 to April 8, 1891; and the *Ch'u-shih jih-chi hsü-k'o* (續刻), 10 *chüan*, covering the period from April 9, 1891 to July 1, 1894. He left Marseilles for China on May 26, 1894, arrived in Shanghai on July 1, and died there twenty days later. His complete works 庸齋全集 *Yung-an ch'üan-chi* (printed 1884-1898) include: his collected essays, *Yung-an wên-pien* (文編), 4 *chüan*; *Yung-an wên hsü-* (續) *pien*, 2 *chüan*; *Yung-an wên wai-* (外) *pien*, 4 *chüan*; 海外文編 *Hai-wai wên-pien*, 4 *chüan*; his official papers 出使奏疏 *Ch'u-shih tsou-shu*, 2 *chüan*; and *Ch'u-shih kung-tu* (公牘), 10 *chüan*; the *Chê-tung ch'ou-fang lu*; the two sets of diaries; and 1 *chüan* on foreign affairs entitled 籌洋芻議 *Ch'ou-yang ch'u-i*. He was also the author of the *Yung-an pi-chi* (筆記), 6 *chüan*, printed in 1898,—a collection of miscellaneous notes which he jotted down during the years 1865-91. The first half of this collection has many notes of historical importance.

Hsüeh Fu-ch'êng was the third of six brothers. His eldest brother, Hsüeh Fu-ch'ên 薛福辰 (T. 撫平[屏], d. 1889, a *chü-jên* of 1855), held administrative posts in Chihli and was also known for his medical knowledge.

[1/452/5a; 2/58/54b; 6/13/1a: Chin-liang, *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 290.]

TU LIEN-CHÉ

HU-ér-han. See under Hürhan.

HU Hsü 胡煦 (T. 滄曉 H. 紫荃), 1655-1736, Oct. 17, scholar and official, was a native of Kuang-shan, Honan. Although he became a *chü-jên* in 1684, he did not succeed in obtaining his *chin-shih* until 1712 at the rather advanced age of fifty-eight (*sui*). In 1714 he was appointed to a post in the Imperial Study (see under Chang Ying) to assist in the compilation of the *Chou-i chê-chung*, a work on the *Classic of Changes* in 22 *chüan* which, under the general editorship of the Grand Secretary, Li Kuang-ti [q. v.], was completed in 1715. He became sub-chancellor of the Grand Secretariat in 1723 and was made a vice-president of the Board of War in 1727. Later he also served as a tutor to the princes and as one of the directors-general for the compilation of the official history of the Ming Dynasty (*Ming-shih*). In 1731, shortly after he became a vice-president of the Board of Ceremonies, he was ordered to retire on grounds of old age. A year later he was deprived of his former ranks for a minor offense. He was summoned to an audience with Emperor Kao-tsung in 1736, and in recognition of his past services all ranks were restored to him. He died in the capital in the autumn of the same year. In 1794, almost a cycle after his death, the posthumous name Wên-liang 文良 was officially conferred upon him.

As a scholar Hu Hsü devoted his attention to the *Classic of Changes*, and his 周易函書 *Chou-i han-shu*, in 52 *chüan*, is a thorough study of that classic. This work was originally in 158 *chüan*. Two sections of it were printed separately during his lifetime, but the work as a whole was never printed. An edition in 52 *chüan*, edited by his youngest son, Hu Chi-t'ang 胡季堂 (T. 升夫 H. 雲坡, 1729-1800), was presented to the editors of the *Ssü-k'u ch'üan-shu* (see under Chi Yün) in 1773 when the son was provincial judge of Kiangsu. This son, who later rose in his official career to the presidency of the Board of Punishments (1779-98), and to the governor-generalship of Chihli (1798-1800), also left a collection of literary works under the title 培蔭軒集 *P'ei-yin hsüan chi* (4 *chüan* of verse, 2 of prose, and 2 of notes) which was printed in 1822. Hu Hsü was the author of another work, entitled 卜法詳考 *Pu-fa hsiang-k'ao*, 4 *chüan*, which traces the development of the study of divination. It was originally a part of the aforementioned *Chou-i han-shu*. The *Chou-i han-shu* and the *Pu-fa hsiang-k'ao* were given notice in the *Imperial Catalogue* and were copied into the *Imperial Manuscript Li-*

brary. Hu Hsü's collected poems in 4 *chüan*, and his prose essays in 4 *chüan*, were first printed in 1772 under the title 葆璞堂集 *Pao-p'u t'ang chi*.

[1/296/6b; 3/71/26a, 182/20a; *Kuang-shan hsien chih* (1785) 27/14a; *Ssü-k'u*, 6/8b, 109/5a; *Ch'ien Ch'en-ch'ün* [q. v.], *Hsiang-shu chai wên*, *hsü-ch'ao*, 5/37a.]

TU LIEN-CHÊ

HU Lin-i 胡林翼 (T. 貺生 H. 潤之, also written as 潤芝 and 詠之), July 14, 1812-1861, Sept. 30, general and statesman, was a native of I-yang, Hunan. His father, Hu Ta-yüan 胡達源 (d. 1841, age 64 *sui*), the third highest *chin-shih* of 1819, who rose to be expositor of the Hanlin Academy and supervisor of imperial instruction, was a follower of the Sung Neo-Confucian philosophy. Hu Lin-i, too, was a brilliant student who obtained his *chin-shih* degree in 1836, and two years later became a compiler of the Hanlin Academy. From 1847 to 1853 he was first acting, then actual, prefect of various prefectures in the province of Kweichow. During this period banditti and secret societies were spreading in South China and Hu Lin-i distinguished himself by his efficient organization of militia to suppress them. He became noted, too, for his knowledge of military science. When he was promoted to intendant of the Kuei-tung Circuit (1854) the neighboring provinces of Hupeh and Hunan were menaced by the Taipings. With a regiment of militia from Kweichow, he went to the front and fought first in Hunan and then in Hupeh, quelling local uprisings and stemming the advance of the Taiping insurgents. He then went to the assistance of Tsêng Kuo-fan [q. v.] who was attacking Kiukiang. When the Taipings attempted to weaken the assault on Kiukiang by taking Wuchang (April 3, 1855) Hu Lin-i and his forces were sent from Kiukiang to recover that city. To promote this objective, and as a reward for his past exploits, he was appointed (April 18, 1855) acting governor of Hupeh. It was a time when government troops and provisions were inadequate and the power of the Taipings was becoming increasingly ominous. In this period of unprecedented turmoil and danger Hu Lin-i remained calm; he consoled and inspired his soldiers with Confucian admonitions of loyalty and faithfulness; and raised funds by the *likin* system (see under Kuo Sung-tao), by taxes on salt, etc.; and by appeals for help both within and without the province. When a relief expedition, led by Lo Tsê-nan [q. v.], arrived from Kiangsi the

combined forces made a desperate, though futile, attempt to take Wuchang. The death of Lo, his most indispensable general, on April 12, 1856, was a severe blow to Hu, but with a competent substitute, Li Hsü-pin [q. v.], Wuchang was eventually taken on December 19 of that year. As a reward for his achievements Hu Lin-i was formally installed as governor of Hupeh and was given the button of the first rank.

After the devastations of the long war round Wuchang it devolved on Hu Lin-i to rehabilitate the government of the province. He selected with care competent military and civil officials, encouraged incorruptibility and efficiency, prohibited lavish social entertainments, and established a bureau to scrutinize and check government expenditures. He disarmed improperly trained soldiers and strengthened those portions that were well-disciplined. He set up a commissariat for munitions and rations and strengthened the defense of Wuchang so that it would not again fall to the rebels. He also promoted commerce and industry and so laid the foundations for the modern development of Hupeh.

At the same time actual military operations were not neglected. The Taipings were driven eastward step by step; Hupeh was fairly free of them by 1857, and Kiukiang was recovered on May 19, 1858, after a long siege and desperate attacks. For this achievement Hu Lin-i received the title Junior Guardian of the Heir Apparent, and later was granted one hundred days leave to mourn the death of his mother. Meanwhile Li Hsü-pin and his force were crushed near Lu-chou, the temporary capital of Anhwei, and Hu hurried back to resume his task in order to keep the situation from becoming worse. In June 1859 Shih Ta-k'ai [q. v.] laid siege to Pao-ch'ing, Hunan, and Hu sent Li Hsü-i (see under Li Hsü-pin) to rescue the city.

At the close of 1859 Hu Lin-i and Tsêng Kuo-fan laid plans to take Anking, capital of Anhwei, by approaching the city from four routes. Hu was responsible for the third route, and labored as Tsêng's chief support in commanding troops and supplying provisions. Perceiving great ignorance of military tactics on the part of his co-generals, Hu, with the help of Wang Shih-to, Mo Yu-chih [qq. v.] and others, compiled (Mar. 5, 1859-Jan. 22, 1861) a handbook on the subject, entitled 讀史兵略 *Tu-shih ping-lüeh*, printed in 1861 in 46 *chüan*, and made up, as the title indicates, from accounts of battles which he had read in histories. At the beginning

of 1860 the plan to take Anking met with serious obstacles. Though by February Hu Lin-i's third route army had advanced to T'ai-hu, and was therefore not far from Anking, the Great Camp at the walls of Nanking (see under Hung Hsiu-ch'üan) was conclusively defeated. Tsêng Kuo-fan had, in the meantime, been appointed governor-general of the Liang-Kiang and was unable to take up his post at Nanking owing to the pressure on his forces at Ch'i-mên, Anhwei (1860-61). Moreover, in 1860-61, the Taipings were making counter-attacks on Hupeh from many sides in the hope of lifting the siege of Anking which was being pressed by Tsêng Kuo-ch'üan [q. v.]. At this critical moment Hu strongly advised Tsêng Kuo-fan to continue the siege of Anking and to withstand the attack at Ch'i-mên while Hu himself went back to Hupeh to repulse the Taipings there. He gave to Tsêng all the financial aid he could, even to a part of his own salary. In order to raise more funds he repeatedly solicited the Emperor to approve a reduced rate for the sale of official titles. When Anking was finally taken, on September 5, 1861, Tsêng Kuo-fan recommended that Hu be given chief credit for the success of the campaign. Accordingly Hu was given the title, Grand Guardian of the Heir Apparent, and the hereditary rank, *Ch'i tu-yü*. But unfortunately he, worn out by his exertions, had already been spitting blood for four months, and died in office at Wuchang. He was canonized as Wên-chung 文忠, was posthumously given the title of governor-general, and in 1864 the hereditary rank of *Ch'ing-ch'ê tu-yü* of the first class. Later he was posthumously raised to the hereditary rank of a baron of the third class. As Hu had no son, he adopted a nephew to inherit the rank. Hu's wife was a daughter of T'ao Chu [q. v.].

Hu Lin-i was gallant and dignified and is said to have had a long face and penetrating eyes. He was quick in decision and persistent in action—an important factor in his success being also his ability to co-operate with both his superiors and his inferiors. He was versed in military lore and at the same time knew how to control his generals. His sayings and those of Tsêng Kuo-fan on military matters were brought together in a discerning work, entitled *Tsêng Hu chih-ping yü-lu* (see under Tsêng Kuo-fan). Hu Lin-i, Tso Tsung-t'ang, P'êng Yü-lin [qq. v.] and Tsêng Kuo-fan are recognized as the four outstanding leaders of this period—each contributing in his own sphere to the success of the campaign against the Taipings.

Hu Lin-i's memorials, his letters, and his *nien-p'u* were brought together under the title 胡文忠公遺集 *Hu Wên-chung kung i-chi*, 10 *chüan*, and printed in 1863 by Yen Shu-sên 嚴樹 [澍 *chü*] 森 (T. 渭春, a *chü-jên* of 1840, d. 1876) who succeeded him as governor of Hupeh (1861-64). The collection was later enlarged to 86 *chüan*, printed under the same title in 1867, and later reprinted several times. While in Hupeh Hu Lin-i sponsored the editing of the famous geographical atlas, 皇朝中外一統輿圖 *Huang-ch'ao Chung-wai i-t'ung yü-t'u*, 31 + 1 *chüan*, based on the Ch'ien-lung map of the Empire (see under Ho Kuo-tsung), and on the atlas by Li Chao-lo [q. v.]. It takes account of geographical changes such as the altered course of the Yellow River (1855). When Hu died in 1861 the atlas was barely completed, but was printed in Wuchang by Yen Shu-sên in 1863.

[1/412/5b; 2/42/44b; 5/25/15b; 7/26/20a; 8/2/1a; Kuo Sung-tao [q. v.] *Yang-chih shu-wu wên-chi* 17/36a, 19/32b; Hsüeh Fu-ch'êng [q. v.] *Yung-an wên-pien*, *chüan* 4.]

T'ENG Ssü-rü

HU Wei 胡渭 (T. 肅明, 東樵, original *ming* 渭生), 1633-1714, Feb. 22, scholar, was a native of Tê-ch'ing, Chekiang, where his ancestors had migrated from Yü-yao in the same province. His great-grandfather, Hu Yu-hsin 胡友信 (T. 成之 H. 思泉, *chin-shih* of 1568), appointed (1570) district magistrate of Shun-tê, Kwang-tung, is said to have achieved in his day a literary fame equal to that of Kuei Yu-kuang (see under Kuei Chuang). Hu Wei's father, Hu Kung-chüeh 胡公角, was a *chü-jên* of 1624 who died in 1644 when his son was twelve *sui*. The country was then in turmoil and the youth took refuge with his mother (*née* Shên 沈) on a near-by mountain, continuing his studies under her supervision. At the age of fifteen (*sui*) he became a licentiate of the second class but failed, after several attempts, to qualify for a higher degree. He then went to Peking where he continued his studies in the Imperial Academy. Later he became a private tutor in the family of Fêng P'u [q. v.], teaching the latter's sons, among them Fêng Hsieh-i 馮協一 (T. 躬暨 H. 退菴, 1661-1737). In 1678, when high officials were ordered to recommend scholars who might compete in the special examination known as *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü), it is said that Fêng P'u offered to submit Hu's name, but that the latter declined. When, in the spring

of 1690, Hsü Ch'ien-hsüeh [q. v.] went home to continue the compilation of the *Ta-Ch'ing i-t'ung chih* (see under Hsü Ch'ien-hsüeh) Hu Wei and three other scholars, Yen Jo-chü, Ku Tsu-yü [qq. v.], and Huang I 黃儀 (T. 子鴻), were invited to assist him at Tung-t'ing shan 洞庭山, southwest of Soochow. Having there at his disposal many works on geography, Hu took extensive notes which, during the years 1694-97, he brought together in an important treatise on the geographical section of the *Classic of History* (*Yü-kung* or "Tribute of Yü"), under the title 禹貢錐指 *Yü-kung chui-chih*, 20 + 1 *chüan*, including 47 maps. The last two characters of the title, *chui-chih*, "pointing at the earth with an awl", he took from the chapter "Autumn Floods" in *Chuang-tz'ü* to indicate that his treatise was only a modest approach to a vast subject. But the work is lauded by the editors of the *Imperial Catalogue* (1781, see under Chi Yün) as the most reliable and comprehensive treatment of the subject. James Legge says of it, in his translation of the *Shoo-king* (see under Wang T'ao), "The work cannot be too highly spoken of". It attempts to correct earlier identifications of place names and mountain ranges and to trace the courses of rivers—particularly the various inundations of the Yellow River. He also sets forth a number of suggestions for river conservancy. In 1699, while visiting his nephew, Hu Hui-ên 胡會恩 (T. 孟綸 H. 若山, *chin-shih* of 1676), in Peking, Hu Wei presented a copy of the *Yü-kung chui-chih* to Li Chên-yü 李振裕 (T. 維饒 H. 醒齋, *chin-shih* of 1670, d. age 68 *sui*) who wrote a preface for it. This preface, which was not included until a later printing of the work in 1705, is based largely on an earlier preface composed by Yen Yü-tun 嚴虞惇 (T. 賓成, 思菴, 1650-1713) during the years when Hu was in Peking (1699-1701). In the meantime Hu Wei completed another important work, entitled *I-t'u ming-pien* (see below), which he often discussed with scholars in Peking, such as Li Kung, Chin Tê-ch'un, and Wan Ssü-t'ung [qq. v.]—the latter writing a preface to the work in 1700. Hu Wei returned to his native place in 1701 and completed drawing in 1702 a total of 47 maps, entitled 禹貢圖 *Yü-kung t'u*, which were included in a later printing (1705) of the *Yü-kung chui-chih*. In 1705, when Emperor Shêng-tsu made his fifth tour of South China, Hu Wei presented this work to the throne through Cha Shêng (see under Cha Chi-tso), together with a prose poem, entitled 平成頌 *P'ing-ch'êng*

sung. Hu was granted an audience with the Emperor and was honored with four large characters in the Imperial handwriting, reading **耆年篤學** *Ch'i-nien tu-hsüeh*, "Advanced in Age but Diligent in Study". A summary of the *Yü-kung chui-chih*, entitled *Yü-kung chui-chih chieh-yao* (節要), 1 *chüan*, was made by Wang Hsien-k'o 汪獻珂, a native of Ch'ang-chou, Kiangsu; and a list of corrections to Hu's work, prepared by Ting Yen [q. v.] under the title *Yü-kung chui-chih chêng-wu* (正誤), 1 *chüan*, is included in the *I-chih chai ts'ung-shu* (see under Ting Yen). Hu's maps were corrected by Ch'ên Li [q. v.] under the title **胡氏禹貢圖考正** *Hu-shih Yü-kung t'u k'ao-chêng*, 1 *chüan*, which appears in the *Huang-Ch'ing ching-chieh hsü-pien* (see under Juan Yüan).

In 1706 Hu printed his second important work on the *Classic of Changes*, entitled **易圖明辨** *I-t'u ming-pien*, "A Clarification of the Diagrams in the Changes", 10 *chüan*, which was completed in 1700 when the author was visiting Peking. This work was regarded by Liang Ch'i-ch'ao (see under T'an Ssu-t'ung) as the most valuable contribution of Hu Wei to Chinese scholarship, and as significant in its sphere as the *Shang-shu ku-wên shu-chêng* by Yen Jo-chü. In the *I-t'u ming-pien* Hu Wei investigated the origin and development of the various illustrations or diagrams (known as **河圖** *Ho-t'u*, **洛書** *Lo-shu*, etc.) which had been so long attached to the text of the *Classic of Changes* that they came to be regarded as an integral part of it. These illustrations were originally drawn by the Taoist priest, Ch'ên T'uan 陳搏 (T. 圖南 H. 扶搖子, 希夷先生, d. 989), and were transmitted through Mu Hsiu 穆修 (T. 伯長, 979-1032) and Li Chih-ts'ai 李之才 (T. 挺之, *chin-shih* of 1030, d. 1045) to the great Sung philosopher, Shao Yung 邵雍 (T. 堯夫 H. 安樂先生, 1011-1077). Thereafter the illustrations attracted the attention of other Sung scholars such as Chou Tun-i 周敦頤 (T. 茂叔 H. 濂溪, 1017-1073), Ch'êng Hao 程顥 (T. 伯淳 H. 明道先生, 1032-1085), Ch'êng I 程頤 (T. 正叔 H. 伊川先生, 1033-1107), and Chu Hsi 朱熹 (T. 元晦, 仲晦, 晦庵, H. 雲谷老人, 晦翁, 滄洲病叟, 遜翁, 1130-1200), who founded a new Confucian scholarship later known as the Sung Learning 宋學. By the time of Hu Wei the conclusions of the Sung scholars had dominated Chinese thought for some 600 years. Their interpretations of the *Changes* were regarded as authoritative and the diagrams were attributed to a remote antiquity, even to the time of the legendary emperor, Fu

Hsi 伏羲. By disclosing the real provenance of the diagrams and differentiating them from the actual text of the *Changes*, Hu Wei was able to deal a severe blow to the cosmology of Sung Neo-Confucianism and thus place the study of the *Changes* on a sound historical basis. Prior to his investigations several similar studies appeared, among which are the following: *I-hsüeh hsiang-shu lun*, 6 *chüan*, by Huang Tsung-hsi [q. v.], written in 1661; *I-hsüeh pien-huo*, 1 *chüan*, by Huang Tsung-yen [q. v.]; and **河圖洛書原舛編** *Ho-t'u Lo-shu yüan-ch'uan pien*, 1 *chüan*, and **太極圖說遺議** *T'ai-chü t'u-shuo i-i*, 1 *chüan*, both by Mao Ch'i-ling [q. v.]. But it was Hu Wei who made the most exhaustive study of the subject.

During the years 1704-09 Hu Wei completed a work on the chapter in the *Classic of History* known as the *Great Plan*, which he entitled **洪範正論** *Hung-fan chêng-lun*, 5 *chüan*. This work was first printed by Hu Hui-ên's grandson, Hu Shao-fên 胡紹芬 (T. 念會), in 1739. Hu Wei also wrote a work on the *Great Learning* under the title **大學翼真** *Ta-hsüeh i-chên*, 7 *chüan*. The above-mentioned four works by Hu were copied into the *Ssü-k'u* Manuscript Library (see under Chi Yün). Other works attributed to him are: **詩箋辨疑** *Shih-chien pien-i*, 2 *chüan*; **吳興典錄** *Wu-hsing tien-lu*; and **他山錄** *T'a-shan lu*; but these seem to be no longer extant. Hu's verse was collected under the title **東樵遺詩** *Tung-ch'iao i-shih*.

Hu Wei had four sons, one of whom, Hu Fang-t'êng 胡方騰 (T. 黃間, *pa-kung* of 1697), was district magistrate of Ta-t'ung, Shansi, during the years 1721-23. Two of Hu Wei's grandsons achieved distinction as writers: Hu Yen-ying 胡彥穎 (T. 石田, *chin-shih* of 1715) left a work entitled **北窗偶談** *Pei-ch'uang ou-t'an*, 3 *chüan*; and Hu Yen-shêng 胡彥昇 (T. 國淵, 仲升 H. 竹軒, *chin-shih* of 1730, d. age 88 *sui*), a musician, produced a work on music, entitled **樂律表微** *Yüeh-lü piao-wei*, 8 *chüan*, completed in 1755. Like his grandfather, Hu Yen-shêng presented this work to Emperor Kao-tsung in 1762 when the latter was on a tour of South China. It was copied into the *Ssü-k'u* Manuscript Library.

[1/487/5a; 2/68/15b; 3/416/1a; 4/131/17a; 7/33/6b; 13/1/10b; 15/3/4b; 16/12/10a; 17/6/81a; 23/3/17b; 24/2/1a; *T'ê-ch'ing hsien-chih* (1673) 6/7b, 16a, 7/16b, 22b, **續志** 6/2a-b, 3a, 8/4b-6b; Liang Ch'i-ch'ao 梁啟超, **清代學術概論** *Ch'ing-tai hsüeh-shu kai-lun*, *passim*; *id.* 中國

近三百年學術史 *Chung-kuo chin san-pai-nien hsüeh-shu shih*, pp. 112-13; *Ssü-k'u*, 6/6b, 12/8b, 36/6a; Hsia Ting-yü 夏定域, 德清胡肅明先生年譜 *Tê-ch'ing Hu Fei-ming hsien-shêng nien-p'u* in 文瀾學報 *Wên-lan hsüeh-pao* (1936) vol. II, no. 1.]

J C. YANG

HUAI-tsung. Temple name of Chu Yu-chien [q. v.].

HUANG Chi 黃機 (T. 次辰 H. 雪臺), d. 1686 age 75 (*sui*), official and scholar, was a native of Ch'ien-t'ang (Hangchow). He became a *chin-shih* in 1647 and after a period of study in the Hanlin Academy was in 1649 made a compiler of the second class in the *Hung-wên yüan* 宏文院. In 1651 he was appointed examiner for Kiangnan. After serving in various official capacities he was in 1667 made president of the Board of Ceremonies, and after a number of promotions became in 1682 a Grand Secretary, acting concurrently as president of the Board of Civil Office. He retired in 1683, and died at home three years later. After his death he was given the title of Grand Tutor and the posthumous name Wên-hsi 文僖. Huang Chi was noted for his consistent character and for his long official career lasting about forty years. He was a skillful calligrapher; and left a collection of poems, entitled 涖露堂集 *I-lu t'ang chi*, not known to have been printed.

[1/256/7b; 2/5/44b; 3/3/39a; 24/1/1a; *Hangchow fu-chih* (1922) 125/1a.]

DEAN R. WICKES

HUANG Ching-jên 黃景仁 (T. 仲則, 漢鏞 H. 悔存, 鹿菲子), Feb. 20, 1749-1783, May 25, one of the foremost poets of the Ch'ing period, was a descendant of the Sung poet and calligrapher, Huang T'ing-chien 黃庭堅 (T. 魯直 H. 涪翁, 1045-1105). In the fifteenth century a branch of the family settled in Wu-chin, Kiangsu. Huang Ching-jên, a fourteenth generation descendant of this branch, was born at Kao-ch'un, Kiangsu, where his grandfather was a sub-director of the district school. When he was three years old his father died, and his early education devolved on his mother and grandfather. At seven *sui* he moved to Wu-chin and then first met Hung Liang-chi [q. v.], a neighbor three years his senior, who later became a famous writer and a life-long friend. In 1760 Huang's grandfather died, and the family became poor. About the year 1763 he began to

concentrate on the writing of verse and in 1765 took his *hsiu-ts'ai* degree. In the following year he and Hung Liang-chi began to take an interest in each other's poems, and in 1767 both became pupils of the scholar, Shao Ch'i-tao 邵齊齋 (T. 荀慈 H. 叔一, 1717-1768), a *chin-shih* of 1742, who was the head of the Lung-ch'êng Academy 龍城書院 in Wu-chin. Shao was very fond of both pupils. Finding Huang Ching-jên depressed in spirit because of poverty, and devoted in his writing to pessimistic themes, Shao encouraged him to look at the brighter side of life. In 1768 Huang went to Shê-hsien, Anhwei, and thereafter travelled in Chekiang, Kiangsi, and Hunan. During his stay in Hunan (1769-1770) he was a guest of the Provincial judge, Wang T'ai-yüeh 王太岳 (T. 基平 H. 芥子, 1722-1785, *chin-shih* of 1742), who was also a poet.

In 1771 Huang was engaged as a secretary by Chu Yün [q. v.], then commissioner of education of Anhwei. Among his secretarial colleagues were such scholars and poets as Hung Liang-chi, Wang Nien-sun, Shao Chin-han, Chang Hsüeh-ch'êng, Tai Chên, and Wang Chung [qq. v.]. Huang's poems won him fame even in this galaxy of talented men. In 1775, after teaching for a time in the Chêng-yang Academy 正陽書院 at T'ai-p'ing, Anhwei, he went to Peking. In the following year Emperor Kao-tsung summoned a group of licentiates (諸生) to Tientsin for competition in a special examination to commemorate the subjugation of the Chin-ch'uan aborigines (see under A-kuei). Huang Ching-jên passed as one of the second class and obtained a post as copyist in the Imperial Printing Establishment (see under Chin Chien). He remained in Peking, became a pupil of Wang Ch'ang [q. v.], established friendships with a large number of writers, including Wêng Fang-kang and Chi Yün [qq. v.], and won fame not only by his verses but also by his calligraphy and painting. In 1777 his mother, wife, and children joined him in Peking and remained there three years.

Although Huang had become a *hsiu-ts'ai*, he failed repeatedly in the provincial examinations. Unable to obtain a lucrative post, he became poorer, and finally was forced to send his family home (1780) while he himself accepted a position as secretary to Ch'êng Shih-ch'un 程世淳 (T. 端立 H. 激江, 1738-1823), commissioner of education of Shantung. In 1781 he went to Sian, Shensi, where he sought financial help from the scholarly governor-general, Pi Yüan [q. v.].

His friends, Hung Liang-chi and Sun Hsing-yen [q. v.], were then also in Sian and the three enjoyed a happy reunion. Upon his return to Peking he chafed at the prospect of further competition in the civil service examinations. He had worked in the Imperial Printing Office and had passed a special examination and therefore was entitled to a registrarship in a district. In accordance with government regulations of that time, his rank was raised, upon payment of a fee, to that of assistant district magistrate, but even for this rank he had to wait until there was a vacancy. Sensitive by nature, he could not easily endure the hardships of poverty, and for a time (1782) indulged in wine and voluptuousness. Although ill, he was forced by his creditors again to seek help in Sian, but died on the way at Yün-ch'êng, in An-i, Shansi. The expenses of his funeral, and removal of his body to Wu-chin, were undertaken by his friend, Hung Liang-chi.

Although Huang Ching-jên died at thirty-five *sui*, his achievement in poetry made him the idol of many a sympathetic reader. From youth on he admired the spontaneity of the T'ang poet, Li Po 李白 (T. 太白, d. 762), but himself lived at a time when scholars overloaded their verses with terms taken from epigraphy and history and so made them uninspiring and almost unreadable. Huang was one of the few poets of his day to write lyrically about love, the beauties of nature, poverty, hate, and other themes in which the emotions can feature. This is especially true of his poems in irregular metre (*tz'ü* 詞). Selections of his verses were first printed by Pi Yüan in the anthology, 吳會英才集 *Wu-k'uai ying-ts'ai chi*. Another collection of about five hundred poems was made by Wêng Fang-kang and printed in 1796 under the title, 悔存詩鈔 *Hui-ts'un shih-ch'ao*. A larger collection, entitled 兩當軒詩鈔 *Liang-tang hsüan shih ch'ao*, in 14 *chüan*, appeared in 1799. It was reprinted in 1817 and 2 *chüan* of *tz'ü* were added. Several more editions appeared; the most complete one was edited by the author's grandson, Huang Chih-shu 黃志述 (T. 仲孫), and was printed in 1858 under the title *Liang-tang hsüan ch'üan-chi* (全集). Huang Chih-shu, having access to the original manuscripts, corrected many errors in other editions and compiled 2 *chüan* of collation notes as a supplement to the collection. In this supplement are prefaces to previous editions, sketches of the life of Huang Ching-jên, and a life in chronological order entitled, 黃仲則先生年譜 *Huang Chung-tse hsien-shêng nien-p'u*, by Mao Ch'ing-shan 毛慶善 (T. 叔美) and Chi Hsi-ch'ou 季錫畴

(T. 菴耘 H. 範卿). During the Taiping Rebellion (see under Hung Hsiu-ch'üan) the blocks of this edition were damaged, but in 1876 the wife of Huang Chih-shu (*née* Wu 吳), then a widow, had them repaired.

[1/490/11b; 3/438/36a; 4/141/5a; 20/3/00; 25/6/1a; Mao and Chi (*vide supra*) *Huang Chung-tse hsien-shêng nien-p'u* (1858); Huang I-chih 黃逸之, 黃仲則年譜 *Huang Chung-tse nien-p'u* (1934); Chang I-p'ing 章衣萍, 黃仲則評傳 *Huang Chung-tse p'ing-chuan* (1930); appendices to the 1858 edition of Huang's collected poems.]

FANG CHAO-YING

HUANG Ch'un-yüeh 黃淳耀 (T. 蘊生 H. 陶庵), July 13, 1605–1645, Aug. 24, Ming scholar and loyalist, was a native of Chia-ting, Kiangsu. A *chin-shih* of 1643, he deplored the artificial literary style of the day and attempted to return to the rigid simplicity of the *Classics*. He formed a literary society (直言社 *Chih-yen-shê*) advocating "plain living and high thinking" and striving toward the way of the scholar. He held no office under the Ming and when the Prince of Fu (see Chu Yu-sung) set up a court and assigned posts to those who had become *chin-shih*, he did not present himself. In 1645, when Nanking fell, his district city was besieged by Ch'ing forces. He and his younger brother, Huang Yüan-yüeh 黃淵耀 (T. 金友, 偉恭, d. 1645), joined Hou T'ung-tsêng [q. v.] in leading the local populace in a desperate defense and when the city was lost, both committed suicide at Hsi-lin Monastery (西林庵), August 24, 1645, the elder brother at forty-one (*sui*), the younger, twenty-two. His contemporaries referred to him posthumously as Master Chên-wên (貞文先生); in 1703 the district erected a temple in honor of him and his brother, and in 1776 he was given the posthumous name, Chung-chieh 忠節.

Huang's collected works, 陶庵全集 *T'ao-an ch'üan-chi*, 22 *chüan*, published in 1761, were proscribed in the Ch'ien-lung period. His essays in the style of the examination hall (*pa-ku-wên*) were taken as models by scholars in the early Ch'ing period. A little volume of notes on Shantung geography and historical land-marks, 山左筆談 *Shan-tso pi-t'an*, which is ascribed to him, the compilers of the *Ssü-k'u Catalogue* (see under Chi Yün), regard as of doubtful authenticity.

[M.1/282/36a; 南疆逸史 *Nan-chiang i-shih*, 25/2b; Chia-ting-hsien *chih* (1742) 10/26b; (1882)

2/23a, 17/8b; *Hsiao-t'ien chi chuan* (see under Hsü Tzū) 46/20a; 嘉定縣乙酉記事 *Chia-ting-hsien i-yü chi-shih* in 痛史 *T'ung-shih*; 明季南略 *Ming-chi nan-lüeh* 9/16a; *Ssü-k'u* 77/7a.]

EARL SWISHER

HUANG Fang-shih 黃芳世 (T. 周士), d. 1678, general, was a native of P'ing-ho, Fukien. When his uncle, Huang Wu [q. v.], was in command of the troops at Chang-chou, Huang Fang-shih represented him at Court, received preferment, and for twelve years enjoyed the life of Peking. In 1675 when his cousin Huang Fang-tu [q. v.] was besieged at Chang-chou and appealed for relief, Huang Fang-shih asked permission to go. He was given the rank of brigade-general and joined his younger brother, Huang Fang-t'ai [q. v.], who was leading a relieving force from Canton. Traveling by forced marches and fighting their way, the two brothers were within 200 *li* of Chang-chou when they learned that the city had fallen and their clansmen had committed suicide. Huang Fang-shih retired to Hui-chou, east of Canton. Soon Kwangtung was also involved in revolt and his position became precarious; it was rumored that he had joined the rebels, and only the Emperor trusted him implicitly. Escaping from Hui-chou, Huang Fang-shih made his way to Peking. He succeeded to the dukedom of Hai-ch'êng (see under Huang Wu), was made Grand Guardian of the Heir Apparent, and given command over the marine forces of Fukien with headquarters at Chang-chou. He was heaped with princely gifts and honors which were extended posthumously to his relatives. In March and April of 1678 he carried on a vigorous campaign against the forces of Kêng Ching-chung [q. v.] with consistent success. When he became ill and retired to Hai-ch'êng and was criticised for inactivity, he made a last foray against the insurgents. His illness increased and, pleading for considerate treatment of military prisoners and succor for the harrassed people of Fukien, and asking that his brother, Huang Fang-t'ai, succeed to his title rather than his minor son. Huang Fang-shih died in his military camp. He was given the posthumous name of Chung-hsiang 忠襄.

[See bibliography of Huang Wu.]

EARL SWISHER

HUANG Fang-t'ai 黃芳泰 (T. 和士), 1647-1690, soldier, native of P'ing-ho, Fukien, was a younger brother of Huang Fang-shih [q. v.]. When his cousin Huang Fang-tu [q. v.], was be-

sieged in Chang-chou, he fought through the lines and raised a relief army in Kwangtung. His elder brother joined him, but before they were able to get back to Chang-chou, the city had fallen and the members of their family had committed suicide. The two brothers returned to Kwangtung. When Shang Chih-hsin [q. v.] rebelled, and Huang Fang-shih escaped to Peking, Huang Fang-t'ai returned to Fukien and was made brigade-general. When his brother died Huang Fang-t'ai became Duke of Hai-ch'êng (see under Huang Wu). He continued active in the suppression of rebels and when impeached was able to convince the Emperor of his ability and sincerity. He advocated a naval building and coast guard program modeled on that of Shih Lang [q. v.]. He was given the posthumous rank of Junior Guardian of the Heir Apparent. This was raised in 1738 to Grand Guardian, when also the posthumous name Hsiang-ch'io 襄愍 and an imperial eulogy were conferred. The dukedom passed to his son, Huang Ying-tsuan 黃應纘, who was succeeded by his nephew, Huang Shih-chien 黃仕簡, and the latter in turn by his grandson, Huang Chia-mo 黃嘉謨.

[See bibliography of Huang Wu.]

EARL SWISHER

HUANG Fang-tu 黃芳度 (T. 壽巖), d. Nov. 22, 1675 age 25 (*sui*), eldest son of Huang Wu [q. v.], Ch'ing general, was a native of P'ing-ho, Fukien. When his father died (1674) Huang Fang-tu outwardly accepted Kêng Ching-chung's [q. v.] invitation to join in the rebellion but secretly recruited 6,000 volunteers to defend Chang-chou, and at the same time reported his decision to Peking. The Emperor authorized his succession to the dukedom of Hai-ch'êng (see under Huang Wu) and charged him to join the government forces in the defense of Fukien. He attempted to resist Kêng Ching-chung and to conciliate Chêng Ching [q. v.], but when the two rebels joined forces his dual policy collapsed. He made a brilliant defense of Chang-chou, and sent his cousin Huang Fang-t'ai [q. v.] to meet a relieving force from Kwangtung. Unable to hold out until relief came, he drowned himself in the well of K'ai-yüan monastery 開元寺, November 22, 1675, at the age of twenty-five (*sui*). More than thirty of his relatives, including his mother, wife, and two younger brothers also committed suicide, as did several of his officers. The Emperor conferred on him the posthumous rank of prince, the name

Chung-yung 忠勇, and burial with the rites of a *Chün-wang* or a prince of the second degree.

[4/118/24a; see bibliography for Huang Wu]

EARL SWISHER

HUANG Li-chou. See under Huang Tsung-hsi.

HUANG P'ei-lieh 黃丕烈 (T. 紹武 H. 葵圃, 復翁, 秋清居士, 侯宋主人, and more than twenty other *hao*), June 21, 1763-1825, Sept., bibliophile, was a native of Ch'ang-chou (Soo-chow). He was a *chü-jên* of 1788. After failing several times in the higher examinations, he ceased to compete, and in 1801 applied for an official post. He qualified for a position as magistrate in Chihli, but declined, preferring to obtain by purchase the higher rank of a secretary of a Board in the Central Government. Nevertheless, he did not serve in that capacity and soon retired to his home district.

Unsuccessful in official life, Huang pursued the career of a bibliophile, a printer, and a book-seller. As early as 1789 he became interested in collecting rare books and manuscripts. At this time there was an active interest in book collecting, stimulated perhaps by the compilation of the *Ssü-k'ü ch'üan-shu* (see under Chi Yün). As Soochow was then a center of the book trade, Huang was able to accumulate a large collection of rare editions by purchase, by exchange, or by copying from the libraries of his friends. For some time, beginning about the year 1794, he employed Ku Kuang-ch'i [q. v.] to assist him in collating and discriminating among rare editions. Early in 1803 he moved to a new house in Soochow where he stored his Sung editions in a studio which he styled *Po-Sung i-ch'an* 百宋一廬, "Hundred Sung [prints in] One House." In the same year he compiled a catalogue of these Sung editions, entitled *Po-Sung i-ch'an shu-lu* (書錄), an incomplete copy of which was reprinted in the *Shih-yüan ts'ung-shu* (see under Cha Chi-tso). Late in 1804 Ku Kuang-ch'i wrote a long poem, in the form of a *fu* 賦, about this studio and about its 109 Sung editions. Huang himself annotated this poem and printed it in 1805 under the title *Po-Sung i-ch'an fu*, with the explanation that other Sung editions had been added to his collection after the poem was written. In fact his catalogue of Sung editions, compiled in 1812, shows that he had in that year 187 titles in his possession, excluding those he had sold in the meantime. This catalogue, entitled 求古居宋本書目 *Ch'ü-ku chü Sung-pên shu-mu*, was

printed by Yeh Tê-hui (see under Chu I-tsun) in 1918. Huang was so fond of Sung prints that he styled himself *Ning-Sung chu-jên* 侯宋主人 "A Collector Biased in Favor of Sung Editions." At the same time he collected other rare works of the Yüan period, manuscripts made by Mao Chin [q. v.], etc., but unfortunately there exists no complete catalogue of Huang P'ei-lieh's library. A book which contains his seals or colophons is now treasured by collectors, and of such the Kuo-hsüeh Library, Nanking, is known to possess twenty-six titles, including six with collation notes in his handwriting.

Huang P'ei-lieh selected from his library a number of rare works which he reprinted in facsimile, beginning about the year 1800. About that time he reproduced the *Chi-ku ko pi-pên shu-mu* (see under Mao Chin), and an edition of the 國語 *Kuo-yü* which appeared originally in the years 1023-33 A.D. These two reprints, and seventeen others, appeared under the collective title 士禮居黃氏叢書 *Shih-li chü Huang-shih ts'ung-shu*, the last work of the series appearing in 1824. This collectanea is prized by scholars for the rarity of its contents, for the faithfulness of its reproductions, and for the collation notes which Huang made when he compared his reprints with other editions. Listed under Huang's name in the collectanea is the 汪本隸釋刊誤 *Wang-pên Li-shih k'an-wu*, 1 *chüan*, being corrections to a 1777 edition of a collection, chiefly of Han inscriptions, assembled by Hung K'uo (see under Ch'ien Ta-hsin), and first printed in 1167, but later supplemented. The corrections were chiefly the work of Ku Kuang-ch'i. In the same *ts'ung-shu* is a collection of poems by Huang or his friends, entitled 同人唱和詩 *T'ung-jên ch'ang-ho shih*, including the *Chuang-yüan hui ch'ang-ho shih* (see under Shih Yün-yü). There are about ten other works, not in the above collectanea, whose printing is known to have been undertaken by Huang—two or three being from his own library, the rest having been entrusted to him by others.

Huang P'ei-lieh made bibliographical notations in many books—not only in those which he himself owned, but in those which he borrowed from friends. Even in his own time such annotated books were prized by collectors, not merely for the distinction these notes lent to them, but for the bibliographical information they afforded. Such information about the history and the technical aspects of bibliography Huang acquired only after many years of

experience with rare editions. For that reason his notes have been widely studied by collectors and students of bibliography. About half a century after Huang died a fellow townsman, P'an Tsu-yin [q. v.], with the help of Miao Ch'üan-sun (see under Chang Chih-tung), collected Huang's bibliographical notes on 352 books. These were printed in 1883 under the title, *士禮居藏書題跋記* *Shih-li chü ts'ang-shu t'i-pa chi*, 6 *chüan*. Later, Miao collected more of Huang's notes of which a part, entitled *Shih-li chü ts'ang-shu t'i-pa hsü-lu* (續錄), was printed in 1896 by Chiang Piao 江標 (T. 萱圃 H. 建霞 1860-1899) in the *Ling-chien ko ts'ung-shu* (see under Ho Ch'iu-t'ao); and another part, entitled *Shih-li chü ts'ang-shu t'i-pa tsai-hsü chi* (再續記), 2 *chüan*, was printed in the first series of the *Ku-hsüeh hui-k'an* (see under Li Ch'ing). In 1919 Miao brought together the three collections and printed them, with further additions, under the title *蕙圃藏書題識* *Jao-p'u ts'ang-shu t'i-chih*, 10 *chüan*, including a collection of Huang's prefaces and postscripts to twenty-seven of the books he printed, entitled *Jao-p'u k'o* (刻) *shu t'i-chih*. In 1933 there appeared a supplement containing yet other annotations which were collected and printed by Wang Ta-lung 王大隆 under the title *Jao-p'u ts'ang-shu t'i-chih hsü-lu*, 4 *chüan*, including miscellaneous examples of Huang's prose and verse, entitled *Jao-p'u tsa-chu* (雜著).

In later life Huang P'ei-lieh was more and more pressed financially, and therefore was obliged to part with most of his rare books. These were gradually purchased by his fellow-townsmen, Wang Shih-chang 汪士鐘 (T. 閩原), whose library was known as the I-yün ching (shu-) shê 藝芸精(書)舍. In the middle of the nineteenth century, however, the latter's library was in turn dispersed, passing for the most part to Ch'ü Yung (see under Chang Chin-wu), Yang I-tseng and Lu Hsin-yüan [q. v.]. In the meantime Huang P'ei-lieh helped in the compilation of the *Su-chou fu-chih* of 1824 (see under Shih Yün-yü). Early in 1825 he opened at Soochow a bookstore called P'ang-hsi yüan 滂喜園, but as he died the following September, it is not known how long the business was carried on. A son named Huang Shou-feng 黃壽鳳 (T. 同叔, b. 1823), was a famous seal carver. In 1860, when the Taiping army entered Soochow, twelve of Huang's descendants took their lives by drowning in a pond in front of the family cemetery.

Huang P'ei-lieh numbered among his friends such scholars as Ch'ien Ta-hsin, Tuan Yü-ts'ai and Pao T'ing-po [q. v.]. His friendship with Ku Kuang-ch'i was severed about 1820, although he had patronized the latter for many years. Another of his friends was Wu Ch'ien 吳騫 (T. 槎客 H. 兔牀, 葵里, 1733-1813), a bibliophile and poet of Hai-ning, Chekiang, who possessed a large library. Wu was the editor of the collectanea, *拜經樓叢書* *Pai-ching lou ts'ung-shu* of more than thirty titles printed about the period 1780-1812. It includes a collection of his own works in prose, entitled *愚谷文存* *Yü-kü wên-ts'un*, 14 *chüan* (printed in 1807), and two collections of his poems, entitled *Pai-ching lou shih-chi* (詩集, printed in 1803), and *Pai-ching lou shih-chi hsü-pien* (續編, printed in 1812). Wu also left a collection of colophons about rare books, entitled *Pai-ching lou ts'ang-shu t'i-pa chi* (藏書題跋記), 5 + 1 *chüan*, edited and printed in 1847 by Chiang Kuang-hsü [q. v.]. When Wu Ch'ien heard, in 1804, that Huang P'ei-lieh had named his studio Po-sung i-ch'an, he wrote a poem informing Huang that he himself had modestly named his studio Ch'ien Yüan shih-chia 千元十駕, meaning that though he could not, like Huang, boast a hundred Sung editions his thousand Yüan editions might conceivably match them, just as ten weak horses might counterbalance a strong one.

[Chiang Piao, *黃蕙圃年譜* *Huang Jao-p'u nien-p'u* (1897); Wang Ta-lung, *Huang Jao-p'u nien-p'u pu* (補) in *蘇州圖書館館刊* vol. I, no. 1, (1929); 2/72/32b; Shih Yün-yü [q. v.], *Tu-hsüeh lu ssü-kao* (四稿) 5/1a; Yeh Ch'ang-ch'ih, *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 5/62a, 63b, 64b; Yeh Tê-hui, *郎園讀書志* *Hsi-yüan tu-shu chih* 4/27a; *Wu-hsien chih* (1933) 69 上/32b, 40/35b; Fan K'ai 范鐸, *華笑廬隨筆* *Hua-hsiao ch'ing sui-pi* 3/2a.]

FANG CHAO-YING

HUANG P'êng-nien 黃彭年 (T. 子壽 H. 陶樓, 更生, also used *ming* 邦鎮), July 18, 1823-1891, Jan. 13, scholar and official, was a native of Kuei-chu, Kweichow, to which place his family migrated from Li-ling, Hunan. His father, Huang Fu-ch'ên 黃輔辰 (T. 琴鵠, 1798-1866), was a *chin-shih* of 1835 who rose in his official career to intendant (1866) of the Fêng-Pin Circuit 鳳邠道, Shensi. His uncle, Huang Fu-hsiang 黃輔相 (T. 斗南, 1793-1856), a *chin-shih* of 1845, died at his post in Kwangsi

in 1856, fighting the Taiping rebels. At thirteen *sui* (1835) Huang P'êng-nien went to Peking with his parents, and in the following year studied under Hsiao Chin-chung 蕭錦忠 (T. 史樓) who was the *chuang-yüan* or *optimus* of 1845. In 1840 he married T'ao Lu 陶瑒 (T. 幼雲, 1824-1845). He passed the metropolitan examination in 1845, but did not take the palace examination until two years later when he became a *chin-shih* and received appointment as bachelor in the Hanlin Academy. Among the Hanlin of that year (1847) were several scholars who became famous in modern Chinese history, such as Li Hung-chang, Shên Pao-chên, Kuo Sung-tao, and Chang Chih-wan [q. v.], the last-mentioned taking the rank of *chuang-yüan*. Huang P'êng-nien's second marriage took place in 1848, this time to Liu Yin-yü 劉尹玉 (T. 季瑜, 1827-1862) who was both a painter and a scholar.

During the years 1852-53, owing to the ominous spread of the Taiping Rebellion, the government solicited from qualified officials frank statements. Twice Huang P'êng-nien voiced his sentiment to the throne, and a discourse he wrote on ways to suppress the uprising, entitled 平賊議 *P'ing tsê i*, was transmitted by Ch'ên Ch'ing-yung 陳慶鏞 (T. 乾翔 H. 頌南, 1795-1858), a well-known censor of the time. In 1853 Huang returned with his father to Kweichow, and there the two organized volunteers to resist the Taipings. By 1860 he and his parents were again in the north, for in that year we find him teaching in the Lien-ch'ih Academy 蓮池書院 at Paoting, Chihli. In 1862 his father joined the secretarial staff of Lo Ping-chang [q. v.], then governor of Szechwan, and Huang accompanied him to that province. From there both later went to Shensi with Liu Jung (see under Lo Ping-chang) who became governor of Shensi in 1863. By 1866 Huang was directing the Kuan-chung Academy 關中書院 at Sian. His father died in that year (1866) and about three years later (late in 1869) he returned to the capital.

In the following year Huang P'êng-nien was engaged by Li Hung-chang as chief editor of the revised 畿輔通志 *Chi-fu t'ung-chih*, the local history of Chihli province, a work which had appeared with that title in 1682, which was revised in 1735 (see under Li Kung), but had not been revised since. As Paoting, the capital of the province, was the headquarters of this enterprise Huang P'êng-nien was able simultaneously to resume his teaching in the Lien-ch'ih

Academy (1878). As chief editor of the *Chi-fu t'ung-chih*, he remained in Paoting until 1882, the work being published in 1884. Appointed intendant of the Tê-Hsiang-Yün-Ching Circuit 德襄鄖荆道 in Hupeh in 1882, Huang P'êng-nien soon after became judicial commissioner of that province. He was transferred to a similar position in Shensi, but shortly after resumed his original post. In 1888 he was financial commissioner of Kiangsu, and a year later, acting governor of that province. In the winter of 1890 he was again transferred to Hupeh, this time as financial commissioner. He died there in office in the following year.

As a scholar and educator Huang P'êng-nien took a lively interest in the printing of books and in the development of libraries. Many important works were printed under his supervision or with his help, among them the abridged collectanea, *Hsüan-ch'ao* (選鈔) *Ch'ien-k'un chêng-ch'i chi* (see under Huang Tao-chou), printed in 1887; a reprint, in 1879, of the *Sung-Yüan hsüeh-an* by Huang Tsung-hsi [q. v.]; the *Shuo-fang pei-shêng* by Ho Ch'iu-t'ao [q. v.]; and the literary remains, 蔣侑石遺書 *Chiang Yu-shih i-shu*, of Chiang Yüeh-yü 蔣曰豫 (T. 侑石, 1830-1875). He added many volumes to the Lien-ch'ih Academy and prepared a catalogue of the collection, entitled 萬卷樓書目 *Wan-ch'uan lou shu-mu*, printed in 1878. He likewise founded (1889) the Hsüeh-ku t'ang 學古堂 library at Soochow, which has developed into the present-day Kiangsu Provincial Library (江蘇省立蘇州圖書館) at Soochow. His collected prose writings, 陶樓文鈔 *T'ao-lou wên-ch'ao*, in 14 *chüan*, were re-edited by his pupil, Chang Yü (see under Ch'ien Tsêng), and were printed in 1923. He achieved some skill as a painter of plant life.

Huang P'êng-nien had three sons: Huang Kuo-chin 黃國瑾 (T. 再同, 1849-1891), a *chin-shih* of 1876; Huang Kuo-tsao 黃國瑛 (T. 恭甫), who died young; and Huang Kuo-hsüan 黃國瑄 (T. 秦生), who held minor official posts in Chihli—being magistrate of Ch'ing-fêng, Chihli, during the Boxer uprising (1900).

[1/440/8b; 2/76/26b; 6/17/28a; 19/ 辛下 /3b; 10/ 女 6/9a (for his second wife); Ch'ên Ting-hsiang 陳定祥, 黃陶樓先生年譜 *Huang T'ao-lou hsien-shêng nien-p'u* (1932).]

TU LIEN-CHÉ

HUANG Shao-chi 黃紹箕 (T. 仲弼 H. 鮮庵), 1854-1908, Jan., official and educationalist, a native of Jui-an, Chekiang, was a son of Huang T'i-fang [q. v.]. In youth he studied Sung philosophy and the methods of the School of Han Learning (see under Ku Yen-wu), but later was much influenced by the pragmatic ideas of Chang Chih-tung [q. v.]. Graduated as *chū-jên* in 1879 and as *chün-shih* in 1880, he served until 1895 in the Hanlin Academy, first as a bachelor and then as a compiler, absenting himself only once (1885) when he went to Szechwan as assistant examiner in that province. After spending about a year (1895-96) at his native place, he returned in 1896 to Peking where he participated in the compilation of the fifth edition of the *Ta-Ch'ing hui-tien* (see under Wang An-kuo). In 1897 he served as chief examiner in the Hupeh provincial examination. In the meantime the idea of modernizing China, as advocated by K'ang Yu-wei (see under T'an Ssu-t'ung), was gaining ground among officials in Peking. As one of K'ang's supporters, Huang Shao-chi often contended with his conservative opponents. In the summer of 1898, when the Peking Imperial University was established (see under Sun Chia-nai), he was made Chancellor and formulated its policy and curriculum after the model of Western universities. In September of the same year, when the Empress Dowager, Hsiao-ch'in [q. v.], carried her policy against the radical progressives, Huang secretly helped K'ang Yu-wei to escape from Peking. In the spring of the following year Huang's rank was raised to that of reader in the Hanlin Academy, but shortly afterward he was forced to retire to his native place to observe the customary mourning for the death of his father. In 1900 he was made superintendent of the Liang-Hu Shu-yüan 兩湖書院 at Wuchang, an Academy which had been established by Chang Chih-tung in 1890. During the ensuing three years he devoted himself to organizing educational institutes in Hupeh and to sending able students to Japan.

Huang Shao-chi went in 1904 to Peking where he was appointed superintendent of the Book Compilation Office and soon after held the additional post of superintendent of the Translation Office. During his term there he directed the compilation of modern text-books and the translation of works on education, chiefly from the Japanese language. His history of Chinese education, **中國教育史** *Chung-kuo chiao-yü*

shih, was written during this period. In July 1905 he presented to the throne a memorial recommending the construction of seven railway lines in his native province (Chekiang) but his program was too ambitious to be put into effect. In May of the following year, when educational reorganization took place, he was made commissioner of education (*T'i-hsüeh-shih* 提學使) in Hupeh, a post which had previously been known as *Hsüeh-chêng* 學政. Before he proceeded to this new post, however, he made a tour of inspection of the educational institutions of Japan where he became acquainted with such modernist educators as Katō Hiroyuki 加藤弘之 (1826-1916), Kikuchi Dairoku 菊池大麓 (1855-1917), Tsuji Shinji 辻新次 (1842-1915), and Kanō Jigorō 嘉能治五郎 (1860-1938). Early in 1907 he assumed his post in Hupeh—a province where Governor-general Chang Chih-tung had established several modern schools. Under the latter's direction Huang established two schools there, but died a year later of consumption. Among other commissioners of education who after 1906 established schools and libraries, or who introduced educational reforms in the provinces where they served, may be mentioned: Lo Chêng-chün (see under Wang Fu-chih), in Shantung; Fu Tsêng-hsiang 傅增湘 (T. 叔和, 潤沅 H. 沅叔, b. 1872), in Chihli; Tu T'ung 杜彤 (T. 子丹 H. 仰滋, 1864-1929), in Sinkiang; and K'ung Hsiang-lin 孔祥霖 (T. 少霖 H. 話琴, *chin-shih* of 1877), in Honan.

Huang Shao-chi had an excellent library, styled *Shên-sui Ko* 蓼綏閣, of which a catalog, listing some 1,100 items, appears in the **圖書館學季刊** *T'u-shu kuan hsüeh chi-k'an* (vol. IV, no. 2, June 1930, pp. 267-309). A collection of his verse, entitled **鮮庵遺詩** *Hsien-an i-shih*, and that of his cousin, Huang Shao-ti 黃紹第 (T. 叔頌 H. 繩庵, *chin-shih* of 1890), entitled **Shêng-an** (繩庵) *i-shih*, were printed in 1915 by Huang Shao-ti's son-in-law, Mao Kuang-shêng (see under Mao Hsiang), as an appendix to Mao's **永嘉詩人祠堂叢刻** *Yung-chia shih-jên tz'ü-t'ang ts'ung-k'o*. These two works bear the collective title, **二黃先生集** *Er-Huang hsien-shêng chi*. A collection of Huang Shao-chi's prose, entitled **Hsien-an i-wên** (遺文), was printed in the *Hsi-yen lou ts'ung-k'an* (see under Huang T'i-fang); and a collection of his verse in rhythmic prose (*tz'ü*), entitled **潞舸詞** *Lu-k'o tz'ü*, was printed in the *Ou-fêng tsa-chih*

hui-k'an (see under Huang T'i-fang), second series (1935).

[1/450/2a; Appendix to the *Hsien-an i-wên*; 文瀾學報 *Wên-lan hsüeh-pao*, vol. II, no. 3-4 (1936) p. 348; Hsü Shih-ch'ang 徐世昌, 晚晴移詩匯 *Wan-ch'ing-i shih-hui* (1929) 172/42a, 177/21a; *Hupei t'ung-chih* (1921), *chüan* 60.]

HIROMU MOMOSE

HUANG Shu-lin 黃叔琳 (T. 崑圃), Oct. 26, 1672-1756, Feb. 6, scholar and official, was a native of Ta-hsing, one of the two administrative divisions of Peking. His ancestors who bore the surname, Ch'êng 程, came originally from Hsin-an, Anhwei. His father, Huang Hua-fan 黃華蕃 (T. 潤采, d. 1705), was adopted by a family named Huang, hence his present surname. Being a precocious youth, Huang Shu-lin became a *chü-jên* in 1690 and a *chin-shih* in 1691, ranking third, or *t'an-hua* 探花, in the list of successful competitors. After officiating in various posts in Peking he was, early in 1709, appointed educational commissioner of Shantung. During his term of three years in Shantung he made efforts to promote local education, which involved the restoration of the Po-hsüeh Academy (白雪書院) in Tsinan (1709) and of the Sung-lin Academy (松林書院) in Ch'ing-chou (1711). In 1710 he printed the 漁洋詩話 *Yü-yang shih-hua*, or notes on the verse of the famous Shantung poet, Wang Shih-chên [q. v.]. He went back to Peking in 1712. A year later he served for a short time as prefect of Fêng-t'ien-fu (Mukden), but was soon recalled to Peking. During the next few years until 1722 he held various unimportant posts. But late in 1722, after Emperor Shih-tsung ascended the throne, he made a good impression on the new Emperor and was appointed a sub-chancellor of the Grand Secretariat. Within a month he was promoted to be junior vice-president of the Board of Punishments. In 1723 he was chief examiner of the Kiangnan provincial examination at Nanking—a task he performed so well that several accomplished students of the classics were, under his supervision, selected as *chü-jên*, among them: Hsü Wên-ching [q. v.], Ch'ên Tsu-fan (see under Ku Tung-kao), and Jên Ch'ü-yün 任啟運 (T. 聖翼, 釣臺, 1670-1744, a *chin-shih* of 1733).

Later in the same year (1723) Huang was made senior vice-president of the Board of Civil Appointments, and in the following winter was sent to Hupei to fix the price of salt which then

as now was a government monopoly. In 1724 he became governor of Chekiang. About four months after assuming office, however, he was suspended and tried on several charges. First he was ordered to Yangchow to answer to the charge of having received bribes when he was inspecting the salt administration in the preceding year. Though he professed innocence, he was deprived of all his ranks and was subjected to a heavy fine. Then he was sent to Hangchow to be tried, among other things, for having had a dishonest butcher tortured to death. But Emperor Shih-tsung, not wishing the charges pressed too far, ordered him, early in 1725, to redeem himself by serving on a special commission responsible for repairing the dikes on the northeastern coast of Chekiang. At the same time he was compelled to make contributions to the cost of the work. Later in that year he was ordered to stay in Soochow under the surveillance of the financial commissioner until the fine was paid. During the seven years he lived in Soochow he made some friends and had a number of pupils. In 1732 he was exempted from paying the remainder of his fine, and so was allowed to return to Peking.

In 1736 Huang was recalled by the new emperor, Kao-tsung, who appointed him provincial judge of Shantung. In 1737 he became financial commissioner, but early in 1740 retired to mourn the death of his mother. During the mourning period he was degraded in rank for failure to report on the incompetency of a subordinate official in Shantung. Hence in 1742, when he emerged from retirement, he was appointed to an unimportant post in Peking. Even that post was taken from him early in 1743 on several charges of mismanagement in Shantung in previous years. Thus at seventy-two *sui* he was deprived of all his ranks and was sent into retirement for the rest of his life.

Huang Shu-lin was a prolific scholar. Ten of his works received notice in the *Ssü-k'u* Catalog (see under Chi Yün) but only one of these was copied into the *Imperial Manuscript Library*. In the field of classical studies he left six works, two of which are treatises on the *Book of Changes*. As a historian he annotated the celebrated work on historical criticism by Liu Chih-chi, known as *Shih-t'ung* (see under Chi Yün). This edition, entitled *Shih-t'ung hsün-ku pu* (訓故補), 20 *chüan*, was first printed in 1747. As the title states, it is an expansion, and also an improvement on the *Shih-t'ung hsün-ku* by the Ming scholar, Wang Wei-chien (see under Ch'êng

Chia-sui). A similar study of the *Shih-t'ung* by P'u Ch'i-lung 浦起龍 (T. 二田, 1679—some time after 1761, *chin-shih* of 1730), entitled *Shih-t'ung t'ung-shih* (通釋), was compiled about the same time, but appeared a little later. Huang Shu-lin left two collections of miscellaneous notes: one, entitled 硯北雜錄 *Yen-pei tsa lu*, was edited by Lu Wên-ch'ao [q. v.] in 1751 when the latter was a teacher in the Huang family; the other has the title *Yen-pei ts'ung-lu* (叢錄). Huang also annotated the well known work on literary criticism—the 文心雕龍 *Wên-hsin tiao-lung* by Liu Hsieh 劉勰 (T. 彥和, d. early 6th century). This work, entitled *Wên-hsin tiao-lung chi-chu* (輯注), 10 *chüan*, was first printed in 1738. Later on critical notes were added by Chi Yün [q. v.] and this edition was printed in 1833. Of the above items only the last-mentioned was copied into the *Ssü-k'u ch'üan-shu*. Huang Shu-lin's literary collection is entitled 養素堂詩文集 *Yang-su t'ang shih wên-chi*. Owing to the fact that his birthplace was Peking, he was sometimes referred to as Pei-p'ing hsien-shêng 北平先生.

Huang Shu-lin had two sons: Huang Têng-hsien 黃登賢 (T. 雲門 H. 忍庵, 1709–1784), a *chin-shih* of 1736; and Huang Têng-ku 黃登穀 (b. 1714), a *chin-shih* of 1737. The elder of his two daughters married Li Tsung-wan [q. v.]. Huang Shu-lin had three younger brothers: Huang Shu-wan 黃叔琬 (d. 1756), a *chin-shih* of 1709 and educational commissioner of Shansi (1714–17); Huang Shu-ch'i 黃叔琪 (T. 瑤圃, d. 1738), a *chü-jên* of 1705, and prefect of Ningkuo, Anhwei (1720–1732); and Huang Shu-ching 黃叔敬 (T. 玉圃 H. 篤齋, ca. 1677–ca. 1753), a *chin-shih* of 1709. Huang Shu-ching was, in 1722, sent to Taiwan (Formosa) as provincial censor to inspect the Island after the rebellion of Chu I-kuei [q. v.]. He remained there about a year and left the following two works on his experiences: 南征紀程 *Nan-chêng chi-ch'êng*, 1 *chüan*, a diary of his journey from Peking to Fukien; and 臺海使槎錄 *T'ai-hai shih-ch'a lu*, 8 *chüan*, a description of Taiwan. The latter is regarded by some as the best early description of the Island. Five of his works, including the two just mentioned, are given notice in the *Imperial Catalogue*. The *T'ai-hai shih-ch'a lu* was copied into the *Imperial Manuscript Library*.

[2/14/41a; 3/64/1a; 4/69/16b; Ku Chên 顧鎮, 黃崑圃先生年譜 *Huang K'un-p'u hsien-shêng nien-p'u* in *Chi-fu ts'ung-shu* (see under Ts'ui

Shu); 順天府志 *Shun-t'ien fu-chih* (1884–87), 101/6b; *Ssü-k'u* 9/7a, 18/2b, 23/5b, 24/8a, 31/6a, 89/1b, 133/4a, 143/13a, 195/1b; for Huang Shu-ching, 2/67/20b; 3/209/48a; *Ssü-k'u*, 64/7b, 70/12a, 80/5b, 87/7a, 98/2b; Yin-chên [q. v.], *Chu-p'i yü-chih*, 黃叔琳, 陳世倌.]

TU LIEN-CHÊ

HUANG-t'ai-chi. See under Abahai.

HUANG Tao-chou 黃道周 (T. 參玄, 幼平, 幼元, 細邊 H. 石齋), Mar. 9, 1585–1646, Apr. 20, Ming loyalist, philosopher, and landscape painter, was a native of Chang-p'u, Fukien. He came from a poor family and suffered many privations. His poverty, however, did not hinder his travelling, for as early as 1598 when he was only fourteen (*sui*) he went to Po-lo, Kwangtung, to study in the library of a certain Han 韓 family. He returned home two years later. In 1605 he made a second journey to Kwangtung, but returned home after a few months. In 1607 his father, Huang Chia-ch'ing 黃嘉卿 (T. 青原), died and the family sank deeper into poverty. In order to support the household he accepted tutorship in several prominent families and at the same time continued his studies on the *Book of Changes* about which he later produced two works: 易象正 *I-hsiang chêng*, in 16 *chüan*, and 三易洞璣 *San-i tung-chi*, in 16 *chüan*. In 1612 he became a licentiate and six years later passed the examination for the *chü-jên* degree. Becoming a *chin-shih* in 1622, he was admitted to the Hanlin Academy as a bachelor. During this period he maintained an intimate friendship with Chêng Man [q. v.] and Wên Chên-mêng (see under Chêng Man), and the three agreed to protest against the misgovernment of their time. Wên Chên-mêng and Chêng Man were dismissed late in 1622, but Huang remained silent, on the ground that he had just invited his mother to Peking. Soon he was made a compiler of the Hanlin Academy (1624), but asked leave to return home in 1625 in order to carry out his protest. In the following year his mother died.

After a period of mourning he proceeded in 1630 to Peking and was immediately sent to Chekiang to supervise the provincial examinations. Returning that same year to the capital, he was promoted to the post of junior secretary in the Supervisorate of Imperial Instruction. Meantime Ch'ien Lung-hsi 錢龍錫 (T. 稚文, 機山, *chin-shih* of 1607, d. age 68 *sui*) was involved in the case of Yüan Ch'ung-huan [q. v.] and was sentenced to die. Huang ad-

dressed petition after petition to the Emperor pleading for Ch'ien's life. On June 12, 1631 Ch'ien was released, but six months later (December 19) Huang was dismissed from office. Before leaving, Huang presented another memorial in which he severely attacked Wên T'i-jên (see under Chêng Man) and Chou Yen-ju (see under Chang P'u). He left the capital early in 1632 and was welcomed by the scholars of Chekiang at whose wish he founded a school at Ta-ti shan 大滌山 near Yü-hang, Chekiang. In the following year (1633) he returned to his native place where he delivered lectures on philosophy; and finally (1634) selected the Tzū-yang Academy 紫陽書院 at Chang-p'u as his lecture hall.

In 1635 he was recalled by the emperor and, late in 1636, went to the capital. Early in 1637 he was re-instated in his former post. Despite his request to resign, he was promoted in the following year to the post of Supervisor of Instruction. As a member of the politico-literary party known as Tung-lin, he stood definitely against the enemies of the party who at that time were led by Grand Secretary, Yang Ssü-ch'ang 楊嗣昌 (T. 文弱, 文若, d. 1641, age 54 *sui*, *chin-shih* of 1610). In 1638 Huang Tao-chou's opposition to Yang, and his bold defense of Chêng Man, resulted in his being relegated to the position of corresponding secretary for the provincial judge of Kiangsi. Huang declined to accept and returned home. Before he left the capital he presented to the Emperor four works by himself, all on the *Classics*, namely: 洪範明義 *Hung-fan ming-i*, in 4 *chüan*; 月令 *Yüeh-ling ming-i*, in 4 *chüan*; 儒行集傳 *Ju-hsing chi-chuan*, in 2 *chüan*; and 緇衣 *Tzū-i chi-chuan*, in 4 *chüan*. Accused in 1640 of a hostile political move, he was summoned to Peking, flogged and put in prison. Finally, early in 1642, he was punished by banishment to Hunan but did not get farther west than Kiukiang where he took ill and pleaded for mercy. Meanwhile the death of Yang Ssü-ch'ang changed the situation in Peking, making it favorable to Huang Tao-chou who, in the autumn of 1642, received an invitation to return to the capital. Declining the invitation, he went in the following year to his home in Fukien where he continued his lectures on philosophy.

In 1644 Peking surrendered to Li Tzū-ch'êng [q. v.]. When the Prince of Fu (see under Chu Yu-sung) became Emperor at Nanking he appointed Huang Tao-chou senior vice-president

of Civil Office and reader of the Hanlin Academy. On his way to Nanking Huang learned that he had been promoted (October 19, 1644) to the presidency of the Board of Ceremonies, a post which he assumed in the beginning of the following year. But he soon discovered that his position was merely nominal, since the new regime was completely under the sway of Ma Shih-ying [q. v.] and his party. Soon after arriving at Nanking Huang memorialized the new Emperor (March 19, 1645) to send him to sacrifice at the tomb of the Great Yü (大禹) at K'uai-chi (Shaohsing), Chekiang. The request was granted and Huang arrived at Shaohsing on May 3, 1645. Learning, before his return to Nanking, that the city had been taken (June 19, 1645) by the Ch'ing forces, he went to Foochow (July 31, 1645) to join the new court of the Prince of T'ang (see under Chu Yü-chien) who appointed him concurrently president of the Board of Civil Office and a Grand Secretary. These likewise were nominal positions under the control of Chêng Chih-lung [q. v.], the actual leader of the Court. Chêng, as the financial supporter of the Fukien regime, showed no inclination to engage in military activity in Kiangsi—a strategy which the Prince of T'ang, Huang Tao-chou, and other loyalists were, however, most anxious to press in the hope of reviving the defunct dynasty. Although helpless without the financial and military support of Chêng, Huang's decision to raise a loyal army was spurred by manifestations of goodwill on the part of the prefect of Kuang-hsin-fu, Kiangsi, where Huang had previously planned to establish his military base. After a struggle with Chêng Chih-lung for leadership in the court, Huang left Foochow (September 11, 1645) for Yen-p'ing, Fukien, where he summoned more than one thousand loyalist soldiers. According to some accounts his forces increased to five or even ten thousand men before he reached the borders of Fukien and Kiangsi. One week before his arrival at Kuang-hsin the city of Hui-chou, Anhwei, fell (November 10, 1645) to the Ch'ing army. Thus his cherished plan of creating a united front between these two cities was frustrated, and he was forced to rely wholly on his own resources. The attack by his fellow commanders on Fu-chou in Kiangsi, and on Wu-yüan and Hsiu-ning in Anhwei failed, and when Huang marched into Wu-yüan, early in the following year, he had, it is said, only about two thousand men.

On January 22, 1646 he set out from Kuang-hsin on the ill-fated expedition which met with disaster at the hands of the Ch'ing forces on February 9 near Wu-yüan, his intended destination. He was taken captive to Nanking where Hung Ch'êng-ch'ou [q. v.], ex-general of the Ming régime, directed the Ch'ing armies against the remnant Ming forces. According to some accounts Hung Ch'êng-ch'ou personally sought an interview with Huang to persuade him to abandon his efforts for the Ming cause, but Huang's only reply was a sarcastic remark about Hung's reported death at the battle of Sung-shan 松山. Nevertheless Hung sent a letter to Dodo [q. v.] pleading for the life of the Ming loyalist, but the appeal was rejected. In the meantime Huang had been trying to starve himself to death, but failed. On April 20, 1646 he and four of his followers and disciples, Lai Chi-chin 賴繼謹 (T. 敬孺), Ts'ai Ch'un-jung 蔡春溶 (T. 時培), Chao Shih-ch'ao 趙士超 (T. 淵卿), and Mao Yü-chieh 毛玉潔 (T. 元水), were executed. The Prince of T'ang, deeply grieved at Huang's death, granted him the posthumous title, Earl Wên-ming (文明伯), and the posthumous name, Chung-lieh 忠烈. Emperor Kao-tsung of the succeeding Ch'ing dynasty gave him in 1776 the posthumous name, Chung-tuan 忠端. In 1825, on the recommendation of Ch'ên Shou-ch'î [q. v.], his name was entered in the Temple of Confucius.

Regarding Huang Tao-chou's philosophical ideas, it may be said that like Huang Tsung-hsi and Liu Tsung-chou [qq. v.], he belonged to the school generally known as Lu-Wang which tried to promote the ideas of Lu Chiu-yüan (see under Li Fu) and Wang Shou-jên (see under Chang Li-hsiang), the latter better known as Wang Yang-ming. This is evident from his many works on the classics, nine of which were collected under the title, 黃石齋先生九種 *Huang Shih-chai hsien-shêng chiu-chung*, and published in 1693. It contains, in addition to the above-mentioned six works, the following three: 孝經集傳 *Hsiao-ching chi chuan*, 4 chüan; 表記 (表記) *chi-chuan*, 2 chüan; and 坊記 (坊記) *chi-chuan*, 2 chüan. A collection of his lectures, compiled by his pupils, was published under the title 榕壇問業 *Jung-t'an wên-yeh*, 18 chüan. Two other works attributed to Huang are: 駢枝別集 *Pien-chih pieh-chi*, 20 chüan (Ming edition listed in the catalogues of the Cabinet Library and the Sonkeikaku Bunko, Tokyo); and 石齋行業 *Shih-chai hsing-yeh*,

4 chüan (Ming edition listed in the catalogue of the Cabinet Library). A collection of his memorials, essays, letters, and poems, several times edited under different titles, was re-edited by Ch'ên Shou-ch'î in 50 chüan, under the title 黃忠端公全集 *Huang Chung-tuan kung ch'üan-chi*, and published about the year 1830. A part of the last-mentioned was reprinted in the collectanea, 乾坤正氣集 *Ch'ien-k'un chêng-ch'î chi*, compiled by P'an Hsi-ên 潘錫恩 (T. 芸閣, *chin-shih* of 1811, d. 1868), and printed in 1848. Four titles attributed to Huang were placed on the list of banned books in the eighteenth century: two encyclopaedias, 博物典彙 *Po-wu tien-hui*, in 20 chüan (a copy of the original edition, preface dated 1635, in the Library of Congress), and *Ch'ün-shu* (群書) *tien-hui*, 14 chüan (a copy reported in the National Library of Peiping); and two works on eminent generals: 廣名將譜 *Kuang ming-chiang p'u*, 20 chüan (a copy in Columbia University), and 廣百將傳 *Kuang pai-chiang chuan*. The last two titles possibly refer to the same work. A work entitled *Kuang ming-chiang chuan* (傳), 20 chüan, attributed to Huang, appears in the *Hai-shan hsien-kuan ts'ung-shu* (see under P'an Chên-ch'êng). Another encyclopaedia on the classics, attributed to Huang under the title 新鑄六經句解四書理印 *Hsin-chien liu-ching chü-chieh ssü-shu li-yin*, 10 chüan, is listed in the catalogue of the Sonkeikaku Bunko. His nine works on the classics and the *Jung-t'an wên-yeh* were copied into the *Ssü-k'u* Manuscript Library (see under Chi Yün), and two others: 春秋揆 *Ch'un-ch'iu k'uei*, 1 chüan; and 西曹秋思 *Hsi-ts'ao ch'iu-ssü*, 1 chüan, were merely given notice in the *Imperial Catalogue*.

His wife, Ts'ai Jun-shih 蔡潤石 (T. 玉卿, d. age 83 sui), was a writer of verse, and achieved some fame in calligraphy, and in the painting of plants.

[M.1/233/20b; M.35/11/13b; M.59/23/1a; 22/1/2b; 27/16/1a; *Nien-p'u* in *Huang Chung-tuan kung ch'üan-chi*; 明季北略 *Ming-chi pei-lieh* and *Ming-chi nan* (南)-*lieh*, *passim*; 東南紀事 *Tung-nan chi-shih* 3/1a; 漳州府志 *Chang-chou fu-chih* (1878) 31/2b, 34/10a; L.T.C.L.H.M., pp. 348, 414; Watters, T., *A Guide to the Tablets in a Temple of Confucius*, pp. 224-227; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung*, pp. 129, 247.]

J. C. YANG
TOMOO NUMATA

HUANG Tè-kung 黃得功 (T. 濟山, 虎山), d. 1645, June 15, Ming loyalist general, was a native of K'ai-yüan, (Liao-ning), to which place his ancestors had moved from Ho-fei, Anhwei. His original patronymic was Wang 王, but he changed it to Huang when he was adopted by a family of that name. At a very early age he enrolled in the garrison of Liaoyang and in 1636 was appointed assistant brigade general of the garrison at Peking. In recognition of his distinguished services in the campaign against bandits in Honan, he was promoted to the rank of honorary brigade general (1638) and four years later was made brigade general of Fêng-yang, Anhwei. Late in 1642 the allied forces of Huang Tè-kung and Liu Liang-tso [q. v.] seriously defeated Chang Hsien-chung [q. v.] at Ch'ien-shan, Anhwei. The last emperor of the Ming dynasty (see under Chu Yu-chien) gave Huang the title of Count Ching-nan 靖南 (1644), and in the same year (June 20) his rank was elevated by the Prince of Fu (see under Chu Yu-sung) to that of Marquis.

When, in order to revive the tottering dynasty, Four Guardian Generals (see under Kao Chieh) were appointed at the request of Shih K'o-fa [q. v.], Huang was made one of them with headquarters at Lu-chou, Anhwei. Later he was transferred to Yangchow, Kiangsu, in order to check the impetuosity of Kao Chieh [q. v.], the guardian at Kua-chou, Kiangsu. Huang and Kao Chieh were on bad terms, and owing to some misunderstanding, Kao sent his troops to attack Huang at T'u-ch'iao, Kiangsu (October 1). Huang suffered a loss of some three hundred men and himself narrowly escaped death. Highly enraged, Huang decided to wage war against Kao, but Shih K'o-fa assuaged his wrath by compensating him for his financial losses from his own funds. On hearing, in February 1645, of the death of Kao Chieh, Huang hurried to Yangchow to take that city which had formerly been a bone of contention between them. Again Shih succeeded in diverting Huang and directing his attention to their common foe, the Ch'ings. Huang's headquarters were transferred to Lu-chou where he had originally been appointed. In April Tso Liang-yü [q. v.] raised an army on the pretext of "clearing the court of corrupt elements," but died later in the same month in Kiukiang. His son, Tso Mêng-kêng (see under Tso Liang-yü), took his father's place, but Huang crushed him in May at T'ung-ling and at Pan-tzū-chi, both in Anhwei. For this

victory Huang Tè-kung was given the title of Prince. As the Ch'ing forces under Dodo [q. v.] were approaching Nanking on June 3 (just two weeks after the fall of Yangchow) the Prince of Fu fled terror-stricken to Huang's camp at T'ung-ling, much to the dismay of Huang who realized that this thoughtless exodus meant the loss of the most important base which the Ming forces possessed. Huang's camp was soon surrounded by a detachment of the Ch'ing army led by Liu Liang-tso, a renegade, who tried to persuade him to surrender. Huang indignantly rejected the offer and was pierced by an arrow. Realizing that the wound would be fatal, he committed suicide on the spot. His remains were buried beside those of his mother on Fang-shan near Yangchow, Kiangsu, in consideration of his filial piety to her.

Huang Tè-kung was illiterate, but having a frank and affable disposition, he maintained, unlike his opponent, Kao Chieh, excellent discipline in his army. The people of the districts where his troops were stationed showed their gratitude by erecting temples to his memory. Emperor Kao-tsung granted him the posthumous name Chung-huan 忠桓.

[M.1/268/9a; M.35/13/1a; M.59/21/1a; 明季南略 *Ming-chi nan-lüeh* 3/7b; 鹿樵紀聞 *Lu-ch'iao chi-wên* (痛史) 上 /12b.]

TOMOO NUMATA

HUANG T'i-fang 黃體芳 (T. 漱蘭), Sept., 1832-1899, June-July, native of Jui-an, Chekiang, was one of the so-called "Four Admonishing Officials" (see under Chang P'ei-lun) at the close of the Ch'ing period. He graduated as *chü-jên* in 1851 and studied diligently the history of administrative affairs. In 1860-61, when his native town was threatened by a band of rioters, he organized a volunteer corps which defended it successfully. After becoming a *chin-shih* (1863) he served for fifteen years in the Hanlin Academy, rising from a bachelor to a readership. It was during this period that he and several other officials, who came to be known as Ch'ing-liu-tang (see under Pao-t'ing), made a point of denouncing high officials. Yet, in 1879, when Wu K'o-tu [q. v.] committed suicide, leaving a memorial in which he protested the illegal accession of Emperor Tê-tsung, Huang sided with the majority in support of the final decision. Once, in 1878, he was tried by the authorities of the Board of

Civil Appointments for violent denunciation of the officials connected with famine relief work in Chihli, but he escaped punishment owing to a petition by Pao-t'ing in his behalf. In the autumn of 1880 he left the capital for Kiangsu where he remained five years as educational commissioner. Though promoted in 1882 to the senior vice-presidency of the Board of War, he did not assume the duties of that office until his return to the capital, late in 1885. A few days after his arrival in Peking he severely criticized the naval policy of Li Hung-chang [q. v.] who was powerful enough to degrade him (early in 1886) to a commissionership in the Office of Transmission. Late in 1889 he was made acting vice-president of the Censorate, a position he held until 1891. Thereafter he lived in retirement in Peking where his son, Huang Shao-chi [q. v.], held office.

While in Kiangsu as educational commissioner Huang T'i-fang gathered voluminous biographical data, including the works of scholars and writers of that province, and sent the information to the State Historiographer's Office in Peking. Lists of these works, and memorials concerning them, were recently printed by Huang Ch'ün 黃群 (T. 溯初) in his 敬鄉樓叢書 *Ching-hsiang lou ts'ung-shu*, third series (1931), under the title 江南徵書文牘 *Chiang-nan cheng-shu wen-tu*. In 1884 Huang established an Academy known as Nan-ch'ing Shu-yüan 南菁書院 at Chiang-yin, Kiangsu. This Academy became famous for its printing-house where Huang's successor, Wang Hsien-ch'ien (see under Chiang Liang-ch'i), printed the *Huang-Ch'ing ching-chieh hsü-pien* (see under Juan Yüan) in 1886-88, and the *Nan-ch'ing shu-yüan ts'ung-shu* in 1888. The latter *ts'ung-shu*, consisting of 41 works by Ch'ing scholars, was compiled by Wang with the assistance of Miao Ch'üan-sun (see under Chang Chih-tung), then director of the Academy.

Most of Huang T'i-fang's literary works, as well as copies of his memorials, seem to have been lost. Some of his poems were recently edited in 1 *chüan* by scholars of his native place under the title, 漱蘭詩彙 *Shu-lan shih-ch'i*, and were printed in the 甌風雜誌彙刊 *Ou-feng tsa-chih hui-k'an*, first series (1934), and in the 惜硯樓叢刊 *Hsi-yen lou ts'ung-k'an* (1934-35).

[1/450/1a; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho), pp. 280-81; Hsü Shih-ch'ang 徐世昌,

晚晴簃詩匯 *Wan-ch'ing i shih-hui* (1929) 161/31b; *Nien-p'u* of Wang Hsien-ch'ien; *Chiang-yin hsien-chih* (1920) 6/2a; *Tung-hua lu*, Kuang-hsü, *passim*.]

HIROMU MOMOSE

HUANG T'ing-kuei 黃廷桂 (T. 丹崖), 1691-1759, Feb. 14 (?), was a member of the Chinese Bordered Red Banner. His father, Huang Ping-chung 黃秉中 (T. 惟一, 1654-1718), was governor of Chekiang (1709-10) and of Fukien (1710-11). In 1710 Huang T'ing-kuei, then a student in the Imperial Academy, inherited the rank of *Yün-ch'i-yü* from his ancestors and in 1713 was appointed an Imperial Bodyguard. After serving at various military posts he was made provincial commander-in-chief of Szechwan in 1727 at a time of sweeping changes in the method of governing the Miao or aborigines of China (see under O-ér-t'ai). Local conditions were in considerable confusion and Huang, stationed in an area where the Miao population was great, had frequently to deal with them. In 1728 a Miao chieftain of Lei-p'o, Szechwan, named Yang Ming-i 楊明義, aided a Miao woman of near-by Mi-t'ieh, Yunnan, named Lu, in a revolt (see under Ha Yüan-shêng). Huang marched on Yang, captured him, and over a region extending as far eastward as A-lü, Kweichow, massacred almost ten thousand of the luckless aborigines.

Emperor Shih-tsung, however, was not wholehearted in his approval of this policy of extermination, regarding it as more practical to conciliate the Miao whenever possible. Thus when in 1729 Huang memorialized that the Miao of Jung-mei (Ho-fêng), Hupeh, were overstepping their rights in collecting a tax on the Szechwan border, the emperor, recalling that they were the wealthiest and strongest of all the Miao in Hupeh and Szechwan, ordered that they be instructed and allowed gradually to reform, condoning their improprieties as being the result of lax government under the Mings. Also in 1730 when Huang memorialized about the Miao of Yu-yang, Szechwan, concealing a certain revolutionist, the emperor doubted it, ordering that an inquiry be made into the affair so that oppressive petty officials would not stir up new trouble among them.

For a brief campaign against a branch of the Miao called Lolo, conducted in 1730-31 on the border between Yunnan and Szechwan, Huang received imperial praise. Shortly afterwards

when for administrative convenience Szechwan was separated from Shensi and given a governor-general for itself he was appointed to this post (1731-35), retaining concurrently his position of provincial commander-in-chief. In the last year of Emperor Shih-tsung's reign (1735), when the Miao of Kweichow revolted, Huang memorialized about the danger of a similar uprising on the Szechwan-Kweichow border. The emperor again ordered a pacific rather than violent policy. When Emperor Kao-tsung ascended the throne he abolished the governor-generalship of Szechwan, leaving Huang with the post of provincial commander-in-chief. Summoned to Peking early in 1737, Huang later (1738) was reduced to the rank of brigade-general stationed at Tientsin. In 1740 he was restored to the rank of provincial commander-in-chief and was stationed at Kupei-k'ou, Chihli. Thereafter, until 1753, he served as governor of Kansu (1741-48), governor-general of Liang-Kiang (Kiangsu and Kiangsi, 1749-51), and governor-general of Shensi and Kansu (1751-53). In 1753 he was again appointed governor-general of Szechwan (the post having been restored in 1748), from which region he transported grain for the relief of the distressed in a flooded area near Yangchow. Early in 1754 he became concurrently president of the Board of Civil Office, and a year later was made a Grand Secretary.

During the period of his administration in Szechwan Huang T'ing-kuei suppressed several local uprisings and constructed some irrigation works for the aid of the farmers. In 1755 he was re-instated as governor-general of Shensi and Kansu, still retaining his position of Grand Secretary. In the last four years of his life he was of value to Emperor Kao-tsung as overseer of the transport of horses to the army in the west and north, at the time the emperor was engaged in wars against the Eleuths and Mohammedans. He died of an illness while stationed at Liang-chou. The year before his death (1758) he was created Earl Chung-ch'in 忠勤伯 of the third rank, and the year after his death (1760) his portrait was hung in the Tzū-kuang ko (see under Chao-hui). He was canonized as Wên-hsiang 文襄, and his tablet was placed in the Temple of Eminent Statesmen. In 1784 a grandson, Huang Chien 黃掄, was severely reprimanded for printing Huang's memorials and with them the comments of Emperor Shih-tsung and Emperor Kao-tsung.

[1/329/1a; 3/17/24a; *Yung-chêng Chu-p'i yü-chih*

(see under Yin-chên); 清代文字獄檔 *Ch'ing-tai wên-tzû yü tang*, no. 4.]

RUFUS O. SUTER

HUANG Tsun-hsien 黃遵憲 (T. 公度), 1848-1905, Mar. 28, poet and reformer, was a native of Chia-ying-chou, Kwangtung. His father, Huang Hung-tso 黃鴻藻 (T. 雁賓 H. 逸農, *chü-jên* of 1855), served as acting prefect of Ssü-ên-fu, Kwangsi, 1889-91. In 1873 Huang Tsun-hsien became a senior licentiate and a year later went to Peking to fulfill the requirements for that grade. During 1875 he remained in the north, travelling to Tientsin and Chefoo and meeting at the latter place the diplomat, Chang Yin-huan [q. v.]. Huang Tsun-hsien became a *chü-jên* at the provincial examinations held in Peking in 1876 and early in the next year was appointed counselor to the Legation in Tokyo. He and the minister, Ho Ju-chang 何如璋 (T. 子峨, 1838-1891), arrived in Tokyo late in 1877. There they were highly esteemed by Japanese scholars who frequently entertained them, as reported by Wang T'ao [q. v.] who visited Japan in 1879. The year 1879 marks the beginning of Japan's expansion when she occupied part of the Loochoo Islands and had designs on Korea (see under Li Hung-chang). In 1880 Huang suggested that the Court send a resident to Korea to supervise the Korean officials or at least take charge of the country's foreign relations. Li Hung-chang [q. v.] disapproved of the idea for fear of being involved in disputes. Huang then advised the Korean government to keep in close contact with China and establish friendly relations with Japan and the United States. But his proposals were furiously attacked by the conservatives in Korea.

Although busily engaged in his social contacts with Japanese literary men, and in diplomatic affairs, Huang Tsun-hsien found time to study and to write about Japan. His "Poems About Japan", entitled 日本雜事詩 *Jih-pên tsa-shih-shih*, 2 *chüan*, are full of interesting, and at times scholarly, information. They were first printed in 1879 by the Tsung-li Yamen—the Chinese Foreign Office—and were reprinted by the author in 1885. In 1880 Huang began to compile a history of Japan, but the work was interrupted in 1882 when he was appointed consul-general at San Francisco. In 1885 his mother died and he returned home for the mourning period, and during this time he continued the history of Japan. It was completed in 1887 under the title 日本國志 *Jih-pên kuo chih*, 40 *chüan*, and

was printed in 1890 and reprinted in 1898, as well as in later years. It was one of the popular, though scholarly, accounts of that country and was highly praised by those who wished to follow the example set by Japan in matters of reform.

In 1889 Huang Tsun-hsien went to Peking where he received appointment as counselor to the Legation in London. Before leaving he met many famous men of the day who acclaimed him for his literary and political achievements. He and the new minister to England, Hsüeh Fuch'êng [q. v.], arrived in London in the spring of 1890. A year later Huang was sent to Singapore as consul-general and remained there for three years.

In 1894, when Chang Chih-tung was transferred to Wuchang as governor-general, he obtained the consent of the Court to recall Huang from abroad. Thereupon Huang went to Wuchang and in a few months settled a number of cases involving Chinese Christians and foreigners. With the rank of intendant of a circuit, he was summoned to Peking and was granted a special audience by Emperor Tê-tsung who was eager to initiate reforms. In 1896 he was named minister to Germany, but the appointment was cancelled, owing to alleged objections from Berlin. In 1897 he was made salt intendant of Hunan, and for a short while acted as judicial commissioner. The governor of Hunan, Ch'ên Pao-chên (see under T'an Ssü-t'ung), being one of the sponsors of the reform movement in that province, enabled Huang to put into practice what he had learned in foreign countries. Huang helped to organize a society of more enlightened local gentry, known as the Nan Hsüeh Hui (see under T'an Ssü-t'ung) and gave a number of lectures. He set up a police bureau, published a newspaper, and established some schools. The highest school, Shih-wu Hsüeh-t'ang 時務學堂, was an important institution where a number of revolutionary leaders discussed reform ideas and where Liang Ch'î-ch'ao (see under T'an Ssü-t'ung) was the dean of Chinese studies.

In 1898 Emperor Tê-tsung was determined to carry out reforms in the empire. Early in that year he had read the *Jih-pên kuo-chih* of Huang Tsun-hsien and was impressed by the achievements of Japan in her few years of Westernization. Thus in June, on the recommendation of Hsü Chih-ching (see under T'an Ssü-t'ung), the emperor summoned Huang to another audience and in August named him minister to Japan. But Huang was prevented by illness

from going farther north than Shanghai, and before long the whole reform movement was crushed by Empress Hsiao-ch'ên [q. v.] who relentlessly punished the leaders. He was retired and went back to his home in Chia-ying-chou where he lived quietly until his death seven years later.

Though unable to carry out his ideas of reform, Huang Tsun-hsien is likely to be remembered for his poetry. He proclaimed that he wanted to discard the traditional modes of writing verse and to compose as he liked. Although he made use of traditional forms, he did succeed in writing verse with a freer and richer movement. His collected poems, entitled 人境廬詩草 *Jên-ching-lu shih-ts'ao*, 11 *chüan*, were printed after his death and have since been widely read.

[1/470/2b; 6/13/11b; Liang Ch'î-ch'ao, 飲水室合集 *Yin-ping-shih ho-chi*; *Nien-p'u*, by Ch'ien Ê-sun 錢蕓孫 in 大陸 *Ta-lu*, vol. 1, no. 12, and vol. II, no. 1 (June, July, 1933).]

FANG CHAO-YING

HUANG Tsung-hsi 黃宗羲 (T. 太冲 H. 南雷 and 梨洲先生), Sept. 24, 1610-1695, Aug. 12, one of the foremost scholars of the early Ch'ing period, was a native of Yü-yao, Chekiang. His father, Huang Tsun-su 黃尊素 (T. 眞長 H. 白安, 1584-1626), a *chin-shih* of 1616 and a loyal member of the Tung-lin faction, suffered death because of his opposition to the powerful eunuch, Wei Chung-hsien [q. v.], and was canonized in 1644 as Chung-tuan 忠端. Huang Tsung-hsi became a licentiate in 1623, and in the autumn of the same year (age fourteen *sui*) accompanied his father to Peking where the latter held a post as a censor. At this time the struggle between the Tung-lin party and the eunuch faction was nearing a climax, and many nights during the year 1624 such prominent members of the Tung-lin group as Yang Lien [q. v.] and Tso Kuang-tou (see under Yang Lien) held secret conferences in Huang Tsun-su's residence. Hence at an early age the son was initiated into the intricacies of contemporary politics. The father was dismissed from office in 1625 for denouncing Wei Chung-hsien and his allies within the palace, and both father and son returned home.

Soon thereafter Huang Tsung-hsi was married to Yeh Pao-lin 葉寶林 (1609-1676), a daughter of Yeh Hsien-tsu 葉憲祖 (T. 美度, 相攸 H. 六桐 and 櫟園居士, d. 1641 age 76 *sui*, *chin-shih* of 1619), a man of letters and a noted dramatist. When Huang Tsun-su was travelling in

custody to Peking in 1626 he introduced his son to Liu Tsung-chou [q. v.], the prominent philosopher of the Wang Yang-ming school. Huang Tsung-hsi became Liu's most devoted disciple and one of the exponents of the Wang Yang-ming philosophy (see under Chang Li-hsiang). Huang Tsun-su was put to death in prison in the summer of that year (1626). Two years later, when the new emperor, Ssü-tsung (i.e. Chu Yu-chien), ascended the throne Huang Tsung-hsi set out for the capital with a long awl in his sleeve and a memorial in his hand to take vengeance on certain officials and to protest against the injustice that had been done to his father. But before he arrived at his destination Wei Chung-hsien died, members of the eunuch clique were punished, and posthumous honors were bestowed on those who had been unjustly put to death. In Peking, however, Huang Tsung-hsi engaged in daring acts of vengeance, and his sense of filial piety aroused the admiration and sympathy of many. During a stay in Nanking in 1630 he became a member of the politico-literary group known as the Fu-shê (see under Chang P'u).

In deference to a last wish of his father, Huang Tsung-hsi began in 1631 a detailed study of Chinese history, employing the method of punctuating one volume each day. Thus in two years he finished the official chronicles, or "Veritable Records" (實錄), of the first thirteen reigns of the Ming dynasty, as well as the *Twenty-one Dynastic Histories*. In view of the return to power of the eunuch faction the Fu-shê group issued an anti-corruption circular known as the Manifesto of Nanking (留都防亂揭) of which Huang Tsung-hsi was one of the leading signers. This list of names served later as the basis of Juan Ta-ch'êng's [q. v.] list, *Huang-nan-lu* (see under Chang P'u), of proscribed members of the Tung-lin and Fu-shê parties. During his visits to Nanking in the years 1630-41 Huang Tsung-hsi frequently stayed in the home of Huang Chü-chung (see under Huang Yü-chi) in whose library, Ch'ien-ch'ing t'ang, he had the privilege of studying. When the news of the fall of Peking reached him in 1644 he and his teacher, Liu Tsung-chou, went to Hangchow to join Hsiung Ju-lin 熊汝霖 (T. 雨殷, *chin-shih* of 1631, d. 1648) in raising volunteer troops for the Ming cause.

Meanwhile the Prince of Fu (see under Chu Yu-sung) ascended the throne at Nanking and Huang Tsung-hsi was summoned to the new capital. Soon, however, Juan Ta-ch'êng came to power and ordered the arrest of 140 members

(or descendants of former members) of the Tung-lin and Fu-shê societies, including Huang Tsung-hsi who, according to Liang Ch'i-ch'ao (see under T'an Ssü-t'ung), took refuge in Japan at this time. But as the evidence for such a journey is based wholly on a poem, entitled 避地賦 *Pi-ti fu*, "On Taking Refuge", in which Huang merely alludes to certain places in Japan, the proof is hardly conclusive. When Nanking fell to the Manchus in 1645, the forces of Hsiung Ju-lin and Sun Chia-chi 孫嘉績 (T. 碩膚, 1604-1646) on the Ch'ien-t'ang river still held out against the invaders, and Huang Tsung-hsi with his two younger brothers and a volunteer force of several hundred men assisted them. Huang met the Prince of Lu (see under Chu I-hai) near Shaohsing and stationed his troops on the river in a camp known as Shih-chung ying 世忠營. He constructed a calendar for this regime, which was promulgated in the region of Chekiang in that year and was called 監國魯元年大統曆 *Chien-kuo Lu yüan-nien ta-t'ung li*. In 1646 he was made a censor and concurrently a secretary in the Board of War. In the same year the Ming forces were dispersed, the Prince of Lu proceeded by sea to Fukien, and Huang Tsung-hsi with five hundred men constructed barricades in the Ssü-ming mountains, about a hundred *li* south of his home. These defenses were later burned and destroyed by the local inhabitants who feared Manchu retaliation. In 1649 the Prince of Lu returned and established his headquarters on the Chusan Islands off the coast of Chekiang where he was joined by Huang Tsung-hsi who was made a vice-president of the Censorate. But as the real authority was in the hands of Chang Ming-chên [q. v.] there was very little that Huang could do to relieve the situation. Moreover, as the Manchu authorities had proclaimed the arrest of all members of families of active Ming loyalists, and as the life of his mother was jeopardized, he decided to abandon political activities and retire to his home. In the epitaph of Huang, composed by Ch'üan Tsu-wang [q. v.], it is stated that in this year he accompanied Fêng Ching-ti 馮京第 (T. 濟仲, d. 1650, *chin-shih* of 1640) to Japan to request military aid; but his connection, if any, with that mission is not clear.

After his retirement in 1649 Huang Tsung-hsi devoted himself wholly to the advancement of learning. For a few months in 1650 he visited Ch'ien Ch'ien-i [q. v.] at Soochow, and thereafter for some thirty years he lived in or near his native place, except for a trip to Kiangsu in 1660 and

again in 1664 when he once more saw Ch'ien Ch'ien-i shortly before the latter died. In 1667 he revived in Shaohsing the Academy known as Ch'eng-jên Shu-yüan 證人書院 which had been founded by his teacher, Liu Tsung-chou, but which had suspended activities for twenty years. In 1673 he visited the famous Fan family library, T'ien-i ko, at Ningpo (see under Fan Mou-chu), made a list of its rare books, and later wrote an essay on it entitled 天一閣藏書記 *T'ien-i ko ts'ang-shu chi*. In this year also the northern philosopher, Sun Ch'i-fêng [q. v.], presented to Huang a copy of his biographical work, *Li-hsüeh tsung-chuan*. Three years later, Ku Yen-wu [q. v.], another great scholar of the time, sent to him for criticism his well-known work, *Jih-chih lu*. When the special examination known as *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü) was initiated in 1678, Yeh Fang-ai [q. v.] was about to recommend Huang Tsung-hsi as one of the select competitors, but with the help of a pupil Huang managed successfully to have his name excluded. When the Historiographical Board for the writing of the *Ming History* (*Ming-shih*) was finally set up, in the following year, all of Huang Tsung-hsi's writings on the history of the defunct dynasty were ordered to be copied and placed at the disposal of the compilers. His pupils, Wan Ssü-t'ung and Wan Yen [qq. v.], and his youngest son, Huang Po-chia 黃百家 (original name 百學 T. 主一 H. 不失, b. 1643), were summoned to the capital to assist in the task. In 1683 Huang visited the home of Hsü Ch'ien-hsüeh [q. v.] in K'un-shan, Kiangsu, and acquainted himself with the latter's library, Ch'uan-shih lou of which he wrote an account, entitled *Ch'uan-shih lou ts'ang-shu chi* (藏書記). Huang Tsung-hsi died at the age of eighty-six (*sui*) and was unofficially canonized as Wên-hsiao 文孝. His name was entered in the Temple of Confucius in 1909.

In his studies Huang Tsung-hsi showed an unusually wide range of interests including classics, history, philosophy, mathematics and literature. The *Ssü-k'u Catalogue* (see under Chi Yün) lists fifteen of his works of which six were copied into the *Imperial Manuscript Library*. About one hundred titles attributed to him are either extant or listed in various catalogues. Among several works on the classics may be mentioned the *易學象數論* *I-hsüeh hsiang-shu lun*, 6 *chüan*, written about the year 1661, chiefly to examine the genuineness of the elaborate diagrams which the Sung philosophers had traced back to the *Classic of Changes* (see under Hu Wei and Huang

Tsung-yen). A work on Mencius, entitled 孟子師說 *Mêng-tz'ü shih shuo*, 7 *chüan*, was written to supplement notes which his teacher, Liu Tsung-chou, had previously published on the Classics.

In the historical field Huang Tsung-hsi is generally regarded as the founder of the so-called Eastern Chekiang School 浙東學派 which attempted to set more objective standards both in history and philosophy. His 行朝錄 *Hsing-ch'ao lu* is a collection of brief historical accounts of the southern Ming regimes of which the individual titles and the number of *chüan* vary with the different editions, and some of the essays are believed by later scholars not to be his. The *Hsing-ch'ao lu* was listed among the banned works of the eighteenth century. For the use of the compilers of the *Ming History* he wrote biographical sketches of several important southern Ming figures such as Liu Tsung-chou, Ch'ien Su-yüeh 錢肅樂 (T. 希聲 H. 虞孫, 1607-1648), and Hsiung Ju-lin. It is reported that he himself wrote a draft History of the Ming Dynasty in 244 *chüan* under the title 明史案 *Ming-shih an*. One of his best-known works is the 明儒學案 *Ming-ju hsüeh-an*, in 62 *chüan*, compiled in 1676. It is a systematic historical survey of all the important schools of thought that arose during the Ming period, showing their interconnection, their geographical distribution, with critical evaluations of the life and teachings of each man mentioned. Huang Tsung-hsi believed that only by a sound historical approach could the prevailing philosophies of Chu Hsi and Wang Yang-ming be properly evaluated. The *Ming-ju hsüeh-an* is usually regarded as the first great history of Chinese philosophy. Previous efforts of the same kind, such as the 聖學宗傳 *Shêng-hsüeh tsung-chuan* by Chou Ju-t'êng 周汝登 (T. 繼元 H. 海門, d. 1629 age 84 *sui*) and the above-mentioned *Li-hsüeh tsung-chuan* by Sun Ch'i-fêng, printed in 1666, were discursive and lacking in objectivity.

In a still more ambitious work known as the 宋元學案 *Sung Yüan hsüeh-an*, which Huang Tsung-hsi began in his old age but left unfinished at his death, he attempted to do the same for the thought of the Sung and Yüan periods. His son, Huang Po-chia, carried on the task for a time, and Ch'üan Tsu-wang worked on it during the years 1746-54, but after the latter's death in 1755 the manuscript reverted to the Huang family. The extant edition of the *Sung Yüan hsüeh-an*, in 100 *chüan*, was supplemented and edited by Fêng Yün-hao 馮雲濠 (T. 騰軒) and

Wang Tzū-ts'ai 王梓材 (T. 四橋) and finally printed in 1846 by Ho Shao-chi [q. v.]. The Chekiang Provincial Library possesses a further supplement, *Sung Yüan hsüeh-an pu-i* (補遺), an unprinted manuscript in 42 *chüan* which was completed by Wang Tzū-ts'ai in 1838, but is said to have been expanded to 100 *chüan* by 1842.

Huang Tsung-hsi's political philosophy is revealed in a short treatise, *明夷待訪錄 Ming-i tai-fang lu*, written in 1662, which was highly praised by such contemporaries as Ku Yen-wu. Because of its liberal ideas on kingship, the obligations of rulers, and the rights of the people, it was popularized by Liang Ch'i-ch'ao and his followers at the close of the Manchu dynasty as revolutionary literature. Only a few of Huang Tsung-hsi's mathematical works were published—ten are said to be extant in draft form in the home of a descendant. A copy of the aforementioned Calendar for the first year of the regency of the Prince of Lu is said to be in the possession of Lo Chên-yü (see under Chao Chih-ch'ien); another for the fifth year of the regency is owned by the historian, Ch'ên Yüan (see under Sunu). In the literary field Huang Tsung-hsi left a collection of verse, *南雷詩曆 Nan-lei shih-li* in 4 *chüan*, and three collections of prose: *Nan-lei wên-an* (文案), *Nan-lei wên-ting* (定), and *Nan-lei wên-yüeh* (約). Nan-lei was the name of a peak in the Ssü-ming mountains where he had built a studio. Two collections of his works *黃梨洲遺書 Huang Li-chou i-shu* (1905) and *梨洲遺著彙刊 Li-chou i-chu hui-k'an* (1910) are far from complete. He compiled several anthologies among which may be mentioned the *姚江逸詩 Yao-chiang i-shih*, 15 *chüan*, arranged in 1672, an anthology of verse written by authors of his native place. During the years 1668-75 he produced a massive anthology of prose writings by authors of the Ming period, entitled *明文案 Ming-wên an*, in 217 *chüan*. By 1693 this work was expanded to 482 *chüan* and the title was changed to *Ming-wên hai* (海) or "Ocean of Ming Literature". He extracted from this collection what he regarded as the most valuable parts and brought them together in 62 *chüan* under the title *Ming-wên shou-tu* (授讀) for his son—the above-mentioned Huang Po-chia—to study.

Huang Tsung-hsi had three sons: Huang Po-yao 黃百藥 (T. 棄疾, 1629-1694), Huang Chêng-i 黃正誼 (T. 直方, 1640-1693), and the afore-mentioned Huang Po-chia. All three became scholars, the youngest being the most accomplished. A son-in-law, Liu Mao-lin 劉茂

林 (T. 子本 b. 1633), was a grandson of Liu Tsung chou. Wan Ch'êng-hsün (see under Wan Yen) was his grandson-in-law. In the year 1722 Chêng Hsing (see under Wan Yen) built in memory of Huang Tsung-hsi and his own grandfather, Chêng Chên 鄭濤 (T. 平子 H. 秦川), d. 1697 age 86 *sui*), a hall known as *Er-lao Ko* (二老閣) which he used as a library to store the books of his family and some 30,000 *chüan* of Huang Tsung-hsi's collection, or that portion of it which had been preserved up to that time.

[1/486/4a; 3/404/14a; 4/131/1a; 20/1/00; M.1/245/12a; 21/1/15b; *Yü-yao hsien-chih* (1899) 23/1a; *Nien-p'u* by a 7th generation descendant, Huang Ping-hou 黃炳堃; Hsieh Kuo-chên 謝國楨, *黃梨洲學譜 Huang Li-chou hsüeh-p'u*; W.M.S. C.K.; Liang Ch'i-ch'ao 梁啟超, *黃梨洲朱舜水乞師日本辨* in *飲水室文集 Yin-ping-shih wên-chi* (1925) 67/23b; Ma T'ai-hsüan 馬太玄, *黃宗羲之生平及其著述 Sun Yatsen University Bulletin of Institute of History and Language* v. 2, no. 15, p. 66; Ch'ên Têng-yüan 陳登原 *書明夷待訪錄後*, *Nanking Journal* v. 4, No. 2, p. 277; Hu Shih 胡適, *宋元學案補遺四十二卷本跋*, *Library Science Quarterly* vol. 1, no. 3, p. 473; Notice on *宋元學案* in *Chekiang Library Bi-monthly* vol. 2, no. 3, p. 74; *Report of the Librarian of Congress* (1930) pp. 351-353; for partial translation of *Ming-i tai-fang lu* see T'ang Leang Li, *The Inner History of the Chinese Revolution* (1930) pp. 2-3; Huang Ssü-ai 黃嗣艾, *南雷學案 Nan-lei hsüeh-an* (1936).]

TU LIEN-CHÊ

HUANG Tsung-yen 黃宗炎 (T. 晦木, 立谿 H. 鷗鵠先生), 1616-1686, scholar, artist, Ming loyalist, second son of Huang Tsun-su (see under Huang Tsung-hsi), was a native of Yü-yao, Chekiang. He, together with his elder brother, Huang Tsung-hsi [q. v.], and his younger brother, Huang Tsung-hui 黃宗會 (T. 澤望 H. 縮齋, 石田先生, 1618-1663), were known as the "Three Huangs" 三黃. All were pupils of the last prominent Ming philosopher, Liu Tsung-chou [q. v.]. Early in the Ch'ung-chên period (1628-1644) Huang Tsung-yen became a senior licentiate. When Peking fell to the Manchus he disposed of some of his property in order to finance the restoration of the waning dynasty. He and his elder brother went to the vicinity of Shaohsing to meet the Prince of Lu (see under Chu I-hai) and organized the volunteer encampment known as Shih-chung ying (see under Huang Tsung-hsi). He was twice—in 1650 and

again in 1656—arrested by the Manchus and sentenced to die for his political activities, but was saved by the help of his elder brother and their faithful friends.

Realizing then that there was no hope for the restoration of the defunct dynasty, he turned to a study of the Classics, making the *Classic of Changes* his special pursuit. Later he left home to make his living by the sale of medicines and objects of art produced by his own hands, such as paintings, calligraphy and carved ink-stones. His work, *周易象辭* *Chou-i hsiang-tz'ü*, in 21 *chüan*, with two short supplementary treatises, *尋門餘論* *Hsün-mên yü-lun*, in 2 *chüan*, and *圖書辨惑* *T'u-shu pien-huo*, in 1 *chüan*, received critical notice in the *Ssü-k'ü Catalogue* and was copied into the *Imperial Manuscript Library* (for both see under Chi Yün). This collection is also recorded under the title, *憂患學易* *Yu-huan hsüeh-i*. Like his brother, Huang Tsung-hsi, he questioned the antiquity of the diagrams, attributed by the Sung philosophers to the *Classic of Changes*, and so helped to undermine the cosmology on which that philosophy was based (see under Hu Wei). The two supplementary works were printed in the *Chao-tai ts'ung-shu* (see under Ch'ên Chên-hui) where, however, the second of the two titles reads: *易學辨惑* *I-hsüeh pien-huo*.

It is said that Huang Tsung-yen painted in the style of the T'ang artist, Li Chao-tao 李昭道, who is often referred to as "Little General Li" 小李將軍 and whose father, Li Ssü-hsün 李思訓 (T. 建見, 651-716), was known as "General Li". Huang Tsung-yen's younger brother, Huang Tsung-hui, became a senior licentiate in 1644 and qualified for the metropolitan examination in that year, but Peking fell before the examination took place. Like his brother, he was ardently loyal to the fallen dynasty, but being younger and more emotional, the change made him despondent and pessimistic. In later years he gave himself up to poetry and drinking, and then to Buddhism.

[M.36/13/28a; M.59/54/7a; 2/68/4b; 3/414/1a, 468/5a; *Yü-yao-hsien chih* (1899) 23/5a, 6a; *Ssü-k'ü* 6/3a.]

TU LIEN-CHÊ

HUANG Wu 黃梧 (T. 君宜), d. 1674, age 57 (*sui*), Ming-Ch'ing general, was a native of P'ing-ho, Fukien. He served under Chêng Ch'êng-kung [q. v.] as brigade-general and defended the strategic city of Hai-ch'êng on the

southern coast of Fukien. In 1656 he killed his colleague, surrendered the city to the Manchu prince, Jidu [q. v.], and was made Duke of Hai-ch'êng 海澄公 by Emperor Shih-tsu. In the next year he was associated with Li Shuai-t'ai [q. v.] and Ma Tê-kung [q. v.] in the Fukien campaign and for his services was made Grand Guardian of the Heir Apparent. The utilization of the services of Shih Lang [q. v.] against the Fukien insurgents, the execution of Chêng Chih-lung [q. v.], the regulation of ocean trade as a means of suppressing piracy and insurrection, and the strengthening of coastal defenses were among the measures advocated by Huang Wu. After cooperating with Kêng Chi-mao [q. v.] in the capture of Amoy and other islands from the insurgents in 1663, he was assigned to garrison Yün-hsiao 雲霄 in the extreme south of Fukien. From here the government troops crossed over to T'ung-shan 銅山 and forced Chêng Ching [q. v.] to flee to Taiwan. In 1667 Huang Wu's dukedom was fixed at the first rank to continue through twelve generations. When Kêng Ching-chung [q. v.] revolted and sent a summons to follow him, Huang Wu was seriously ill. His indignation is reputed to have hastened his death. He was given the posthumous name Chung-k'o 忠恪.

[1/267/5b; 2/9/8a; 3/270/3a; 9/4/17a; 12/10/1a; *漳州府志* *Chang-chou fu-chih* (1715) 32/14b; *P'ing-ho hsien-chih* (1719) 9/21a.]

EARL SWISHER

HUANG Yü-chi 黃虞稷 (T. 俞邵 和 楮園), 1629-1691, scholar and bibliophile, was a native of Shang-yüan (Nanking). His family came originally from Chin-chiang, Fukien, but moved to Kiangsu when his father, Huang Chü-chung 黃居中 (T. 明立 H. 海鶴, *chü-jên* of 1585), became proctor of the Imperial Academy at Nanking. In 1678 Huang Yü-chi was summoned to compete in the special examination known as *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü) which was held in Peking in the following year. But being in mourning for the death of his mother, he declined. He participated in the compilation of the official Ming History (*Ming-shih*) on the specific recommendation of the chief director, Hsü Yüan-wên [q. v.]. In 1684 he was appointed to assist in drafting the *Ta Ch'ing i-tung chih*, or "Comprehensive Geography of the Empire" (see under Hsü Ch'ien-hsüeh), with special responsibility for the geography of Fukien province from which his ancestors had come.

This topographical project was first carried on in Peking, but when the chief director, Hsü Ch'ien-hsüeh [q. v.] retired from official life and moved south to continue the project in his own home, Huang Yü-chi went with him. In the summer of 1691 he went to his home in Nanking and died soon thereafter.

His poetry was regarded favorably by contemporary critics, but it is as bibliophiles that both Huang Yü-chi and his father are best known. His father assembled a library of more than 60,000 *chüan*, and he himself added to it some 20,000 *chüan*. The library was first known as Ch'ien-ch'ing chai 千頃齋 and was so designated by contemporaries such as Ch'ien Ch'ien-i and Huang Tsung-hsi [qq. v.], the latter having occasion to consult it frequently between the years 1630 and 1641. But it was also called Ch'ien-ch'ing t'ang, as indicated by the title of the famous catalogue of Ming literature, 千頃堂書目 *Ch'ien-ch'ing t'ang shu-mu*, compiled by Huang Yü-chi. This catalogue, in 32 *chüan*, was doubtless consulted by the compilers of the bibliographical section of the official Ming History. The descriptive notice of it in the *Ssü-k'u Catalogue* (see under Chi Yün) says, "For the investigation of the literature of the Ming period this book is most dependable." Other bibliographies of the same nature were Chiao Hung's [q. v.] *Kuo-shih ching-chi chih*, the bibliographical section in Fu Wei-lin's [q. v.] *Ming-shu*, and Yu T'ung's [q. v.] *Ming-shih i-wen chih*. The *Ch'ien-ch'ing-t'ang shu-mu* circulated for more than two centuries solely in manuscript form, appearing in print for the first time in 1916 in the *Shih-yüan ts'ung-shu*, compiled by Chang Chün-heng (see under Cha Chi-tso). This fact accounts for the existence, in older libraries, of variant transcripts of the catalogue—some showing differences of considerable importance.

[1/489/26a; 3/427/27a; 30/3/17a; 32/4/12b; 泉州府志 *Ch'üan-chou fu-chih* (1763) 55/7b; Yeh Ch'ang-ch'ih, *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin); Ch'ien Ch'ien-i [q. v.], 黃氏千頃齋藏書記 in *Mu-chai yu-hsüeh chi* (*Ssü-pu ts'ung-k'an* ed.) 26/2b; *Ssü-k'u* 85/4b.]

TU LIEN-CHÉ

HUI Shih-ch'i 惠士奇 (T. 天牧, 仲孺, H. 半農, 紅豆主人), 1671-1741, scholar, was a native of Yüan-ho (Soochow). His grandfather, Hui Yu-shêng 惠有聲 (T. 律和, H. 樸庵, d. about 1678, aged 70 *sui*), was a teacher of the (*Classics* in Wu-hsien (Soochow). His father,

Hui Chou-t'i 惠周惕 (T. 元龍, H. 研溪, 紅豆老人, original *ming* 恕), took his *chin-shih* degree in 1691, and about the year 1694 was magistrate of the Mi-yün district, Chihli, where he died shortly after. He was a noted scholar and left several works: among them the 詩說 *Shih shuo*, 3 + 1 *chüan*, which interprets the *Classic of Poetry* from a novel point of view; and the 研溪先生詩集 *Yen-ch'i hsien-shêng shih-chi*, 7 *chüan*, a collection of his poems. His residence at Yüan-ho bore the name Hung-tou shu-chuang 紅豆書莊, so that contemporaries called him Lao (老) Hung-tou hsien-shêng (先生) and his son, Hui Shih-ch'i, Hung-tou hsien-shêng.

Hui Shih-ch'i began his studies under his father. He graduated as *chü-jên* in 1708 and as *chin-shih* in 1709. Having studied at the Hanlin Academy as a bachelor, he was made a compiler of the second class. He served as junior metropolitan examiner in 1713 and 1715, and as senior provincial examiner of Hu-kuang (Hunan and Hupeh) in 1720. In the winter of 1720 he was appointed educational commissioner of Kwangtung, a position he held for six years. During this period he promoted education in that remote region, and so won the admiration of the people that he was later enshrined at Canton, at Hui-chou, and at Ch'ao-chou. Many scholars, including the following, studied under him: Su Êr 蘇珥 (T. 瑞一, H. 古齋, 睡逸居士, 1699-1767); Ho Mêng-yao 何夢瑤 (T. 報之, 西池), a *chin-shih* of 1730; and Lo T'ien-ch'ih 羅天尺 (T. 履先, H. 石湖). Once during his term in office Hui Shih-ch'i exceeded his proper function by illegally appointing an educational official in the province. Emperor Shih-tsung acquitted him of this offense because of his usual faithfulness in the performance of duties. But when Hui Shih-ch'i returned to the capital, late in 1726, he was unacceptable to the Emperor, and in the following year was dispatched to Chinkiang to make amends by repairing the city wall at his own expense. Although he invested his whole fortune, he could not complete the work, and in consequence was, in 1731, deprived of his official position as compiler. In 1737 he was appointed by the new emperor, Kao-tsung, a sub-reader of the Hanlin Academy, but resigned two years later because of age.

Hui Shih-ch'i was a man of great erudition, and had such a retentive memory that he is said to have learned by heart most of the important *Classics*. According to some biographers, he recited, when once tested by some friends, an entire chapter of the *Historical Record* (*Shih-chi*)

without an error. Like his father, he studied the *Classics* with great penetration, and late in life completed the following works: *易說* *I shuo*, 6 *chüan*; *春秋說* *Ch'un-ch'iu shuo*, 15 *chüan*; and *禮說* *Li shuo*, 14 *chüan*. In the first of these he criticized the current texts of the *Book of Changes*, including the comments of Wang Pi 王弼 (T. 輔嗣, 226-249) who had disregarded the interpretations of Han scholars. In the *Ch'un-ch'iu shuo*, Hui Shih-ch'í stressed the importance of the three ancient commentaries to the *Spring and Autumn Annals*, whose significance had, in his opinion, been overlooked by scholars after Wang Tung 王通 (T. 公達, 503-574). In the *Li shuo* he emphasized the value of Chêng Hsüan's (see under Chang Êr-ch'í) comments on the *Institutes of Chou* (*Chou-li*) and disparaged those by the T'ang and Sung scholars. These three works by Hui Shih-ch'í, and the *Shih shuo* by his father, were later reprinted under the collective title *惠氏四說* *Hui-shih ssü-shuo*, and were also printed in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan) and other collectanea. The distinguishing feature of Hui Shih-ch'í's studies is that he regarded Han scholarship as the most authoritative in all matters concerning the *Classics*. While he was thus able to develop the theory of the School of Han Learning advocated by Ku Yen-wu [q. v.], his critical technique lacked the perfection of his son, Hui Tung [q. v.], who followed him in the same field.

Hui Shih-ch'í also studied astronomy and music, about which he is said to have produced two works: *交食舉隅* *Chiao-shih chü-yü*, 2 *chüan*; and *琴笛理數考* *Ch'in-ti li-shu k'ao*, 4 *chüan*. Several of his literary works were collected under the titles, *Hung-tou chai chi* (齋集) and *Pan-nung* (半農) *hsien-shêng chi*.

[1/487/8b, 9a; 2/68/21b; 3/124/1a; 3/224/28a; 7/33/11a; *Ssü-k'u* 6/8b, 16/8a, 19/8b, 29/7a; *Wu-hsien chih* (1933), 39 下/13a, 66 上/38b, 66 下/4b, 6a; Morimoto Sugio 森本杉雄, *清朝儒學史概說* *Shinchō jugaku-shi gaisetsu* (1930) pp. 91-102; Yeh Ch'ang-ch'ih, *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 4/47b.]

HIROMU MOMOSE

HUI Tung 惠棟 (T. 定宇 H. 松崖), Nov. 18, 1697-1758, June 17 or 27, scholar, native of Yüan-ho (Soochow), was the second son of Hui Shih-ch'í [q. v.]. He studied under his father and graduated as licentiate in 1716. Several years later he distinguished himself in Canton as one

of the most brilliant of his father's many students. After Hui Shih-ch'í had expended his fortune (1731) in the repair of the city wall of Chinkiang, Hui Tung taught in his native city of Soochow. He competed in the provincial examination of 1744, but failed owing to infraction of the rules. When Emperor Kao-tsung ordered (1751) high officials to recommend to him learned students of the *Classics* Hui Tung was nominated by governors-general, Huang T'ing-kuei and Yin-chi-shan [q. v.], but was not selected, and hence remained a private scholar throughout his life. Late in life (1754-57) he was employed by Lu Chien-tsêng [q. v.], then Commissioner of the Salt Administration at Yangchow. During this period he, Shên Ta-ch'êng (see under Wu Ching-tzu) and other scholars worked for Lu Chien-tsêng in the compilation of the latter's *Kuo-ch'ao Shan-tso shih-ch'ao*. The studio of Hui Tung, styled *Hung-tou chai* (紅豆齋), was famous for its library.

Hui Tung developed further the theories of the School of Han Learning (see under Ku Yen-wu)—a school that was interested in a philological or textual study of the classics as over against the ideological approach of the Sung and Ming scholars. This school stressed the importance of the supposedly oldest annotations, namely, those of the Han scholars, which for centuries had been neglected. Hui Tung's method of study, based on this point of view, was sound, and he produced works of lasting importance. But he was perhaps too credulous in his respect for Han scholarship as the final authority in matters pertaining to the *Classics*, being less liberal in this respect than his great contemporary, Tai Chên [q. v.]. His disciples, such as Chiang Shêng, Chiang Fan and Yü Hsiao-k'o [q. v.], followed him faithfully and became celebrated scholars in the field of textual criticism. These followers naturally came to organize a school which recognized Hui Tung as its founder—the so-called Wu (吳) or Soochow School.

Hui Tung was particularly interested in the textual criticism of the *Classic of Changes*. After K'ung Ying-ta (see under Yen Jo-chü) and other scholars had prepared, in 638 A.D., an annotated text of this classic under the title *周易正義* *Chou-i chêng-i*, 14 *chüan*, on the basis of the commentaries of Wang Pi (see under Hui Shih-ch'í), the comments of the Han scholars on the *Changes* were disregarded. Hui Tung made efforts to recover the texts of the Han period, chiefly from fragments preserved in the *Chou-i chi-chieh* (集解), 17 *chüan*, by the T'ang scholar, Li Ting-tso

李鼎祚, but his work on this subject was not completed before his death. His manuscript drafts were published in 23 *chüan* under the title *Chou-i shu* (述), with a preface by Lu Chien-tsêng, and postscripts by his sons, dated 1758 and 1759 respectively. On the same classic Hui Tung also left the following works: *易漢學* *I Han hsüeh*, 8 *chüan*; *易例* *I li*, 2 *chüan*; and *Chou-i pên-i pien-chêng* (本義辯證), 5 *chüan*. On the same principle, he wrote two works about the *Book of Rites*, entitled: *禘說* *Ti shuo*, 2 *chüan*; and *明堂大道錄* *Ming-t'ang ta-tao lu*, 8 *chüan*. All these were printed in various collectanea. On the *Classic of History* he made a notable contribution, entitled *古文尚書考* *Ku-wên Shang-shu k'ao*, 2 *chüan*, first printed by Li Wên-tsao (see under Chou Yung-nien) about the year 1774. Here he attempted to show that the earlier lost *ku-wên* text (see under Yen Jo-chü) was authoritative, and the later one apocryphal. It is interesting to reflect that he began this study in 1734 without knowing of the existence of the *Ku-wên Shang-shu shu-chêng* by Yen Jo-chü [q. v.]; but after he completed his work he had an opportunity (1743) to examine Yén's manuscript. Another celebrated work by Hui Tung is the *九經古義* *Chiu-ching ku-i*, 16 *chüan*, first printed by Li Wên-tsao in the years following 1773. It is a study of passages in the *Classics* whose exegesis is doubtful.

The following titles represent Hui Tung's annotations on ancient works: (1) *後漢書補注* *Hou Han-shu pu-chu*, 24 *chüan*, first printed in 1804, consists of supplementary annotations to the *Dynastic History of the Later Han Period*; (2) *春秋左傳補注* *Ch'un-ch'iu Tso-chuan pu-chu*, 6 *chüan*, first printed by Li Wên-tsao in 1774, is a work in which Hui attempted to supplement the *Tso-chuan chi-chieh*, 30 *chüan*, by Tu Yü (see under Ting Yen); (3) *太上感應篇注* *T'ai-shang kan-ying p'ien chu*, explanatory notes on difficult passages in the *T'ai-shang kan-ying p'ien* (see under P'êng Ting-ch'iu). Hui Tung concluded that this book was compiled between the third and fifth centuries A.D. (The above-mentioned three works were printed or reprinted in various collectanea); (4) *讀說文記* *Tu Shuo-wên chi*, 15 *chüan*, is a study of the texts and commentaries of the *Shuo-wên* (see under Tuan Yü-ts'ai). The manuscript drafts of this work came later into the possession of Hsi Shih-ch'ang 席世昌 (T. 子侃, *chü-jên* of 1795) who revised and supplemented it under the title *Shuo-wên shu-chêng* (疏證), 14 *chüan*. The original and the revised texts were printed in the *Chieh-yüeh*

shan-fang hui-ch'ao (see under Chang Hai-p'êng); (5) *山海經訓纂* *Shan-hai ching hsün-tsuán*, 18 *chüan*, annotations on the *Shan-hai ching* (see under Hsü Wên-ching). This work does not seem to have been printed; (6) Annotations by Hui Tung to the *Yü-yang shan-jên ching-hua lu* by Wang Shih-chên [q. v.] whose *nien-p'u* he also compiled.

A collection of Hui Tung's miscellaneous notes, entitled *松崖筆記* *Sung-yai pi-chi*, 3 *chüan*, was printed in 1822. A similar work, entitled *Chiu-yao chai* (九曜齋) *pi-chi*, and a prose collection, *Sung-yai wên-ch'ao* (文鈔), were left in manuscript. The last two were edited by Liu Shih-hêng (see under Liu Jui-fên) in 3 and 2 *chüan* respectively, and were printed, with the *Sung-yai pi-chi*, in the *Chü-hsüeh hsüan ts'ung-shu* (see under Liu Jui-fên).

[1/487/9b; 3/419/1a; 7/34/12a; 吳郡名賢圖傳贊 *Wu-chün ming-hsien t'u chuan-tsan* (1829) 20/15a (portrait); Morimoto Sugio 森本杉雄 *清朝儒學史概說* *Shin-chō jugaku-shi gaisetsu* (1930) pp. 90-107; Hashimoto Naribumi 橋本成文, *清朝尚書學* in *漢文講座* *Kambun kōza*, vol. V (1933); Liang Ch'i-ch'ao 梁啟超, *中國近三百年學術史* *Chung-kuo chin san-pai nien hsüeh-shu shih* (1926), *passim*.]

HIROMU MOMOSE

HUNG Ch'êng-ch'ou 洪承疇 (T. 彥演 H. 亨九), Oct. 16, 1593-1665, Apr. 3, Ming-Ch'ing official, was a native of Nan-an, Fukien. A *chin-shih* of 1616, he first served under the Ming dynasty as an official in the Board of Punishments and later was promoted through various offices in the provinces of Chekiang, Kiangsi, and Shensi. Because of his success in suppressing bandits in Shensi, he was made governor-general of that province in 1631 and three years later governor-general of the five provinces of Honan, Shansi, Shensi, Szechwan and Hukuang, replacing Ch'ên Ch'i-yü [q. v.]. After several times defeating the bandit leader Li Tzü-ch'êng [q. v.], Hung succeeded early in 1638 in dealing him a crushing blow near T'ung-kuan, Shensi. Li fled with a handful of men and stayed in the mountains for more than a year. Meanwhile the Manchus invaded Chihli and were threatening Peking. Hung was ordered to defend the capital and, early in 1639, was made governor-general of northeastern Chihli and Liaotung (薊遼總督). In 1641, when he attempted to assist Tsu Tashou [q. v.] who was besieged by the Manchus in the city of Chin-chou, Hung was himself besieged

in the city of Sung-shan, and was captured by the Manchus when the city fell on March 19, 1642. He surrendered and was ordered to serve in the Chinese Bordered Yellow Banner. A false report of his death reached Peking, and the Ming Emperor I-tsung decreed that a temple should be built in Peking in honor of this supposedly loyal official. The temple, now standing immediately outside and east of the great gate, Chêng Yang Mên 正陽門, popularly known as Ch'ien Mên 前門, is said to be the one built for him, but it was dedicated instead to the Chinese God of War (Kuan Yü).

Hung Ch'êng-ch'ou was well treated by the Manchu chief, Abahai [q. v.], later known as Emperor T'ai-tsung, and was ordered to join the Chinese Bordered Yellow Banner but was not given any power until the Manchu Court was set up in Peking in 1644 under Dorgon [q. v.]. He was then, at the age of fifty-two (*sui*), made a Grand Secretary. In 1645 he was sent to Nanking with the title of Pacificator of Kiangnan (招撫江南), but was actually entrusted with the task of raising funds and providing food for the armies under Lekedehun, Bolo [q. v.] and other generals who were engaged in conquering South China. Hung was also responsible for the capture and execution, early in 1646, of Huang Tao-chou [q. v.], a Ming Grand Secretary under the Prince of T'ang and commander of troops in Anhwei. Many Ming officials and members of the Imperial Family who led the opposition in Kiangnan were suppressed by him. Nevertheless, he was constantly suspected by the Manchus, and was several times accused of having secret relations with the Ming side. During his three years at Nanking he lost the sight of his right eye, and in 1647 the left one also became dim. His father having meanwhile died at the ancestral home in Fukien, he asked for leave. This was granted, but before the period of mourning was concluded, he was ordered to continue at his post as Grand Secretary. Hence in 1648 he returned to Peking, taking his mother with him. For a few months, in 1651, he was concurrently in charge of the Censorate. With a view to reforming that office he held a secret meeting with Ch'ên Ming-hsia [q. v.] and Ch'ên Chih-lin (see under Ch'ên Shih-kuan), but all three were in consequence accused of conspiracy. Hung was blamed, in addition, for sending his mother back to Fukien without notifying the Emperor. He was allowed, however, to remain at his post.

In 1652 Hung's mother died in Fukien but he

was not permitted to retire for mourning. In that year the defeat of the Manchu troops in the provinces of Kwangsi, Hunan, and Szechwan by the southern Ming generals, Li Ting-kuo and Sun K'o-wang [q. v.], worried the Court at Peking. News of K'ung Yu-tê's [q. v.] death prompted the young Emperor Shih-tsu to send a strong man as commander of the Ch'ing forces in the south. Hung was selected and appointed governor-general of the five provinces of Hukuang, Kwangtung, Kwangsi, Yunnan, and Kweichow, with command of all Chinese civil and military officials in those provinces. He was granted the title of Grand Guardian (raised in 1656 to Grand Tutor), and was given a special seal reading, Ching-lüeh Ta-hsüeh-shih 經略大學士, that is, Grand Secretary and Commander-in-chief. His real task, however, was again to provide for the armies. With Changsha as his headquarters, he and the generals were able to check the advance of the southern Ming troops. For a time in 1657 he was released from his military duty, but was soon ordered to resume it when a civil war broke out among the generals of the Prince of Kuei (i.e., Chu Yu-lang). Sun K'o-wang, defeated by Li Ting-kuo, surrendered to Hung late in 1657. This weakened the southern Ming forces, and in 1658 the Ch'ing armies marched on Kweichow along three routes: one under Wu San-kuei [q. v.] advanced from Szechwan; another under Jaobtai 趙布太 advanced from Kwangsi; and a third, composed of Chinese troops under Hung himself, advanced from Hunan, together with a Manchu force, commanded first by Loto (see under Šurhaci) and later by Doni (see under Dodo).

In a few months Kweichow was occupied by these armies which soon pushed on to Yunnan while Hung remained at Kweiyang to attend to military supplies. Early in 1659 the capital of Yunnan, where the Prince of Kuei had set up his Court, was also taken. The Ming prince fled to Burma (see under Chu Yu-lang). It seems that Hung did not have the heart to press the Ming prince further, as the Manchu Court ordered him to do, and asked permission to return to Peking on the ground that he was old and infirm and that he was nearly blind. Permission was granted, and the task of exterminating the last Ming prince was entrusted to Wu San-kuei.

Upon his arrival in Peking in 1660 Hung Ch'êng-ch'ou served one year more as Grand Secretary. In May 1661, three months after Emperor Shih-tsu died, he was allowed to retire.

For all his services as one of the most useful tools in the Manchu conquest of China, he was awarded only the minor hereditary rank of a *Ch'ing-ch'ê tu-yü* of the third class. This slight recognition is attributed by some historians to the fact that he had declined to press the war in Yunnan, as just stated. He died in 1665 and was canonized as *Wên-hsiang* 文襄. In the official draft biographies, as revised by Emperor Kao-tsung, Hung's name was placed among the *Er-ch'ên*, the "officials who had served two dynasties" (see under Chou Liang-kung).

Hung Ch'êng-ch'ou was praised by Li Kuang-ti [q. v.] as prudent and deliberate. He concentrated on the routine tasks entrusted to him and so gave no occasion for officious Manchus to distrust him as they did other Grand Secretaries, such as Ch'ên Ming-hsia. His son, Hung Shih-ch'in 洪士欽, was a *chin-shih* of 1655 who inherited his father's rank. Hung's house in Peking, located east of the Drum Tower, was, in 1930, taken over for preservation by the municipal government of Peiping. In the same year an exhibition of documents, portraits, and objects bearing on his life was held by the Historical Museum of Peiping, with the assistance of one of Hung's descendants.

A work in 2 *chüan*, entitled 洪大經略奏對筆記 *Hung Ta-ching-lieh tsou-tui pi-chi*, printed in the *Hsi-yung hsüan ts'ung-shu* (see under Ch'ên Hung-shou) in 1930, purports to be a record of Hung's conversations with Emperor Shih-tsu as recorded by Hung himself. But the references to India as a British colony, and other anachronisms, prove this to be a product of the nineteenth century. The only writings of Hung that seem to be extant are his official documents, mostly memorials to the throne. One such collection, preserved in the National Peking University, was printed in 1937 under the title, *Hung Ch'êng-ch'ou chang-tsou wên-ts'ê hui-chi* (章奏文冊彙輯), with a postscript by Méng Sên (see under Chao I-ch'ing). Among other publications which contain his documents may be mentioned: the *明清史料* *Ming Ch'ing shih-liao* (3 series, 10 volumes each, 1930-36), and the *掌故叢編* *Chang-ku ts'ung-pien* (no. 3, 1928).

[1/243/1a; 2/78/20a; M.1/24/1a; *Shun-t'ien-fu-chih* (1886) 14/11b, 16/18a; *泉州府志* *Ch'üan-chou fu-chih* (1763) 56/10a; *Academia Sinica, Fourth Annual Report* (1931-32), pp. 290-95, with portraits; *Ming-Ch'ing shih-liao*, series I, 2/181a, 6/557a, 6/598a; Hauer, *K'ai-kuo fang-lieh*, p. 537; *T'oung Pao*, 1913, p. 80; *Bulletin of the Society for*

Research in Chinese Architecture, vol. 3, no. 3, p. 181, Sept. 1932.]

FANG CHAO-YING

HUNG Chün 洪鈞 (T. 陶士 H. 文卿), Jan. 12, 1840-1893, Oct. 2, scholar and diplomat, was a native of Wu-hsien (Soochow). He became a *chü-jên* in 1864 and four years later a *chin-shih* (1868), with the highest honors known as *chuang-yüan*. After officiating in various posts, such as educational commissioner of Hupeh (1870-74) and of Kiangsi (1880-82), and chief examiner at provincial examinations in Shensi (1876) and Shantung (1879), he was promoted in 1883 to sub-chancellor of the Grand Secretariat. In the same year he retired owing to the advanced age of his mother who died in 1884. In 1887, at the conclusion of the period of mourning, he was appointed minister to Russia, Germany, Austria and Holland. Earlier in the same year he took as concubine the famed Sai-chin-hua 賽金花 (1874-1936, also known by the names 趙 [傳?] 彩雲 and 曹夢蘭), who accompanied him to Europe. During his sojourn in Europe Hung Chün translated into Chinese certain maps, made in Russia, concerning the Sino-Russian boundary. This collection of thirty-five maps was printed in 1890 under the title 中俄交界圖 *Chung Ê chiao-chieh t'u*. But more important than the maps was a study he made, entitled 元史譯文證補 *Yüan-shih i-wên chêng-pu*, concerning the history of the Mongols—in effect a supplement to the Yüan Dynastic History (*Yüan-shih*) based on sources which he found in European libraries. Prior to his time Ch'ien Ta-hsin [q. v.] and others had attempted to make improvements in the inadequately compiled *Yüan-shih*. A great step forward was the discovery of the *Yüan-ch'ao pi-shih* (see under Ku Kuang-ch'i) in a Chinese translation and in a phonetic transcription in Chinese characters. Hung Chün was the first Chinese to supplement these studies from Western sources. In the bibliography of his study he lists the works of Raschid, Juveini, Vassaf, Nessavi, Ibn Al Athir, Abulghazi, D'Ohs-son, and Erdmann. He was very conscientious in obtaining information from Western sources, and took pains to inquire from diplomatic representatives of foreign nations the correct transliteration of names. The *Yüan-shih i-wên chêng-pu* was not quite complete at the time of his death, but he left his own draft in the possession of his son, Hung Lo 洪洛 (d. 1894), and transcripts in the hands of his friends, Lu Jun-hsiang 陸潤庠 (T. 鳳石, 雲澗, 1841-1915, *chuang-*

Hung

yüan of 1874), and Shên Tsêng-chih 沈曾植 (T. 子培 H. 乙齋, 1850-1922, *chün-shih* of 1880). In 1897 the *Yüan-shih i-wên chêng-pu* was printed in 30 *chüan* by Lu Jun-hsiang, and later was reprinted in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung).

Hung Chün's term as minister expired in 1890. Upon his return to Peking he was made senior vice-president of the Board of War and was appointed to serve in the Tsung-li Yamen. In 1893 he died at the age of fifty-five (*sui*). In the *Ch'ing-chi wai-chiao shih-liao*, the collection of documents which deal with foreign relations during the years 1875-1911 (see under I-hsin), there are some of Hung Chün's memorials and reports, as well as imperial edicts and official dispatches sent to him during his stay in Europe as China's diplomatic representative. These deal in general with the international problems of the time, such as the Trans-Siberian Railway, the status of Korea, commercial relations between China and Russia, and the relative objectives of the European nations. Appended to a memorial on the mining activities of the Russians, there is a list of the Russian groups which were operating gold mines near the border city of Kiakhta.

After leaving the Hung family, Sai-chin-hua became a well-known entertainer in Shanghai, Tientsin and Peking, making the acquaintance, it seems, of many of the important political and literary figures of her time. According to one popular account, not entirely verified, she is said to have gained the ear of Count von Waldersee 瓦德西 (1832-1904) and through him to have exerted some influence in obtaining provisions and securing the protection of the Chinese populace in the turmoil resulting from the Boxer uprising. In later life Sai-chin-hua married twice, and died in Peking in 1936 in destitute circumstances at the age of sixty-two. A long poem, entitled 彩雲曲 *Ts'ai-yün ch'ü*, written by Fan Tsêng-hsiang (see under Tuan-fang), and a novel, entitled 孽海花 *Nieh-hai hua*, written in 1907 by Tsêng P'u 曾樸 (T. 孟樸 H. 東亞病夫, d. 1935), are both based on the story of Sai-chin-hua's early life.

[1/452/7b; 2/58/51a; 6/5/11b; Chin Liang, *Chün-shih jên-wu chih* (see under Wêng T'ung-ho), p. 125; Liu Pan-nung 劉半農, *賽金花本事 Sai-chin-hua pên-shih* (1934); Chiang Jui-tsao 蔣瑞藻, *小說考證 Hsiao-shuo k'ao-chêng* (1919) 8/175a; The *Kuo-wên Weekly*, vol. 12 no. 38 and

Hung

vol. 13 no. 35 凌霄一士隨筆; Li Hung-chang [q. v.], *Li Wên Chung kung ch'ih-tu*, vols. 1-17.]

TU LIEN-CHÊ

HUNG Hsiu-ch'üan 洪秀全 (T. 仁玕), 1813-1864, June, leader of the Taiping Rebellion, was a native of Hua-hsien, Kwangtung, the third son of a poor Hakka 客家 family. His childhood name was Huo-hsiu 火秀, his grandfather was known as Hung Kuo-yu 洪國游 and his father as Hung Ching-yang 洪鏡揚 (d. 1848, age 73 *sui*). Early in life he showed aptitude for study, and through the combined efforts of his family was able to spend his youth in school. Later he was forced by poverty to earn a living as a teacher, competing at intervals in the official examinations without success. During the provincial examination at Canton in 1836 a set of nine Christian tracts came into his hands, but he did not then examine them with care. In 1837 he again competed in the examinations at Canton and again failed. For years his relatives had been confidently expecting him to secure a degree and obtain official appointment, hoping by this means to improve the family's circumstances. Discouraged by his repeated failures, Hung became ill (1837) and was for some time confined to his bed. In this illness he professed to have had visions in which he felt himself transported to heaven into the presence of a venerable old man. The latter tearfully complained to Hung that the human race, which he had created, was worshipping demons instead of its Creator. He then gave Hung a sword with which to annihilate the demons, and a seal by which he could overcome evil spirits. During similar visitations, recurring over a period of about forty days, he often met a middle-aged man, designated by him as Elder Brother, who instructed him in the extermination of demons. For six years after his illness Hung Hsiu-ch'üan continued to teach in village schools, and it was probably at this time that he was a fortune teller, wandering through Kwangtung and Hunan. Although his manner was dignified, his remarks were often peculiar and eccentric.

In 1843 the Christian tracts which had been given Hung Hsiu-ch'üan in 1836 were borrowed by his cousin, surnamed Li. These nine tracts, bearing the general title, 勸世良言 *Ch'üan-shih liang-yen*, "Good Words Exhorting the Age", were written by the first Chinese Protestant convert, Liang A-fa 梁阿發 (1789-1855), and after revision by Morrison (see under Jung Hung) were printed at Canton in 1832. They contained

translations or paraphrases of many chapters in the Bible and a number of essays and sermons on the Scriptures. Upon returning the books, Hung's cousin commented on their extraordinary contents and Hung Hsiu-ch'üan himself then carefully read them for the first time. He professed to find in them the key to his visions of seven years previously and concluded that the aged man of his visions was God the Father; that the middle-aged man, his Heavenly Elder Brother, was Jesus; and that he himself was a son of God, second only to Jesus in power and glory, thus completing a new trinity. He also believed himself called through revelations to destroy demons and pagan idols, and to restore the worship of the true God.

When Hung Hsiu-ch'üan and his cousin Li had baptized each other Hung began to preach. Soon he had made two converts: Hung Jên-kan [q. v.], his relative, and Fêng Yün-shan 馮雲山 (1822-1852), his neighbor and schoolmate. In a short time Hung Hsiu-ch'üan's and Hung Jên-kan's parents, wives, and children were also converted. As the destruction of idols in their native village met with resistance Hung Hsiu-ch'üan and Fêng Yün-shan set out in 1844 to preach in Kwangsi, supporting themselves by peddling pens and ink. Hung returned to Huashien in the winter of 1844 and spent the following two years (1845-46) in teaching and in writing religious discourses and odes. Fêng, in the meantime, made his headquarters at Tz'ichin shan 紫金山 or 'Thistle-mountain', about fifty *li* north of Kuei-p'ing, Kwangsi. During the next few years he made thousands of converts, chiefly among the Hakka peasants and the Miao aborigines, and organized the religious society known as Pai Shang-ti Hui 拜上帝會, or Association of God Worshipers. For about two months in 1847 he was in Canton receiving instruction from an American missionary, Reverend Issachar J. Roberts 羅孝全 (1802-1871). He left, however, without being baptized. In July 1847 he again set out for Kwangsi where he found Fêng Yün-shan in prison for the destruction of idols. In a short time, however, Fêng was set free. Here Hung was welcomed by the local converts as their leader. Although it was pointed out to Hung and Fêng that the Christianity they preached was based on their private interpretations of a small part of the Bible, they zealously continued to preach. The new doctrine spread rapidly from 'Thistle-mountain' to neighboring districts, but it was not long before it assumed a political aspect.

The defeat of China by England in the Anglo-Chinese War (1840-42) had disclosed the weakness of the Manchu troops and the corruption of the imperial government. Owing to the oppression of the poverty-stricken peasants by landlords, and because of the great famines in South China in 1847 and 1849, many bandits appeared, particularly in the mountainous province of Kwangsi, and presently made it impossible for the officials to maintain order. The local inhabitants and the Hakkas and Miaos organized each their own militia to protect their group since they could not get along harmoniously with each other. As the God Worshipers were chiefly composed of Hakkas and Miaos the result was a division of the group into two camps consisting of God-worshipping militia and non-Christian militia. These had frequent conflicts with each other but victory usually fell to the former because of their better organization. For this reason members of the secret anti-Manchu society known variously as T'ien-ti Hui 天地會 or 添地會, San-tien Hui 三點會, San-ho Hui 三和會, Hung-mên Hui 洪門會, or "Triad Society"—which aimed at the destruction of the reigning dynasty—asked to join the God Worshipers. Thus a religious movement, together with an intense anti-dynastic sentiment and the desire for an agrarian revolution, combined to initiate the Taiping Rebellion. The plans for the rebellion were formed by Hung Hsiu-ch'üan and five other chiefs: the above-mentioned Fêng Yün-shan; Yang Hsiu-ch'ing [q. v.]; Hsiao Ch'ao-kuei 蕭朝貴 (d. 1852), brother-in-law of Hung, a farmer and native of Wu-hsüan, Kwangsi; Wei Ch'ang-hui 韋昌輝 (original name 韋正 d. 1856), a native of Kuei-p'ing Kwangsi, an educated man who had had experience in transacting business with local officials; and the warrior, Shih Ta-k'ai [q. v.]. Presumably none but these six were cognizant of the plans.

In July 1850 the Taiping Rebellion broke out in the village of Chin-t'ien-ts'un 金田村, at 'Thistle-mountain'. All God Worshipers were ordered to withstand the government troops. In order to force them to follow their chiefs to any destination, without thought of their families, their homes were destroyed, and all movable property was delivered to a general treasury from which they shared alike—the circumstance of sharing all in common inspiring thousands of poor Hakkas to join the revolt. Soon the pirate, Lo Ta-kang 羅大綱 (d. 1856, some sources say 1855), a native of Chieh-yang, Kwangtung,

joined the insurgents with his followers. The force quickly rose to about 10,000 men who believed Hung Hsiu-ch'üan had been appointed by Heaven to be their leader. Since they were forbidden by their tenets to cut off their hair, they came to be designated Ch'ang Mao Tsei 長毛賊 or "Long-haired Banditti". As the governor of Kwangsi failed to stem their advance, the Court sent imperial troops, as well as militia and high commanders, to the front (see under Hsiang Jung). But as these commanders had no co-ordinated policy, Hung Hsiu-ch'üan was able to expand his activities from Kuei-p'ing to the neighboring districts of Kuei-hsien, Wushüan, P'ing-nan, and Hsiang-chou.

On September 25, 1851 the Taipings took Yung-an and there Hung was unanimously declared T'ien-wang 天王, Celestial King of the T'ai-p'ing T'ien-kuo 太平天國 "Celestial Kingdom of Peace," the year 1851 being the first year of the new dynasty. Hung was said to have offered the highest rank to each of the other five chiefs, and that only after they had declared their full submission to his authority did he accept his own title. The other five chiefs were made wang (王, kings or princes, see under Yang Hsiu-ch'ing). Thus Yang Hsiu-ch'ing was made Eastern King, chief Minister of State and generalissimo in control of all territory in the east; Hsiao Ch'ao-kuei, Western King, second Minister of State and assistant generalissimo with control of all regions in the west; Fêng Yün-shan, Southern King and general of the advance guard; Wei Ch'ang-hui, Northern King and general of the rear guard; and Shih Ta-k'ai, Assistant King (翼王) to aid in sustaining the Celestial Court. Other chiefs were designated ministers, commanders, and so on.

At Yung-an the Taipings were besieged by the government forces from the winter of 1851 to April 6, 1852 when they escaped the siege. According to Ch'ing official accounts, there was a rebel leader named Hung Ta-ch'üan 洪大全, a co-sovereign with the Celestial King with the title T'ien Tê Wang 天德王, who was captured at this time and was later executed in Peking (1852, age 30 sui). The Taipings fled from Yung-an to Kuei-lin, capital of Kwangsi, which they attacked in vain for thirty-one days (April 18-May 19, 1852). Finally they abandoned Kuei-lin and proceeded northward to Hsing-an (May 22) and thence to Ch'üan-chou (June 3) where they intended to go northward by boats along the Hsiang River to Hunan. But their progress was hindered by an engagement with

the imperial forces in which Fêng Yün-shan was killed (June 1852).

Thereafter the Taipings altered their plans and proceeded to Hunan overland. They took Yung-chou (June 9), Tao-chou (June 12), and several other cities in south Hunan where thousands of bandits and poor peasants joined the revolt. On August 16 they went to Ch'ên-chou from where Hsiao Ch'ao-kuei led a detachment against Changsha, beginning September 11, 1852. Hsiao was wounded on October 5, and died soon after. Hung Hsiu-ch'üan and his main force at Ch'ên-chou were then assembled at Changsha which they furiously attacked by means of tunnels and mines. But their efforts proved fruitless because both government troops and militia had concentrated for the defense of the city. For the encouragement of his disheartened soldiers, Hung presently declared that he had obtained from Heaven a state seal made of jade, and his followers were ordered to salute him with the words *Wan Sui* 萬歲 "[Lord of] Ten Thousand Years"—a salutation used only for an emperor. On November 30, 1852 the siege was abandoned and the insurgents moved northward to Yochow which they took December 13, 1852. There they are reported to have uncovered a great store of munitions and cannon that had been sequestered by Wu San-kuei [q. v.] in the 17th century. Before long they occupied Wuchang (January 12-February 9, 1853), after which they were forced to move eastward along the Yangtze with half a million followers, including women and children. Meeting no great resistance, they took Kiukiang (February 18, 1853) and Anking (February 24). Nanking was entirely in their hands by March 19-21. In order to cut off communications of the government troops they also took Chinkiang (March 30) and Yangchow (April 1). About ten days after the fall of Nanking imperial troops under Hsiang Jung [q. v.] reached that city. This large force, quartered in the East Suburb and known as the Great Camp of Kiangnan (see under Hsiang Jung), harassed the Taipings in their capital from 1853 until 1860, with a short set-back in 1856-58 (see under Hsiang Jung). Another detachment of imperial cavalry and infantry from North China, quartered on the outskirts of Yangchow, was known as the Great Camp of Kiangpei (see under Tê-hsing-a). This force combatted the Taipings round Yangchow in the years 1853-58. After establishing Nanking as his Celestial Capital, known as T'ien-ching 天京, Hung Hsiu-ch'üan dispatched

one expedition to North China (see under Lin Fêng-hsiang) and sent another westward to retake Anhwei, Kiangsi, Hupeh and Hunan. Though the northern expedition forced its way from Kiangsu through Anhwei, Honan, Shansi and Chihli, and even to within twenty miles of Tientsin, it was finally suppressed (1855) by Sêng-ko-lin-ch'in [q. v.]. The western campaign also met a stubborn rival in Tsêng Kuo-fan [q. v.], who eventually suppressed the Taiping Rebellion.

Tsêng Kuo-fan was ordered, at the end of 1852, to organize the Hunan Army. On February 25, 1854 he mobilized his newly organized force and pushed the Taipings from Hunan to Hupeh, and in October 1854 from the latter province to Kiukiang in Kiangsi. But in 1855 the rebels reasserted their power. Taking Wuchang for the third time, on April 3, 1855, they overran Hupeh and Kiangsi. In 1856, however, fortune favored Tsêng who recovered Wuchang on December 19, and again forced the Taipings back to Kiukiang. Nevertheless the imperialist forces under Hsiang Jung were crushingly defeated near Nanking on August 9—a turn of events of great significance to the Taipings. Their victory was followed, however, by a series of murders among themselves. The generalissimo, Yang Hsiu-ch'ing, was particularly proud of his accomplishments, and attempted to usurp the position of Hung Hsiu-ch'üan (see under Yang Hsiu-ch'ing). Hung ordered the Northern King, Wei Ch'ang-hui, and the Assistant King, Shih Ta-k'ai, to assassinate Yang (September 3, 1856). But Wei went beyond his orders, and not only killed Yang but mercilessly slaughtered thousands of Yang's relatives and adherents. He then in turn became haughty and arrogant and tried to murder Shih Ta-k'ai, and even dared to kill the Celestial King's own bodyguards. Before long he himself was murdered by Hung. Apprehensive of further murders, Hung relieved Shih Ta-k'ai of his military power and put it in the hands of his near relatives. Shih left the court with an enormous number of followers and set out on his own account, roving through Anhwei, Kiangsi, Chekiang, Fukien, Kwangtung, Hunan, Kwangsi, Kweichow, Yunnan and finally Szechwan where he was captured and executed (1863). These dissensions naturally weakened the Taiping resistance.

After the death of Yang, Hung Hsiu-ch'üan placed his own relatives in positions of importance in the government. Affairs of state were taken over by his elder brothers, Hung Jên-fa

洪仁發 (Prince An 安王, d. Aug. 5, 1864), and Hung Jên-ta 洪仁達 (Prince Fu 福王, d. Aug. 3, 1864); by his cousin, Hung Jên-chêng 洪仁政 (Prince Hsü 卹王, d. Nov. 23, 1864), and by Hung Jên-kan, Prince Kan or Kan Wang, the "Shield King" of Western accounts. These were known as the four Hung princes who, though incompetent, were nevertheless powerful. In military matters Hung Hsiu-ch'üan had to rely on the talented Li Hsiu-ch'êng and Ch'ên Yü-ch'êng [qq. v.]. Hung himself is said to have led a carefree existence in the seclusion of his palace attended by numerous concubines.

Owing to the strife in their own ranks, the Taipings could not press the advantages that accrued to them with the defeat of Hsiang Jung (1856). Instead, they lost Kua-chou and Chin-kiang in northern Kiangsu—both on the same day (December 27, 1857). In the spring of 1858 the reorganized imperialists of the Great Camp of Kiangnan, commanded by Chang Kuo-liang (see under Hsiang Jung), again attacked Nanking. On May 19 Tsêng Kuo-fan's forces recovered Kiukiang. Hung, now frightened, urgently summoned (1858) his generals to relieve Nanking, but for a year none came, as they were engaged in serious fighting elsewhere. In order to retain the loyalty of important generals, he created (1859) hundreds of new *wang*, the two most important being Ch'ên Yü-ch'êng who was made Ying Wang, or Brave Prince, and Li Hsiu-ch'êng who was made Chung Wang, Loyal Prince. Before long Li was made commander-in-chief, a move believed by some to have protracted the Rebellion. Under Li Hsiu-ch'êng's command the Taipings conclusively defeated the imperialists near Nanking on May 5, 1860 and harried Tsêng Kuo-fan at Ch'i-mên 1860-61. They conquered Soochow (June 2, 1860), Ningpo (December 9, 1861) and the greater part of Kiangsu and Chekiang by the spring of 1862. Meanwhile they repeatedly attacked Shanghai in 1860 and 1862 (see under Li Hsiu-ch'êng).

The Taiping Rebellion finally failed owing to the united opposition of the privileged classes who were Confucianists, and owing to the help offered the imperial forces by Western powers. Moreover, the insurgents were themselves weakened by internal dissention and by lack of competent leaders. At first, Westerners displayed a measure of sympathy for the rebels; then for a time they were neutral, but finally, in order to maintain their commercial interests and to safeguard the privileges gained from the Manchu government in the treaties of 1860 (see under

I-hsin), they actually sided with the latter. Li Hsiu-ch'êng's attack on Shanghai was frustrated chiefly by Western troops. The Taiping rule in Chekiang was eventually stamped out by Tso Tsung-t'ang [q. v.], and in Kiangsu by Li Hung-chang [q. v.]. The territory west of Nanking was taken by Tsêng Kuo-fan who took Anking on September 5, 1861 and caused the death of the valiant Taiping general, Ch'ên Yü-ch'êng, in May 1862—this last a heavy loss to the insurgents. The second siege of Nanking was begun by Tsêng Kuo-ch'üan [q. v.] on May 31, 1862 and terminated successfully on July 19, 1864.

In the meantime Hung Hsiu-ch'üan placed his trust in what he believed to be divine guidance. When Li Hsiu-ch'êng urged him to retreat from Nanking to Kiangsi and Hupeh he declined on the ground that it was Heaven's will for him to remain at his capital. When he was advised to lay in supplies for a long siege he likewise refused on the ground that God would certainly provide. When there was nothing to eat in the besieged city he commanded everyone to take "sweet dew"—which meant grass. Then he distributed his pearls to his soldiers in order to hearten them, but the soldiers wept, for they could not exchange pearls for food. Finally Hung Hsiu-ch'üan himself, assailed by vexation and illness and fearful of defeat, committed suicide by taking poison on June 1 (some accounts say 2, 3, 30), 1864, not long before the fall of the city. He was succeeded by his son, Hung Fu 洪福 (or 洪福瑱, childhood name 洪天貴 and later called 洪天貴福, Nov. 1849–1864, Nov. 18), with Hung Jên-kan as regent. The young king, assisted in part by Li Hsiu-ch'êng, finally escaped to Kiangsi where he was arrested and executed at Nanchang (see under Hung Jên-kan). Meanwhile Hung Hsiu-ch'üan's corpse, wrapped in yellow satin embroidered with dragons, was found (July 30, 1864) in a sewer under his palace. He is described as rather tall with oval face and fair complexion, high nose, small round ears, and large, bright eyes. He had a clear and sonorous voice. His corpse was seen by Tsêng Kuo-fan who said that he was partially bald, and that he had a sparse gray beard. Though thousands upon thousands of rebels were mercilessly slaughtered by Tsêng's troops over a period of three days and nights, not one surrendered to the government. The remnants who fled concentrated in Kwangtung and were not annihilated until early in 1866 (see under Hung Jên-kan). Thus the Taiping Rebellion which lasted fifteen years and ravaged

seventeen provinces was finally ended. The great jade seal of the Celestial King is now preserved in the Palace Museum, Peking.

Despite his incessant wars, Hung Hsiu-ch'üan, aided by Yang Hsiu-ch'ing, Hung Jên-kan and others, inaugurated many reforms, inspired mostly by ancient Chinese ideals, and by what they regarded as Christian precepts. A new lunar calendar, a compromise between Eastern and Western ideas, was put into use in 1852. The year had 366 days and 12 months, the odd months containing 31 days and the even 30 days. All lucky or unlucky days of the old Chinese calendars were discarded, and a Western Sunday was introduced. The governmental system had all the characteristics of a theocracy, the Celestial King being both the spiritual and temporal ruler. The five kings were both civil and military chiefs who acted in council with their leader. Six Boards were established, including one for foreign affairs. The kings (*wang*) were divided into four classes and below them were marquesses (侯), state ministers (丞相), supervisors (檢點), commanders (指揮), generals (將軍), and so on. Officials were selected by a civil service examination in which religious subjects had a place. The organization of the army was very elaborate, and the rules governing the soldiers in camp or on the march were very strict. Families were graded in a co-ordinated system which took into account the exigencies both of peace and war. Strict rules for the allotment or cultivation of land were also laid down. Women were allowed positions in the army and in the administrative system, though the sexes were rigidly segregated. Women were under the command of the Celestial King's sister, Hung Hsüan-chiao 洪宣嬌, wife of the King of the West, Hsiao Ch'ao-kuei. When Hsiao died in the attack on Changsha (1852) his wife is said to have assumed the command of his troops. After the seizure of Nanking (1853) we have only meager accounts of the activities of women soldiers, but there was (in Nanking) a great camp of women (女館 or 女行) composed chiefly of those whose husbands had died or were absent, or those who were young or unmarried. This camp, probably organized for their protection, was strictly governed by Hung Hsüan-chiao and rigidly protected from outside interference. When Nanking was short of food the camp was disbanded and the women were compelled to leave the city. Marriage in the Taiping regime was compulsory for all classes of women. Monogamy was the rule for the common people; but

the leaders, like Hung Hsiu-ch'üan and Yang Hsiu-ch'ing and others, were said to have had many wives or concubines. Prostitution, foot-binding and the sale of slaves were prohibited, as were opium smoking, adultery, witchcraft, gambling and the use of tobacco and wine.

According to a general list of Taiping official publications approved by imperial order (旨准頒行詔書總目 1853) there were twenty-nine titles published in Nanking. In addition to this list three more works have come to light in recent years, issued in the late period of the Taiping régime. Many specimens of these are in the Library of Congress. About half of them are pamphlets liberally interspersed with religious sentiments, hymns, poems, essays, etc., while the other half are edicts or governmental documents. The most interesting, from a religious point of view, are the 三字經 *San-tzū ching*, or *Trimetrical Classic* (1853), and the 幼學詩 *Yu-hsüeh shih*, or *Ode for Youth* (1852), written in imitation of old Chinese primers, but designed to inculcate the essentials of supposedly Christian doctrine. Another, entitled 天條書 *T'ien-t'iao shu*, or "Book of Heavenly Precepts" (1852), gives the Taiping Ten Commandments; and the 天父詩 *T'ien-fu shih* (1857) contains 500 hymns. Of the political books, the 天命詔旨書 *T'ien-ming chao-chih shu* (1852), gives important decrees and orders of the Taiping campaign from Kwangsi to Changsha; the 太平軍目 *T'ai-p'ing chün-mu* (1852) and the 行軍總要 *Hsing-chün tsung-yao* (1855) deal with military organization and tactics; the 太平禮制 *T'ai-p'ing li-chih* (1852) with ceremonial regulations; and the 天朝田畝制度 *T'ien-ch'ao t'ien-mu chih-tu* (1853) concerns the land and the administrative system—a kind of constitution of the Heavenly Kingdom of Peace. Though Hung Hsiu-ch'üan is said to have been in youth a prolific writer on religious subjects, it is difficult to affirm with certainty which of these publications were written by him or, if so, how much they were revised. Some of the poems and essays attributed to him appear in the following works: 太平天國詩文鈔 *T'ai-p'ing T'ien-kuo shih-wên ch'ao* (1930); *T'ai-p'ing T'ien-kuo chao-yü* (詔諭) (1935), and *T'ai-p'ing T'ien-kuo tsa-chi* (雜記) (1935). Some of Hung's writings in the last-mentioned work have been translated into English in the *T'ien Hsia Monthly* (vol. I, no. 4, November 1935). Many Taiping documents were translated by Walter Henry Medhurst (see under Wang T'ao) under

the title "Pamphlets issued by the Chinese Insurgents at Nanking. . ." (Shanghai, 1853).

[1/481/1a; Li Hsiu-ch'êng [q. v.], *Li Hsiu-ch'êng Kung-chuang*; *T'ai-p'ing T'ien-jih* 太平天日 in *I-ching* 逸經, no. 13, 14, 16 (1936); Theodore Hamberg, *The Vision of Hung-Siu-Tshuen and Origin of the Kwang-si Insurrection*, lithophotographed edition with a Chinese translation by Chien Yu-wên 簡又文 under the title 太平天國起義記 *T'ai-p'ing T'ien-kuo ch'i-i chi* (1935); Ch'êng Yèn-shêng 程演生, *T'ai-p'ing T'ien-kuo shih-liao ti-i chi* (史料第一集) (1926); Liu Fu 劉復, *T'ai-p'ing T'ien-kuo yu-ch'ü wên-chien* (有趣文件) (1926); *T'ai-p'ing T'ien-kuo wên-shu* (文書) (1933); Hsiao I-shan 蕭一山, *T'ai-p'ing T'ien-kuo ts'ung-shu* (1936); Ling Shan-ch'ing 凌善清, *T'ai-p'ing T'ien-kuo yeh-shih* (野史) (1923); *Chung-kuo chin-pai-nien shih tzu-liao*, first collection 1931, second collection 1933 (see under Li Hsiu-ch'êng); Chien Yu-wên, 遊洪秀全故鄉所得到的太平天國新史料 in *I-ching*, no. 2 (1936); Chang Tê-chien 張德堅, 賊情彙纂 *Tsei-ch'ing hui-tsuan* (1855); *Chiao-p'ing Yüeh-fei fang-lüeh* (see under I-hsin); *P'ing-ting Yüeh-fei chi-lüeh* (see under Kuan-wên); *Hsiang-chün chih* and *Hsiang-chün chi* (for both see bibliography under Tsêng Kuo-fan); Charles MacFarlane, *The Chinese Revolution* (London, 1853); J. M. Callery and M. Yüan, *History of the Insurrection in China*, translated from the French by John Oxenford (London, 1853); J. Milton Mackie, *Life of Tai-ping-wang* (New York, 1857); Lin-le [A. F. Lindley], *Ti-ping Tien-kuoh* (London, 1866), with translations of some Taiping documents; Chinese translation of above, entitled *T'ai-p'ing T'ien-kuo wai-chi* (外紀) (1915); Robert J. Forrest, "The Christianity of Hung Tsiu-Tsuen" in the *Journal of the North China Branch of the Royal Asiatic Society*, no. IV (1867); William J. Hail, *Tsêng Kuo-fan and the Taiping Rebellion* (New Haven, 1927); G. E. Taylor, "The Taiping Rebellion, its Economic Background and Social Theory", in *Chinese Social and Political Science Review*, vol. XVI, no. 4 (1933); Nohara Shirô 野原四郎, 太平天國の亂 in 世界歴史大系 *Sekai rekishi taikei*, vol. 9 (1934); Toriyama Kiichi 鳥山喜一, 太平天國亂の本質 in 東方文化史叢考 *Tôhō bunka-shi sôkô* (1935); Hsieh Hsing-yao 謝興堯, *T'ai-p'ing T'ien-kuo shih-shih lun-ts'ung* (史事論叢) (1935); J. S. M. Ward and W. G. Stirling, *The Hung Society or The Society of Heaven and Earth* (London, 1925-26); Hsiao I-shan 蕭一山, 近代秘密社會史料 *Chin-tai pi-mi shè-hui shih-liao* (1935); Kuo T'ing-i 郭廷以, 太平天

國曆法考訂 *T'ai-p'ing T'ien-kuo li-fa k'ao-t'ing* (1937), pp. 75-7.]

TÊNG Ssü-yü

HUNG Jên-kan 洪仁玕 (known in Western sources as "Hung-Jin", original *míng* 謙益 H. 吉甫), Feb. 18 or 20, 1822-1864, Nov. 23, a native of Hua-hsien, Kwangtung, was prime minister and regent of the Taiping Kingdom. He was a relative of the Taiping leader, Hung Hsiu-ch'üan [q. v.]. From youth on he took an interest in history and astronomy but failed in the official examinations. In 1843 he professed conversion to Christianity and was baptized by Hung Hsiu-ch'üan. At this time he was teaching in a village school and continued to teach until 1846. In the following year he went with Hung Hsiu-ch'üan to Canton to study Christian doctrine with the American missionary, Reverend Issachar J. Roberts (see under Hung Hsiu-ch'üan). Engaged thus about a month, he returned to his native district where he taught school and studied medicine.

In July 1850 the Taiping Rebellion broke out in Kwangsi. Hung Hsiu-ch'üan sent word to Hung Jên-kan and some fifty other relatives inviting them to join the revolt. As they approached the abode of the God Worshippers (see under Hung Hsiu-ch'üan) they heard that the latter had broken camp and had marched elsewhere and that government officials were seizing and executing all persons connected with the movement. After several futile attempts to reach the insurgents Hung Jên-kan returned to Kwangtung where it was already known to the magistrates that Hung Hsiu-ch'üan and Fêng Yün-shan (see under Hung) had begun an insurrection in Kwangsi. The police had visited Hung Hsiu-ch'üan's birthplace in Hua-hsien, seized his relatives and neighbors, and demolished his ancestral tomb. Hung Jên-kan, no longer safe at his home, sojourned with friends in a neighboring district and twice more attempted to penetrate to Kwangsi, but both times was foiled by the vigilance of government officials. At last (1852) he became involved in a small local riot and was taken prisoner. Through the negligence of his captors he managed to escape and fled to Hongkong in April 1852.

In Hongkong Hung Jên-kan was introduced to the Reverend Theodore Hamberg (韓山文, 1819-1854) with whom he studied Christian doctrine. Hamberg was astonished to hear Hung's animated narrative about the early life of Hung Hsiu-ch'üan and other Taiping chiefs. After

giving his oral account, Hung was asked to put the facts on paper, and this became the basic information in Hamberg's book, *The Vision of Hung-Siu-Tshuen and Origin of the Kwang-si Insurrection* (Hongkong 1854). In order not to disclose his identity, Hung Jên-kan's name is given in this book as "Hung-Jin". After a short stay at Hongkong Hung obtained an appointment as teacher in a village school in the district of Tungkuan, Kwangtung. In November 1853 he again visited Hamberg and at this time he was baptized.

Early in 1854, on his way from Hongkong to Nanking, Hung Jên-kan disembarked at Shanghai where he found the city largely in the hands of local rebels known as the Small Sword Society (see under Chi-êr-hang-a). Unacknowledged by the Small Sword Society as the relative of the Celestial King, Hung Jên-kan, for lack of funds, was forced to return to Hongkong. In the meantime Hamberg had died. Hung was received by some members of the London Missionary Society and was employed by them in the years 1855-58 as a catechist and preacher. At the same time he spent his leisure pursuing the study of astronomy. His literary attainments and his personality were highly commended by the members of the mission and by the Chinese Christians connected with it. In June 1858, again with the financial support of his Western friends, Hung, disguised as an itinerant physician, tried to go to Nanking. After a difficult journey he succeeded in reaching Nanking on April 15, 1859.

In Nanking Hung Jên-kan was warmly welcomed, and placed in a high position by the Celestial King whose chief aids, the five kings, owing to internal dissention (1856), either had been killed or were out of favor (see under Hung Hsiu-ch'üan). Subsequently Hung Hsiu-ch'üan relied on none but his own close relatives to look after state affairs. But as none of these relatives were competent, he depended much upon his gifted relative, Hung Jên-kan. Soon after the latter reached Nanking he was made Kan Wang (干王, Shield King) and generalissimo, and before long was appointed prime minister.

As prime minister of the Taiping administration Hung Jên-kan was criticized by his political opponent, Li Hsiu-ch'êng [q. v.] as incompetent to make any valuable contributions to the Taiping state. When the Shield King gave an audience to Jung Hung [q. v.] on November 19, 1859, Jung made several proposals about creating a modern army and navy and establishing

banks, an educational system, etc., but Hung Jên-kan made no efforts to promote such reforms. Except for his routine duties, his chief contribution to the Celestial King was to advise him in the appointment of princes (*wang*), in the hope of retaining thus the loyalty of the officials to the Taiping cause. It is said that more than 2,700 princes were created after Hung Jên-kan came to power, though we now know the names of but seventy-five of them. Many of these new princes, as Li Hsiu-ch'êng pointed out, had little or no qualifications to warrant their titles. For this reason, also, many generals were reluctant to fight for them. At the same time Hung presided over the official examinations and revised (1859) the Taiping calendar (see under Hung Hsiu-ch'üan) into a year of 366 days, which necessitated months of 28 days every fortieth year.

From 1861 to the first half of 1862 Hung Jên-kan was concurrently Minister of Foreign Affairs of the Taiping government. During that time he was helped by his former teacher, I. J. Roberts, who had been invited to Nanking (October 1860), and then worked as Hung Jên-kan's interpreter in diplomatic affairs. Roberts lived in Hung's *yamen* and was treated with marked consideration. But on January 13, 1862 Hung himself murdered one of Roberts' servants in his master's presence. Offended and disgusted with the whole régime, Roberts left Nanking on January 20th. The principal link of Western Protestant missions with the Taiping movement was then broken. Hung Jên-kan's foreign diplomacy was also a complete failure. He did not gain the confidence of Westerners who, consequently, helped the Ch'ing forces to repulse the Taiping attack on Shanghai and also assisted them in taking many cities and towns in Kiangsu. This fact, as Hung Jên-kan admitted, was one of the chief factors leading to the collapse of the Taiping régime.

In 1863 Hung Jên-kan was ordered by special mandate to look after the Celestial King's son, Hung Fu (see under Hung Hsiu-ch'üan), who in his childhood had been taught to read the Bible, but by the time he was nine years old had four wives. Hung Jên-kan was much distressed at the responsibility thus thrust upon him, for Nanking was then in a precarious position, having been under siege since May 1862. Four days before Hung Hsiu-ch'üan committed suicide (June 1864) Hung Fu was made his successor and Hung Jên-kan was appointed regent. When Nanking was taken by Tsêng Kuo-ch'üan [q. v.]

on July 19, 1864 the young king fled to the mansion of Li Hsiu-ch'êng who finally succeeded in escorting him and several hundred followers through a break in the city wall. Li gave his own war horse to the young king, but himself failed to escape (see under Li Hsiu-ch'êng). The young king was protected by Prince Chao 昭王 whose name was Huang Wên-ying 黃文英 (d. Nov. 23, 1864). Followed by several hundred adherents, he fled to Kuang-tê, Anhwei, from where the party was forced by Liu Ming-ch'üan [q. v.] to flee to Hu-chou, Chekiang. In Hu-chou they met Hung Jên-kan who, in the hope of summoning relief, had left Nanking before the city fell. From Hu-chou they went to Hui-chou, Anhwei; to K'ai-hua, Chekiang; and to Yü-shan, Kuang-ch'ang, and finally to Shih-ch'êng, in Kiangsi. In Shih-ch'êng their numbers were greatly reduced by the Hunan Army under Hsi Pao-t'ien 席寶田 (T. 研薌, 1829-1889), a native of Tung-an, Hunan. Hung Jên-kan and many other rebel chiefs were apprehended in Shih-ch'êng on October 9, 1864. The young king, having taken refuge alone on a mountain, was captured a few days later. After a legal inquiry he was executed by order of the court (November 18, 1864). Five days later (November 23) Hung Jên-kan, Huang Wên-ying, and others were put to death.

The Taiping remnants, having wandered over Fukien for several months under the command of Prince Shih (i.e. Li Shih-hsien, see under Li Hsiu-ch'êng), Prince K'ang 康王 (i.e. Wang Hai-yang 汪海洋, d. Jan. 29, 1866), and Prince Hsieh 偕王 (i.e. T'an T'i-yüan 譚體元, d. Feb. 1866), gathered together in great numbers from Fukien, Kiangsi, Chekiang and other places at Chia-ying-chou, Kwangtung. They took the city of Chia-ying on December 8, 1865 and government troops, under the command of Tso Tsung-t'ang, Pao Ch'ao [qq. v.] and others were sent from Kiangsi, Chekiang, Fukien, Hunan and Kwangtung to lay siege. The Taipings were forced to evacuate Chia-ying on February 7, 1866. A few days later their remnants were annihilated or absorbed by overwhelming government forces who both ambushed and pursued them. Thus ended the Taiping Rebellion.

Hung Jên-kan was the chief compiler of three books: 資政新篇 *Tzu-chêng hsün-p'ien* (1859), dealing with Hung's administrative ideas; 欽定士階條例 *Ch'in-t'ing shih-chieh t'iao-li* (1861), dealing with the civil-service examinations of the Taiping state; and 英傑歸真 *Ying-chieh kuei-chên* (1861) which takes the form of a dialogue

between a deserter from the Manchu camp and Hung Jen-kan who reveals the political, religious and social life of the Taipings. In addition some of Hung's poems, hymns and specimens of his calligraphy—in particular his writing of the big character *Fu* 福 for Happiness—are collected in the work, *T'ai-p'ing T'ien-kuo tsa-chi* (see under Hung Hsiu-ch'üan).

[1/426/4a, 481/1a; 5/38/1a; *I-ching* 逸經, no. 2, p. 67, no. 9, p. 440 and no. 22, p. 1248; Hamberg, Theodore, *The Vision of Hung-Siu-Tshuen and Origin of the Kwang-si Insurrection* (Hongkong, 1854); Brine, Commander Lindesay, *The Taiping Rebellion in China*, pp. 236-42, 287-99 (London 1862); Lin-Le [A. F. Lindley], *Ti-Ping Tien-Kwoh*, vol. I, pp. 222-27 (London 1866); *T'ai-p'ing T'ien-kuo chao-yü*; Hsiao I-shan, *T'ai-p'ing T'ien-kuo ts'ung-shu*; Tso Shun-shêng, *Chung-kuo chin-pai nien-shih tzu-liao*, first collection and second collection (see under Li Hsiu-ch'êng); Ling Shan-ch'ing, *T'ai-p'ing T'ien-kuo yeh-shih* (for Chinese characters and dates of these publications see bibliography under Hung Hsiu-ch'üan); I-hsin [q. v.], *Chiao-p'ing Yüeh-fei fang-lieh, chüan* 394-97; Pao Ch'ao [q. v.] *Pao-kung nien-p'u*.]

T'ENG Ssü-yü

HUNG-kuang. Reign-title of Chu Yu-sung [q. v.].

HUNG-li 弘歷 (H. 長春居士, 信天主人, 古稀天子, 十全老人), Sept. 25, 1711-1799, Feb. 7, was the fourth emperor of the Ch'ing dynasty, who ruled under the reign-title Ch'ien-lung 乾隆 (1736-1796). As the fourth son of Emperor Shih-tsung (see under Yin-chên), Hung-li was born in the palace known as Yung Ch'in-wang fu 雍親王府 when his father was a prince. This palace has been used since 1722 as the lamasery called Yung-ho kung 雍和宮. His mother, Empress Hsiao-shêng 孝聖憲皇后, (Jan. 1, 1693-1777), was a great-granddaughter of Eidu [q. v.] of the Niuhuru clan. As a child Hung-li is said to have won the good will of his grandfather, Emperor Shêng-tsu (see under Hsüan-yeh), who appointed the eminent scholar, Fumin 福敏 (T. 龍翰, posthumous name 文端, 1673-1756), as his tutor in language and literature. According to one anecdote, Hung-li went, at the age of twelve (*sui*), with his grandfather on a hunting trip, and when attacked by a bear calmly sat his pony until the beast was killed. In this and other ways Emperor Shêng-tsu is reported to have been impressed by his grandson, and to have left the throne to Yin-chên in order

that Hung-li might succeed to it. In any event, soon after Yin-chên became emperor he made a secret will naming Hung-li as his successor. In the meantime Hung-li was tutored in national affairs and in 1733 was made a prince of the first degree with the designation Pao (寶親王). On October 7, 1735, the day before Yin-chên died, Hung-li was declared the heir-apparent. He was enthroned on October 18 when he was twenty-five *sui* and began his long and illustrious reign of more than sixty years.

Politically the reign of Hung-li may be divided into three periods, according to his choice of ministers. In the early years he was assisted by several experienced statesmen, notably O-êr-t'ai and Chang T'ing-yü [qq. v.]. It was a period of peace and prosperity in which the gains made by his father toward centralization of power in the throne were consummated, and the princes of the imperial clan remained docile and submissive (see under Yin-chên). After the death of O-êr-t'ai (1745) and the retirement of Chang T'ing-yü (1749), Hung-li was left with a free hand. During the ensuing thirty years (1750-80), his chief ministers were his brother-in-law, Fu-hêng, and later, Yü Min-chung [qq. v.]. It seems that Fu-hêng rarely disagreed with the emperor and that Yü never dared to do so. The ministers were chiefly occupied in writing eulogies or in compiling official publications. The Court began the luxurious trend which soon spread throughout the empire. Hung-li was unfortunate in the choice of his last chief minister, Ho-shên [q. v.] who, though intelligent, was unscrupulous. As Hung-li grew older Ho-shên used his vast power for personal gain. Corruption, which usually accompanies a luxurious Court, went to extremes; and though after the death of Hung-li the power of Ho-shên came to an end, the foundations of government were permanently undermined, and Hung-li's successors were unable to repair them.

In his military ventures Hung-li was very successful. He loved the show of force and always tried to keep up the military spirit of his people. By 1792, in an essay entitled 十全記 *Shih-ch'üan chi*—whence his *hao*, Shih-ch'üan lao-jên (老人)—he could enumerate ten great victories of his reign. He boasted of conquering the Sungars in two campaigns (1755, 1756-57, see under Amursana); of pacifying the Moham-medans of Turkestan (1758-59, see under Chao-hui); of annihilating the Chin-ch'üan rebels in two wars (1747-49, see under Fu-hêng; 1771-76, see under A-kuei); of putting down a rebellion

in Taiwan (1787-88, see under Fu-k'ang-an); of subjugating the Burmese (1766-70, see under Fu-hêng); of bringing under his suzerainty the Annamese (1788-89, see under Sun Shih-i); and of twice conquering the Gurkas (1790-92, see under Fu-k'ang-an). Several of these campaigns can hardly be called victories in any far-reaching sense; the only victories of great import were the conquests of Ili and Turkestan which resulted in an increase of about six million square miles to the empire and the elimination of possible invasion by the Mongols and Turks—a menace that had existed from ancient times. Partly in consequence of these victories, the Torguts in Russia (see under Tulišen) were able to migrate back to the depopulated Ili region (1771-72).

The conquest of Ili and Turkestan cost about twenty-three million taels and the conquest of the Chin-ch'uan tribes about three times that amount. The other wars also made heavy drains on the treasury. Moreover on special occasions taxes were not exacted from famine-stricken regions and from other areas of the country. These losses in revenue, coupled with the expense of six tours to the Yangtze valley (1751, 1757, 1762, 1765, 1780, 1784) are estimated at two hundred million taels. Despite these drains the national treasury was far from being exhausted. At the beginning of his reign, the treasury reported a surplus of twenty-four million taels, but in 1786 the surplus was three times that amount. This apparent prosperity is in part attributable to the efficient readjustment of national finances by Yin-chên and in part to an enormous increase in population and in arable land. Simultaneously, however, the cost of government increased, as did also the corruption among high officials (see under Ho-shên). In 1782, Hung-li ordered an increase of sixty thousand men in the regular army, which meant an annual additional expense of three million taels. Owing to expenditures of this kind, and to others incurred in the suppression of various rebellious sects in the succeeding Chia-ch'ing period (1796-1821), the reserve funds became so depleted and the annual revenues so diminished that the government was financially unable to withstand later foreign encroachments (see under Min-ning).

Hung-li, like his grandfather, patronized not only the scholars but the artists and literary men of his day. He supported a number of painters at Court and was particularly pleased with the art of such European missionaries as Castiglione and Jean-Denis Attiret (for both see under Chao-

hui). Though he himself painted with indifferent success, he was a confident critic and accumulated an enormous collection of masterpieces both in painting and calligraphy (see under Chang Chao). In his own calligraphy he imitated successfully the style of Tung Ch'î-ch'ang [q. v.]. He was also interested in music and the drama. Owing to his encouragement, porcelain and cloisonné wares made advances, particularly in decorative design. Workmanship in jade and ivory also improved. European mechanics were employed to assemble and repair the clocks and other machines brought to him as gifts from Europe. Several Jesuit missionaries served as architects in constructing the buildings and landscape garden in Italian style which formed a part of the Old Summer Palace, Yüan-ming Yüan 圓明園. This palace was originally a country villa given to Yin-chên by his father, and there (after about 1725) Yin-chên resided several months each year. During his reign Hung-li made the villa one of his three main residences—the other two being in Peking and Jehol. Gradually his yearly sojourn at the Yüan-ming Yüan grew longer, and he made it a unique garden supplied with many treasures. He selected forty scenic spots to be painted by Sun Hu 孫祜 and Shên Yüan 沈源. These paintings, each with a poem composed by the emperor, were reproduced in 1745 under the title, *Yüan-ming Yüan ssü-shih ching shih ping 'u* (四十景詩並圖), 2 *chüan*. In or about 1747 a fountain in the Western style was constructed by Michel Benoist 蔣友仁 (T. 德翊, 1715-1774) and it thereafter became the nucleus of a group of buildings in the Italian style designed by Castiglione. These buildings were destroyed when the Yüan-ming Yüan and other gardens in the neighborhood were pillaged and burnt by the allied British and French troops in 1860.

Throughout his life Hung-li was interested in literary pursuits. Before he ascended the throne, he had made notes on his studies which were printed in 1736 under the title, *日知薈說 Jih-chih hui-shuo*, 4 *chüan*; and had produced a collection of prose and verse, entitled *樂善堂全集 Lo-shan t'ang ch'üan-chi*, 40 *chüan*, which was printed in 1737—a definitive edition appearing in 1758 in 30 *chüan*, under the title of *Lo-shan t'ang ch'üan-chi ting-pên* (定本). His writings in prose, which he composed after he became emperor, make a total of 92 *chüan* and bear the titles, *清高宗御製文初集 Ch'ing Kao-tsung yü-chih wên ch'ü-chi*, 30 *chüan*, printed in 1763; *Er* (二) *chi* 44 *chüan*, printed in 1785; *San* (三)

chi, 16 *chüan*, printed in 1795; and *Yü* (餘) *chi*, 2 *chüan*, printed in 1800. His six collections of verse, making a total of 454 *chüan*, bear the titles, *Ch'ing Kao-tsung yü-chih shih* (詩) *ch'u-chi*, 44 *chüan*, printed in 1748; *Er-chi*, 90 *chüan*, printed in 1761; *San-chi*, 100 *chüan*, printed in 1771; *Ssü* (四) *chi*, 100 *chüan*, printed in 1783; *Wu* (五) *chi*, 100 *chüan*, printed in 1795; *Yü-chi*, 20 *chüan*, printed in 1800. In addition there are several small editions of his verse on special subjects, among them the *盛京賦 Shêng-ching fu*, a long poem about Mukden, printed in 1743. The total number of poems attributed to him exceeds 42,000. If he himself wrote them all—as he almost certainly did not—he was by far the most prolific poet in Chinese history. But he was essentially not a poet, and what he wrote is valued chiefly for the light it throws on the cultural and historical background of his time.

The scholars whom the emperor patronized were kept busy compiling and editing official works of which the most outstanding was the *Imperial Manuscript Library*, comprising more than 36,000 volumes and known as the *Ssü-k'u ch'üan-shu* (see under Chi Yün). About eight titles in this work were compiled or edited under his special direction and these are both well done and informative. But it can scarcely be maintained that in ordering the compilation or the revision of certain works he was motivated solely by a desire to promote sound historical scholarship. He had a strong desire to expunge from them all slanderous references to the Manchus, and for this purpose alone many works were revised. Even early Manchu chronicles, and their Chinese versions, were rigorously checked, and the Chinese words chosen for transliteration of Manchu names were often changed to avoid any covert disrespectful meaning. At the same time, the emperor was very harsh in punishing writers who made remarks, however unintentional, which might be interpreted as prejudicial to the Manchus. From 1774 to 1782 hundreds of works were ordered to be totally destroyed and banned, or were listed as partially or wholly objectionable. Because of these restrictions doubtless many men of letters refrained from writing on political or economic subjects, finding it safer to devote their time to less dangerous pursuits such as the collating of ancient classical texts (see under Tai Chên). One consequence of this was a dearth, for many years, of able statesmen in the empire.

Trade between China and Europe, which since

the sixteenth century had been carried on with the Portuguese and the Dutch, increased rapidly in the Ch'ien-lung reign-period. The English, through the East India Company, gradually became the dominant traders at Canton and in other ports of South China. They were dissatisfied, however, with the restrictions on trade and on the freedom of their nationals in China which the Co-hong system and the closing of all ports except Canton entailed (see under Li Shih-yao). To eliminate these restrictions and to extend the market in China for England's growing industries, a British Embassy, under the leadership of Earl George Macartney (1737-1806) was sent to Peking to present petitions. The envoys landed at Taku on August 5, 1793 and were later quartered at the Hung-ya Yüan 宏雅園, a garden south of the Yüan-ming Yüan. They then proceeded to the summer palace at Jehol and were granted two audiences with Hung-li on September 14 and 17, the latter date being Hung-li's eighty-third birthday. The Embassy was received with courtesy and hospitality, and splendid gifts were exchanged. After returning to Peking Macartney presented on October 3 England's petitions regarding trade which, however, were either rejected or were only vaguely acknowledged. Four days later the Embassy left Peking with a reply that promised nothing, and with a letter to King George III. Hung-li, however, was not unaware of the political consequences of the mission, for on October 4, when he decided to reject England's requests, he secretly ordered the governor-general at Canton to take certain precautions; and told him that in view of England's naval strength and her predominant position in trade at Canton, merchants of other European countries should be approached to prevent them from joining England in case that country should create trouble.

Hung-li's attitude towards the missionaries differed little from that of his father or his grandfather. Europeans were allowed to live and work in Peking, some being employed as astronomers or artists. In the provinces missionary work was not officially tolerated, but was not actively hindered except in a few cases when some zealous official invoked the law to have foreigners expelled. The decline of the Roman Catholic Church in China in the Ch'ien-lung period must be attributed chiefly to conflicting policies in Rome and to the dissolution of the Society of Jesus in 1773.

From the beginning of his reign in 1735 Hung-li wished to emulate, and perhaps to surpass,

the achievements of his grandfather. We have his own word for it that when he ascended the throne he prayed to Heaven to grant him a reign of almost equal duration, but not longer than that of his grandfather who ruled for sixty-one years. Hence after reigning for almost a cycle he publicly announced, on October 15, 1795, his choice of Yung-yen [q. v.] as heir-apparent to occupy the throne in the following year. On February 9, 1796, on Chinese New Year's Day, a great ceremony making this announcement effective, took place. The whole empire then began to use the reign-title Chia-ch'ing; but out of respect to the aged emperor the reign-title Ch'ien-lung remained in force within the palace precincts until his death. After his formal abdication Hung-li was referred to as "Super Emperor", or T'ai-shang Huang-ti 太上皇帝, but continued to 'instruct' (指教) Yung-yen in the conduct of national affairs until the end. In view of the fact that Ho-shên was still retained as chief minister, and composed the edicts in the name of the Super Emperor, it is not unfair to say that Hung-li actually ruled more than sixty-three years—or longer than any Chinese monarch in historical times. In the course of his long life he had seen seven generations, from his grandfather to his great-great-grandson. It was fitting therefore that after he was seventy *sui* he should use the *hao* 古稀天子 Ku-hsi T'ien-tzû which, interpreted literally, means, "An Emperor whose like was seldom seen since antiquity".

Father Benoist, acting as interpreter for Joseph Panzi 潘廷璋 (T. 若瑟, c. 1733–before 1812) who made a portrait of Hung-li in 1773, commented on the emperor's remarkable sitting posture and on his evident vitality. George L. Staunton (1737–1801) who accompanied the Macartney Embassy in 1793 likewise remarked that the emperor "walked firm and erect". Chinese accounts corroborate these assertions, and from them we learn that, except for light refreshments at night, he took only two meals a day—at eight in the morning and at two in the afternoon—each meal lasting about fifteen minutes. He rose at six in the morning and, after the morning meal, read reports and memorials which he decided upon in consultation with his ministers. Then he received the newly-appointed officials to whom he gave instructions. In the afternoon he would read, paint, or write verse. No matter where he stayed—in Peking, Jehol, or the Yüan-ming Yüan or elsewhere—this was his daily routine. He scorned the use

of spectacles, and to the end was able to read and write. Two years before his death he participated in a hunting expedition.

Hung-li was straightforward, open-minded, and abhorred falsehood. All his responsibilities as an emperor he took seriously. In his decrees and writings, as edited in his literary collections and in the 高宗純皇帝聖訓 *Kao-tsung Ch'un Huang-ti shêng-hsün*, 300 *chüan*, printed in 1799, one finds him reasonable, intelligent, and truthful, exhibiting strength of character and a keen sense of responsibility. He insisted that his sons attend regularly the Palace School (see under Yin-chên), but he did not entrust one of them with important duties of state. He was strict also with the eunuchs in the Palace. His last official act was to direct the campaign for suppression of the White Lily Sect (see under Ê-lê-têng-pao) and the last poem he wrote was one entitled, "Waiting for Victory" (望捷 *Wang-chieh*). Ho-shên and other courtiers humored him with false reports of victories, thus leading him to believe that his last days were as splendid as the first, though there was already a perceptible decline in the country's morale and in its powers of resistance. He died in his favorite apartment, the Yang-hsin Tien 養心殿, where he had spent so many working hours. He was given the temple name, Kao-tsung 高宗, and the posthumous name, Ch'un Huang-ti 純皇帝. His tomb, named Yü-ling 裕陵, is situated at Ma-lan-yü northeast of Peking (see under Hsiao Yung-tsao).

In his private life Hung-li was devoted to his first wife, Empress Hsiao-hsien (see under Mishan), whom he married in 1727 while a prince. In 1730 she gave birth to a son named Yung-lien 永璉 whom Hung-li secretly designated as his heir but who died in 1738. This child was posthumously proclaimed heir-apparent and was canonized as Tuan-hui Huang T'ai-tzû 端慧皇太子. The second wife of Hung-li, née Ula Nara 烏拉納喇氏, was formerly a secondary consort but was elevated to Empress in 1750. In 1765, when she accompanied Hung-li on a tour in Shantung, she tonsured her hair and became a nun. She was branded as insane, but it is more likely that she chose this course because of some dispute with the emperor. This episode gave rise to many fanciful rumors, some of which place the emperor in a very unfavorable light.

Hung-li had seventeen sons and ten daughters. Ten of his sons grew to maturity, the most prominent being Yung-yen, Yung-ch'êng, Yung-hsüan,

Yung-hsing, and Yung-lin [qq. v.]. Others who deserve mention are Yung-huang (see under Tsai-ch'üan), Yung-ch'i (see under I-hui), Yung-chang (see under I-ching), and Yung-jung 永琮 (T. 惺齋 H. 九思主人, 西園主人, 1744-1790).

Five of Hung-li's daughters attained maturity. They were the third, Princess Ho-ching 和敬公主 (1731-1792), whose husband was the Mongolian prince, Septen Baljur 色布騰巴勒珠爾 (d. 1775, posthumous name 毅); the fourth, Princess Ho-chia (see under Fu-lung-an); the seventh, Princess Ho-ching (see under Tsereng); the ninth, Princess Ho-k'o (see under Chao-hui); and the tenth, Princess Ho-hsiao (see under Ho-shên).

[1/10-15; *Tung-hua lu*, Ch'ien-lung; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an); *Ssü-k'u*; Hu Ching 胡敬, 國朝院畫錄 *Kuo-ch'ao yüan-hua lu*; 清稗類鈔 *Ch'ing-pai lei ch'ao*; 清朝野史大觀 *Ch'ing ch'ao yeh-shih ta-kuan*; Backhouse and Bland, *Annals and Memoirs of the Court of Peking* (1914); Kip, W. I., *Historical Scenes from the Old Jesuit Missions* (1875) pp. 131, 146, 150; Sven Hedin, *Jehol* (1933); Pritchard, E. H., *The Crucial Years of Early Anglo-Chinese Relations, 1750-1800*, pp. 312-50; Staunton, George L., *An Authentic Account of the Earl of Macartney's Embassy from the King of Great Britain to the Emperor of China*, London, 1797, p. 351; Malone, C. B., *History of the Peking Summer Palaces under the Ch'ing Dynasty* (1928); Goodrich, L. C., *Literary Inquisition of Ch'ien-lung* (1935); Abel-Rémusat, *Nouveaux Mélanges Asiatiques* (1829), Tome II, pp. 45-60.]

FANG CHAO-YING

HUNG Liang-chi 洪亮吉 (T. 君直, 稚存 H. 北江, 更生), Oct. 17, 1746-1809, June 24, scholar and official, was a native of Yang-hu, Kiangsu. His given name was originally Lien 蓮 (T. 華峰), later (1772) changed to Li-chi 禮吉, and finally (1781) to Liang-chi. His father, Hung Ch'iao 洪翹 (T. 午峯, 楚珩, 1714-1751), died when Hung Liang-chi was only six sui. His mother (née Chiang 蔣, 1714-1776), being left in poverty, took Hung Liang-chi and his brother, Hung Ai-chi 洪竊吉 (T. 亦存, 1750-1798), and her three daughters, to live with their grandmother in the Chiang family. There Hung Liang-chi grew up, attended school, and later (1765) taught. In 1768 he married his cousin, a daughter of Chiang Shu-hsien 蔣樹誠 (T. 實君 d. 1758), his mother's oldest brother, in

whose family he continued to live. He later wrote a short account of this family, entitled 外家紀聞 *Wai-chia chi-wên*. In 1769 he was made a licentiate. Failing both in 1770 and in 1771 to pass the Kiangnan provincial examination, he went to T'ai-p'ing, Anhwei, with his friend, Huang Ching-jên [q. v.]. Chu Yün [q. v.] had recently been made commissioner of education of Anhwei province, and Hung and Huang became members of Chu's secretarial staff. It was there that Hung Liang-chi made the acquaintance of Shao Chin-han, Wang Nien-sun, Chang Hsüeh-ch'êng [qq. v.] and other promising young scholars of the time. In 1774 he came to know Sun Hsing-yen [q. v.], and in this year he again failed to qualify for the *chü-jên* degree. Two years later (1776), while assisting Wang Chieh (see under Chiang Fan), then commissioner of education in Chekiang, to conduct an examination at Shaohsing, his mother died. Apprised of this fact while on his way home, he was so overwhelmed with grief that he fell into the river and almost drowned. Early in the summer of 1779 he went to Peking where he obtained a position as editor of the books submitted from Kiangnan to the *Ssü-k'u* Commission (see under Chi Yün). In the following year he passed the Shun-t'ien provincial examination and became a *chü-jên*, but failed to qualify the next spring (1781) in the metropolitan examination for *chin-shih*. Summoned (1781) by his friend, Sun Hsing-yen, to join him as secretary to Governor Pi Yüan [q. v.], he proceeded at once to Sian, Shensi, where he met such scholars as Yen Ch'ang-ming [q. v.] and Ch'ien Tien (see under Ch'ien T'ang). He served under Pi for nine years—at Sian (1781-85), at Kaifeng (1785-88), and at Wuchang (1788-90). During his stay in Sian he assisted in the writing of the *Hsü Tzü-chih t'ung-chien* (see under Pi Yüan) and took part (1782-83) in the compilation of the following local histories: 淳化縣志 *Ch'un-hua hsien-chih*, 30 *chüan*; *Ch'ang-wu* (長武) *hsien-chih*, 12 *chüan*; and *Ch'êng-ch'êng* (澄城) *hsien-chih*, 20 *chüan*. While employed in Honan he compiled several local histories of that province: *Ku-shih* (固始) *hsien-chih*, 20 *chüan* (1785); *T'êng-fêng* (登封) *hsien-chih*, 32 *chüan*; and *Huai-ch'ing* (懷慶) *fu-chih*, 32 *chüan* (1786).

After failing four times in the metropolitan examination (1781, 1784, 1787, 1789), Hung Liang-chi finally took (1790) second highest honors, known as *pang-yen* 榜眼. Having thus become a *chin-shih*, he entered the Hanlin Academy as a compiler of the second class.

While officiating as associate examiner of the Shun-t'ien provincial examination (1792), he received appointment as inspector of education in Kweichow. He took up his post in Kweichow late that same year and remained in the province of Kweichow for three years, returning to the capital early in 1796. In 1797 he was ordered to serve in the School for Imperial Princes, and as special tutor to Prince I-ch'un 奕純 (d. 1816).

Upon the death in 1798 of his younger brother, Hung Liang-chi retired to his home, but after the decease of Emperor Kao-tsung (February 7, 1799) returned to Peking, receiving appointment first as a compiler of the official chronicles of Emperor Kao-tsung and then as a professor in the National Academy. Granted leave of absence, he was about to set out for home when, depressed by the state of the country, he ventured to offer advice on national affairs—although his official rank did not warrant his doing so. The aged Emperor, Kao-tsung, had just died, and the new Emperor, Jên-tsung, who had been debarred from active participation in government while his father was living, took over direction of affairs. The powerful Ho-shên [q. v.] had been put to death, rebellion fostered by organizations such as the White Lily Sect had spread widely through central and northwest China, and the dynasty was showing definite signs of decay. Oppressed with these conditions, Hung addressed a letter to Prince Ch'êng (i.e. Yung-hsing, q. v.) in which he expressed frankly his opinion about corrupt tendencies in officialdom, and even remarked on the Emperor's personal behavior. The letter was delivered to the prince on October 22 and was at once presented to the Emperor. On the following day Hung was dismissed from office and sent to the Grand Council and the Board of Punishment for questioning. A verdict was reached that he should be decapitated on the charge of "extreme indecorum" (大不敬), but the Emperor commuted the sentence to exile in Ili, Chinese Turkistan. On October 26 Hung set out on his long journey. He went through Sian and Lanchow, and reached his destination on March 5, 1800. That spring the metropolitan area suffered from drought; the emperor prayed for rain, and granted some pardons, but without result. On May 26 a pardon was issued for Hung and, according to reports, ample rain fell in Peking the afternoon of that very day. However that may be, the exile meted out to him was the shortest imposed upon any Chinese banished to that part

of the empire. He left a diary of his journey to Ili, entitled 伊犁日記 *I-li jih-chi*, and brief notes covering the same region, entitled 天山客話 *T'ien-shan k'o-hua*. On October 24, 1800 he reached home safely, and in 1802 was invited to become director of the Yang-ch'uan Academy (洋川書院) at Ching-tê, Anhwei. While there he compiled the local histories: 涇縣志 *Ching-hsien chih*, 32 chüan (1806), and 寧國府志 *Ning-kuo fu-chih*, 50 chüan (1807). In his last years he traveled extensively in southeast China. On his return from a visit to Chiao-shan (an island in the Yangtze) in the spring of 1809 he became ill, and died two months later.

Hung Liang-chi made his greatest contributions in the field of geography. In addition to compiling the above-mentioned local histories, he left a geography of the empire, entitled 乾隆府廳州縣志 *Ch'ien-lung fu t'ing chou hsien chih*, in 50 chüan, which was completed in 1787 and was first printed in 1803. While in Kweichow, as inspector of education, he produced a work on the river systems of that province, entitled 貴州水道考 *Kuei-chow shui-tao k'ao*, in 3 chüan, which was later incorporated in his collected works. He also left three works on historical geography, entitled 補三國疆域志 *Pu San-kuo chiang-yü chih*, 2 chüan; 東晉 *chiang-yü chih*, 4 chüan; and 十六國 *chiang-yü chih*, 16 chüan. Of his studies in classics and philosophy the following may be mentioned: 春秋左傳詁 *Ch'ün-ch'iu Tso-chuan ku*, 12 chüan; 六書轉注錄 *Liu-shu chuan-chu lu*, 10 chüan; and 漢魏音 *Han Wei yin*, 4 chüan. Attention has recently been drawn to his theory of population as resembling, in some respects, that of Malthus (see bibliography at close of this sketch).

Hung Liang-chi was celebrated as a poet and a man of letters, and in his younger days his fame in this field rivaled that of his contemporary, Huang Ching-jên. His collected literary works are entitled: 卷施閣集 *Chüan-shih ko chi*, 更生齋集 *K'eng-shêng chai chi*, and 附鮚軒集 *Fu-chi hsüan chi*. His complete works, 洪北江遺集 *Hung Pei-chiang i-chi*, were published in 1889—with the help of the official printing establishment of Hupeh—by his great-grandson, Hung Yung-ch'in 洪用勲 (T. 彥哲). They comprise 24 titles, including all the above-mentioned works except the local histories.

Hung Liang-chi had four sons: the eldest, Hung I-sun 洪飴孫 (T. 孟慈, 祐甫, 1773-1816, a *chü-jên* of 1798), was for a short time magistrate of Tung-hu, Hupeh, and an ardent stu-

dent of history; the fourth, Hung I-sun 洪麟孫 (T. 子齡 H. 芝齡, 1804-1859) was a *chü-jên* of 1839. Two works by the former, entitled 三國職官表 *San-kuo chih-kuan piao*, 3 *chüan*, and 史目表 *Shih-mu piao*, 1 *chüan*, were first printed by Li Chao-lo [q. v.] in 1822; and one by the latter, entitled 補梁疆域志 *Pu Liang chiang-yü chih*, 4 *chüan*, was printed by Li in 1835.

Hung Liang-chi was respected as a calligrapher, particularly in the *chuan* (篆) and *li* (隸) styles. He was criticized by a contemporary, Chiang Fan [q. v.], as often dogmatic in his beliefs and statements on matters of scholarship.

[1/362/1a; 3/132/21a; 4/51/1a; 20/3/00 (portrait); 29/7/7b; Lü P'ei 呂培 *et. al.*, 洪北江先生年譜 *Hung Pei-chiang hsien-shêng nien-p'u*; 武進陽湖合志 *Wu-chin Yang-hu ho chih* (1886) 22/34b; Lung, C. F., "A Note on Hung Liang-chi, the Chinese Malthus", in *T'ien Hsia Monthly*, Oct. 1935, pp. 248-50.]

TU LIEN-CHÊ

HUNG Shêng 洪昇 (T. 昉思 H. 稗畦), 1646?-1704, dramatist and poet, was a native of Jên-ho (Hangchow), Chekiang. He married a granddaughter of the Grand Secretary, Huang Chi [q. v.], and was a disciple of Wang Shih-chên [q. v.] who dedicated a number of poems to him. Transferring his residence to the capital, he registered as a student in the Imperial Academy and while in Peking established friendly relations with Chu I-tsun and Chao Chih-hsin [qq. v.]. His fame as a poet and playwright reached its culmination with the final release of his well-known drama, 長生殿 *Ch'ang-shêng tien*, about the year 1684—the preface of the first draft having been written in Hangchow in 1679. Several years later (1687-88) this play came to the attention of Emperor Shêng-tsu who praised it highly and made a gift of twenty taels to the performers. Thereafter its popularity grew and it was frequently acted in the houses of nobles and high officials. The *Ch'ang-shêng tien* is a sympathetic treatment of the well-known romance of Yang Kuei-fei and Emperor Ming-huang of the T'ang dynasty, and is based in part on earlier treatments of the same theme, such as the 長恨歌傳 *Ch'ang-hên ko chuan* by Ch'ên Hung 陳鴻 (eighth century); the famous poem, 長恨歌 *Ch'ang-hên ko* ("The Everlasting Wrong"), by Po Chü-i (see under Chang Wên-t'ao); the thirteenth century play, 梧桐雨 *Wu-*

t'ung yü, by Po P'u 白樸 (T. 仁甫, b. 1226); and two plays of the Ming dynasty. One of the greatest lyric dramas of China, the *Ch'ang-shêng tien* is still widely read and chanted, and after the lapse of two and a half centuries has lost none of its charm. Old melodies for many of the scenes were printed in 1924 in the third series of the 集成曲譜 *Chi-ch'êng ch'ü-p'u*.

In the autumn of 1689 a group of actors staged an extraordinary performance of the *Ch'ang-shêng tien* in the author's honor. Unfortunately the performance took place within the period of mourning set for a deceased female member of the imperial family—possibly Empress Hsiao-i (see under T'ung Kuo-wei) who died on August 24. In consequence of this breach of decorum Hung Shêng and a fellow-student, Cha Shên-hsing [q. v.], were dismissed from the Academy; and Chao Chih-hsin, who composed some of the melodies and was a guest at the performance, was removed from office. Hung Shêng spent his remaining days in retirement and poverty, but it is known that he was with Mao Ch'i-ling [q. v.] in Hangchow in 1695 when the latter wrote a preface to the *Ch'ang-shêng tien*. He drowned in a stream near Hangchow in 1704, having fallen overboard, it is said, when drunk. Hung Shêng is credited with 10 plays, the most famous (after the *Ch'ang-shêng tien*) being the 四嬋娟 *Sü ch'an-chüan*. His collected poems were entitled 稗畦集 *Pai-ch'i chi* and *Pai-ch'i hsü* (續) *chi*. A daughter, Hung Chih-tsé 洪之則 (b. 1670), herself a poet of some note, wrote annotations to the *Ch'ang-shêng tien*.

[2/71/15a; 3/430/46a; 17/10/60b; Hung Chih-tsé, 讀三婦評牡丹亭書後 in *Chao-tai ts'ung-shu* 166/18b; Wang Shih-chên [q. v.], *Yü-yang hsü-chi* 10/15a, 丁巳稿 *Ting-ssü kao* (1677) for approximate date of birth; *ibid.*, *Hsiang-tsu pi-chi* 9/12b; Chu I-tsun [q. v.], *P'u-shu-t'ing chi* 20/9a; Wang Ying-k'uei 王應奎, 柳南隨筆 *Liu-nan sui-pi* 6/24b; *Tung-hua lu*: K'ang-hsi 28:7; Chiao Hsün [q. v.], *Chü-shuo* 4/4a for date of completion of *Ch'ang-shêng tien*; 北京梨園掌故長編 *Pei-ching li-yüan chang-ku ch'ang-pien* /17a (in 清代燕都梨園史料 *Ch'ing-tai Yen-tu li-yüan shih-liao*, 1934).]

JEN TAI

HÜRHAN 扈爾漢, 1576-1623, Nov. 13, belonged to the branch of the Tunggiya 佟佳 clan which settled at Yarhü 雅爾古. His father, Hùlahü 扈喇虎, after a disagreement with other members of the clan, came to join Nurhaci

[*q. v.*] in 1588. Hürhan, who was then a youth of thirteen *sui*, was brought up by Nurhaci as one of his own sons and was later appointed a personal bodyguard. He distinguished himself in 1607 in a battle with the Ula *beile*, Bujantai [*q. v.*], while acting as convoy for the inhabitants of the town of Fio who wished to join Nurhaci's forces (see under Cuyen). Further exploits in 1610 and 1611 against the Weji 渥集 tribe won him the title Darhan (Mongol for "skilled craftsman"), and in 1615 he was appointed one of the five chief councilors with Eidu, Fiongdon, Hohori, and Anfiyanggû [*qq. v.*]. He played an important part in the defeat in 1619 of the armies of Yang Hao [*q. v.*]. Though the youngest of the councilors, he died several years before Nurhaci, leaving eight sons of whom the fourth, Junta 華塔 (d. 1647, posthumous name 襄毅), became the most famous. Junta took part in most of the campaigns under the reign of T'ai-tsung (i.e., Abahai, *q. v.*), and from 1644 to 1647 helped to conquer Chihli, Shantung, northern Kiangsu, and Szechwan. In 1648 he was posthumously given the rank of a viscount.

[1/231/8a; 2/4/3a; 3/261/9a; 4/3/13a; 11/1/10a; 34/156/1a.]

GEORGE A. KENNEDY

I

I-chih 奕誌 (H. 西園主人), 1826-1850, July, the second Prince Jui (瑞郡王), was a grandson of Emperor Jên-tsung. His father, Mien-hsin 綿忻 (d. Sept. 1828), was created (1819) Prince Jui of the first degree (瑞親王) and was given the posthumous name, Huai 懷. As I-chih was an infant when his father died, the management of the family estate was entrusted to two officials, I-shao (see under Tsai-ch'üan) and Ching-chêng (see under Shêng-yü). In November 1828 I-chih was formally designated the heir of Mien-hsin and was given the rank of a prince of the second degree. His name, which was originally I-yüeh 奕約, was ordered to be changed to I-chih. In 1835 he was sent to study with the emperor's sons in the Palace School for Princes (see under Yin-chên) where he read under the tutorship of such scholars as Sun Jui-chên (see under Sun Yü-t'ing) and Chia Chên 賈楨 (T. 柏貞 H. 藝林, 筠堂, posthumous name 文端, 1798-1874), who later became an Assistant Grand Secretary (1852-55) and a Grand Secretary (January 1855-56, 1859-67). I-chih progressed in his studies, and became known as a promising poet. Among his elders who became

interested in his poetical achievements may be mentioned Ulgunga [*q. v.*], Pin-liang (see under Kuei-liang), and Mien-yü (see under Yung-yen). In 1848 I-chih edited his first collection of poems, written in the years 1843-47. They bear the title 樂循理齋詩稿 *Lo-hsün-li chai shih-kao*, 8 *chüan*. In the same year, on the recommendation of his father-in-law, Wên-wei (see under I-ching), I-chih invited as his secretary and companion the poet, Chang Chin-yung 張金鏞 (T. 韻笙 H. 海門, 1805-1860), *chin-shih* of 1841, who taught him to write verse in the *tz'ü* (詞) style.

But death overtook I-chih when he was only twenty-four, depriving the Imperial Clan of one of its most promising men of letters. In 1869 his poems were collected and printed by a cousin, I-tsung [*q. v.*], in collaboration with the sons of Mien-yü. This collection contains, in addition to the above-mentioned *Lo-hsün-li chai shih-kao*, two *chüan* of verse, entitled 古歡堂集 *Ku-huan t'ang chi*; 1 *chüan* of *tz'ü*, entitled *Ku-huan t'ang shih-yü* (詩餘, also known as 鐵笛詞 *T'ieh-ti tz'ü*); and 1 *chüan* of prose (only 2 articles), entitled *Ku-huan t'ang wên-kao* (文稿). The whole collection is known as *Lo-hsün-li chai chi* (集).

I-chih left no male heir. After his death his mother was paid annually half of the stipend granted to a prince of the second degree. She died in 1853. Thereafter I-chih's widow received this annuity for seven years more. In 1860 she adopted a nephew, Tsai-i (see under I-tsung), who at first inherited the rank of a prince of the third degree. When in 1894 the rank was raised one degree, the designation which should have been Jui 瑞 was altered to Tuan 端 owing to the mistake of a clerk (see under I-tsung). Tsai-i was the notorious Prince Tuan who sponsored the Boxers and so abetted the convulsion of 1900. He was banished in 1901. His status as an adopted son of I-chih was rendered void and he was classed thereafter with his natural relatives. The estate of I-chih passed in 1902 to another adopted nephew, Tsai-hsün 載洵, the sixth son of I-huan [*q. v.*] and a younger brother of the Prince Regent, Tsai-fêng (see under I-huan). Tsai-hsün inherited the rank of a prince of the third degree and served for several months as Minister of the Navy (1910-11).

The garden of I-chih, known as Ch'un-tsé Yüan 春澤園, was originally given to his father-in-law who lived in it after 1835. This garden was adjacent to the Ch'ing-hua Yüan (see under

I-tsung) which later became the campus of Tsing Hua University.

[1/227/7b; *Lo-hsün-li chai chi*; Yen Ch'ên 嚴辰, 墨花吟館感舊懷人集 *Mo-hua yin-kuan kan-chiu huai-jên chi*, p. 1a (in 清人說蒼二編).]

FANG CHAO-YING

I-ching 奕經 (T. 潤峯), d. Nov. 12, 1853, official and Imperial Clansman, was a great-grandson of Emperor Kao-tsung (see under Hung-li) and a grandson of the famous calligrapher, Yung-hsing [q. v.]. His father, Mien-i 綿懿 (d. 1809), was the second son of Yung-hsing but became the adopted son of his deceased uncle, Yung-chang 永璋 (1735-1760). Yung-chang was the third son of Emperor Kao-tsung and was given posthumously the rank of a prince of the second degree with the designation, Hsün (循郡王). As Yung-chang's adopted son, Mien-i inherited in 1787 the rank of a prince of the third degree and was transferred to the Manchu Bordered Red Banner. After Mien-i died the hereditary rank went to Mien-i's eldest son, I-hsü 奕緒.

I-ching was the second son of Mien-i. In 1816 he passed the examination for the sons of princes, was given the rank of a Noble of Imperial Lineage of the tenth degree, and was made an Imperial Bodyguard. In 1817, owing to a minor offense, the hereditary rank was taken from him, but he was promoted in official rank to be a director of the Imperial Gardens and Hunting Parks. In 1818 he became a sub-chancellor of the Grand Secretariat and held various concurrent posts in the administration of the Banner forces. In 1825, under Emperor Hsüan-tsung, he was made junior vice-president of the Board of War. During the next ten years he served as a vice-president in various Boards. In 1835 he was made military governor of Shêng-ching with headquarters at Mukden. Recalled in 1836, he was made president of the Board of Civil Appointments and was given concurrently the important office of commandant of the Peking Gendarmerie. In March 1841 he was made concurrently an Associate Grand Secretary, an office vacated by I-li-pu [q. v.] who was degraded for failing to attack the British at Tinghai during the First Anglo-Chinese War.

At this time the war with England was spreading, for a second time, from Canton to the coast of Chekiang (see under Yü-ch'ien). Tinghai was lost to the British on October 1, 1841 and Chin-hai, on October 10th. When the news reached

Peking on October 18 Emperor Hsüan-tsung made up his mind to resist in Chekiang, and immediately appointed I-ching commander of the forces in that province. I-ching was given the rank of General Yang-wei (揚威將軍), and Wên-wei 文蔚 (T. 豹人 H. 露軒, d. 1855), a Manchu of the Plain Blue Banner, and a *chin-shih* of 1820, was made assistant commander.

I-ching was a favorite of the Emperor, and a talented official who had studied the Manchu written language. But these were not the qualifications required in a general, and certainly not in one who would fight the British. I-ching and Wên-wei went to Soochow and stayed there for two months awaiting the arrival of recruits from inland provinces. But before these troops could arrive the English had taken Ningpo and neighboring towns. In the hope of finding a plan to conduct the war I-ching invited the people to submit suggestions. Hundreds of these came in, but most of them were valueless. Early in 1842 I-ching reluctantly proceeded to Hangchow and a day was set to attack Ningpo. The attack took place in the middle of March and resulted in the complete defeat of I-ching's forces.

Thereafter I-ching stayed for several months at Hangchow. He escaped severe punishment for his defeat only because the Emperor blamed himself for sending such an inexperienced commander. When I-ching reported that in April some of his men had gained a victory at sea, he was rewarded, but the report was based on false claims of his subordinates. In May Cha-p'u was lost to the British and the peace party, headed by Mu-chang-a [q. v.] in Peking, and by Ch'i-ying [q. v.] in Hangchow, gained the emperor's consent to negotiate a settlement. As the invaders took Shanghai and sailed up the Yangtze, I-ching was ordered to proceed to Kiangsu to hold them off. But he stayed far from the scene until the Treaty of Nanking was signed (see under Ch'i-ying). In October he was ordered to return to Peking. While on the way, he was condemned together with I-shan [q. v.] and Wên-wei, to imprisonment awaiting execution. Late in 1842 he was escorted to Peking in chains and consigned to imprisonment in the Imperial Clan Court. In April 1843 he was pardoned and, after being made a fourth-class Imperial Bodyguard, was appointed commissioner at Yarkand. By this time Ch'i-shan [q. v.] had been pardoned and given a minor post. However, the censor, Ch'ên Ch'ing-yung (see under Huang P'êng-nien), memorialized Emperor Hsüan-tsung that it was wrong to release these

and other officials who were responsible for the military reverses of the War. In May the emperor meekly replied that it was he who should be held responsible for the ignominious defeats. Nevertheless he cancelled the appointments and ordered Ch'i-shan and I-ching to meditate on their misdemeanors at home.

In November 1843, six months after his humiliation, I-ching was reappointed commissioner at Yarkand. In 1844 he was made commandant of the forces at Ili, but was discharged two years later for a mistrial and was exiled to Heilungkiang. Released in 1850, he was again made (1851) commandant of the forces at Ili. In the same year (1851) he was transferred to Ying-gishar. He was recalled in 1852 and made vice-president of the Board of Punishments with the concurrent post of commandant of the Peking Gendarmerie. In 1853, when the Taiping forces took Nanking and threatened to advance northward, I-ching was sent with a detachment to defend Hsü-chou where he died of malaria late in that year.

His younger brother, I-chi (see Ying-ho), was made a noble of Imperial Lineage in 1816, but was deprived of his rank in 1840. A son of I-chi, named Tsai-chih 載治 (original name 載中, d. 1880, posthumous name 恭勤), became in 1854 the adopted son of a distant uncle, I-wei 奕緯 (1808-1831, posthumous name 隱志). I-wei was the eldest son of Emperor Hsüan-tsung and a prince of the third degree. His principedom was in 1850 posthumously raised one degree by his half-brother, Emperor Wên-tsung. Thus Tsai-chih inherited the rank of a prince of the third degree. His eldest son, P'u-lun 溥倫, was in 1875, and again in 1908, suggested as heir to the throne but was both times rejected by Empress Hsiao-ch'ün [q. v.]. Tsai-chih's second son, P'u-t'ung 溥侗 (T. 西園 H. 紅豆館主), is a famous authority on the Chinese drama, a subject he once taught in Tsinghua University.

[1/171/8b, 21b; 1/379/3a; 2/41/17b; 4/19/7a; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an) 3/27a; I-hsin [q. v.], *Chiao-p'ing Yüeh-fei sang-lüeh* 65/16a; *Hsüeh-ch'iao shih-hua* (see under Shêng-yü) 11/40b; see also bibliography under Ch'i-ying.]

FANG CHAO-YING

I-chu 奕訢, July 17, 1831-1861, Aug. 22, was the seventh emperor of the Ch'ing Dynasty who ruled under the reign-title Hsien-fêng 咸豐 (1851-62). He was the fourth son of Emperor

Hsüan-tsung (see under Min-ning). His mother, Empress Hsiao-ch'ün 孝全成皇后 (*née* Niu-huru, 1808-1840), was for a time a concubine of Emperor Hsüan-tsung but in 1834, after the emperor's second wife had died, became Empress. At the age of six (*sui*) I-chu began to study with his tutor, Tu Shou-t'ien [q. v.]. After his mother's death (1840) he was cared for by Empress Hsiao-ching (see under I-hsin) and was always grateful to her for giving him the same consideration that she gave her own son, I-hsin [q. v.]. Both youths lived on very friendly terms, pursuing together their literary studies, their lancing and their swordsmanship. On August 7, 1846 I-chu was secretly chosen by his father as heir to the throne (see under Tu Shou-t'ien). Upon his father's death (February 25, 1850) he was publicly declared heir-apparent and ascended the throne on March 9, 1850, at the age of twenty (*sui*).

The empire which I-chu inherited was on the verge of disintegration. The government was without vitality, the officials corrupt, and the treasury depleted. Famines and wars caused insufficiency of foodstuffs for the ever-multiplying population. Encouraged by secret anti-Manchu and religious societies, and incited by hatred for the dishonest and smug officials, the hungry populace of many places rose in arms. After the close of the Ch'ien-lung period uprisings of the farmers had from time to time taken place but were always ruthlessly suppressed. Finally the Anglo-Chinese War of 1840-42 exposed to the people the weaknesses of the government and encouraged them to revolt. While the regular imperial army at Canton was unable to resist the British onslaught (see under I-shan), Cantonese villagers won a battle over a detachment of British troops. However inconclusive the victory, it inspired the people with a feeling of power over the military forces of the empire and made them bold to instigate further revolt. Only a few months after I-chu ascended the throne he was confronted with the news of the Taiping Rebellion initiated by villagers in Kwangsi (see under Hung Hsiu-ch'ün). The troops he dispatched to put down the uprising proved so inefficient that the rebels were able by March 1853 to take Nanking and make it their capital. As their power increased they pressed on to southern Shansi and even to within a few miles of Tientsin (see under Lin Fêng-hsiang).

As the head of the government in Peking, I-chu was too young and inexperienced to cope with these chaotic conditions. To be sure, he

asked for and received advice looking toward improvement in the conduct of the government. He foresaw the serious consequences of the Taiping Rebellion, and in 1851 sent against the rebels in Kwangsi, Sai-shang-a (see under Ch'ung-ch'i) who had been a Grand Councilor since 1841 and was one of the most capable Manchus of the period. When Sai-shang-a proved unsuccessful, I-chu removed him and put into his place Chinese of lower rank, like Hsiang Jung [q. v.]. Realizing that the Bannermen were no longer the warriors they had once been, he entrusted to Chinese officials the task of recruiting volunteer corps, and thus finally succeeded in winning back much of the conquered territory and putting the rebels on the defensive. But he did not live to see the final victory. Throughout his life he received, for the most part, only discouraging news of defeats in the field and of an exhausted treasury. As early as 1853 he forced a number of officials to surrender part of their ill-gotten wealth in order to pay the salaries of those who remained at the capital. Finally the strain became so great that he spent more and more time in the Yüan-ming Yüan (see under Hung-li) in various diversions. Though he did not entirely neglect national affairs he depended more and more upon his officials to make decisions in matters of national import.

In this weakened condition, China found herself once more at war with the English. Though five ports, including Canton, were open to foreign trade (see under Ch'i-ying), Westerners were still debarred from entering the walled city of Canton. In 1849 Hsü Kuang-chin [q. v.] was highly rewarded for refusing the request of the English to enter the city. The English government protested Hsü's decision and in May 1850 one copy of the protest, addressed to Ch'i-ying and Mu-chang-a [q. v.], was handed to the governor-general at Nanking, Lu Chien-ying 陸建瀛 (T. 仲白 H. 立夫, d. 1853), while another was dispatched (in June) to Tientsin. Two letters were also addressed by the British to Ch'i-ying. All such efforts proved fruitless, for I-chu refused to consider the requests. He was hostile to foreigners, yet had he himself wished to compromise he could not have done so without antagonizing most of the officials at Court. The English protest of 1850 seems to have resulted in the discharge of Mu-chang-a and the degradation of Ch'i-ying. Though I-chu did not mention the protest in his edict denouncing the two statesmen who brought about the peace of 1842, yet the fact that those documents had been addressed to them

probably seemed to him sufficient proof that they were culpable. Moreover, Ch'i-ying had warned the emperor that British arms were formidable and that yielding was necessary when, as a matter of fact, the English did not immediately press their claims—thus proving to I-chu that both officials had grossly miscalculated the enemy's strength.

In 1854, however, the English demanded a revision of the Treaty of 1842, and the American and French envoys wished to negotiate on the same lines. As Yeh Ming-ch'ên [q. v.] declined to negotiate at Canton with the ministers of the three powers, the three foreign envoys presented their demands to Chi-êr-hang-a [q. v.] at Shanghai. The latter forwarded their requests to Peking, but the ministers—impatient for a satisfactory reply—sailed north to Taku and started negotiation with the salt controller, Ch'ung-lun 崇綸 (T. 沛如, surname Hsü 許, posthumous name 勤恪, 1792–1875). The British demands included the right to place a resident minister at Peking, to travel in the interior, to open Tientsin to foreign trade, and to lift the ban on opium. The emperor told Ch'ung-lun to refuse all these major demands and to grant conditionally only a few minor ones. Deeming the situation hopeless, the envoys returned to Hong Kong to await instructions from their respective governments. Finally the "Arrow" case afforded a pretext to start the war of 1857–58 which resulted in the occupation of Canton by the English and French troops (see under Yeh Ming-ch'ên) and also in the treaties of Tientsin (1858) with the four powers, England, France, the United States, and Russia (see under Kuei-liang). I-chu was misled, however, by the victory of Sêng-ko-lin-ch'in [q. v.] in 1859 at Taku when the British and French fleets were forced to withdraw with heavy losses. Hence, when the allies returned in 1860 and advanced on Peking, he would not believe that they could actually reach the capital, and even talked of personally taking charge of his forces at the front. In the end, however, he fled to Jehol and left the settlement of the disastrous war to I-hsin.

From this time on I-chu completely lost heart in national affairs and entrusted them to a few favorites, of whom the chief was the able Su-shun [q. v.]. Ashamed of his flight, the emperor would not return to the capital even after the allies had evacuated the city. He could not find the courage to face the officials and the people or, most humiliating of all, the foreign envoys who would press for an audience—this being one of

the conditions upon which the peace of 1860 was based. Nor could he bring himself to grant such an audience, particularly as the terms of both the peace of 1858 and that of 1860 relieved the Western envoys of the necessity of performing the ceremony of the *kotow* (see under Yung-yen) to the emperor—a loss of prestige difficult for I-chu to face. He thus remained at Jehol and gave himself to excesses, probably with a view to self-destruction. He died on August 22, 1861. On his death-bed he was too ill to write the edict naming his son, Tsai-ch'un [q. v.], then a child of six *sui*, as heir-apparent. Su-shun and seven other ministers composed and proclaimed the edict of succession which led to long disputes concerning the regency, and to the *coup-d'état* of Empress Hsiao-ch'in [q. v.]. I-chu was canonized as Hsien Huang-ti 顯皇帝 with the temple name, Wên Tsung 文宗. He was buried in the Imperial Mausoleum east of Peking, his tomb being known as Ting-ling 定陵.

I-chu left a literary collection, entitled 履信書屋集 *Li-hsin-shu-wu chi*, which was later edited and printed under the title, *Wên-tsung shih wên chi* (詩文集), 10 *chüan*. His edicts were edited under the title, *Wên-tsung Hsien Huang-ti shêng-hsün* (聖訓), 110 *chüan*, completed in 1866; and the "veritable records" of his reign, entitled *Wên-tsung Hsien Huang-ti shih-lu* (實錄), 356 + 4 *chüan*, were completed in 1867.

I-chu had two sons and one daughter. The elder son, Tsai-ch'un, succeeded him; the younger died in infancy. The daughter, Princess Jung-an 榮安公主 (1855–1875), the child of a concubine, married (1873) Fu-chên 符珍 (original name 瑞煜 d. 1910), who was a descendant of Tulai (see under Fiongdon) and was the tenth Duke Hsiung-yung.

[1/20/1a; *Tung-hua lu*, Hsien-fêng period; 清帝后外紀 *Ch'ing ti hou wai-chi*; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an); *Ch'ou-pan i-wu shih-mo* (see under I-hsin), Hsien-fêng period; *Hsüeh-ch'iao shih-hua* (see under Shêng-yü), 12/43a; see also bibl. under Kuei-liang, I-hsin and Su-shun.]

FANG CHAO-YING

I-hsin 奕訢 (H. 鑒國主人, 樂道主人), Jan. 11, 1833–1898, May 29, the first Prince Kung (恭親王), was the sixth son of Emperor Hsüan-tsung (see under Min-ning). His mother, Empress Hsiao-ching (孝靜成皇后, *née* Borjigit, 1812–1855), a concubine, was kind by nature

and cared for the emperor's fourth son, I-chu [q. v.] after the latter's own mother had died (1840). Thus I-chu and I-hsin were brought up together and became very friendly. After Emperor Hsüan-tsung died (1850), I-chu (Emperor Wên-tsung) succeeded to the throne, and conferred on I-hsin's mother the rank of Empress Dowager.

By his father's will, I-hsin was made in 1850 a prince of the first degree with the designation, Kung. In 1852 he was given a palace of his own (see under Yung-lin). When the Taiping expedition to the north threatened Peking in 1853 I-hsin was one of the princes in charge of patrolling the Metropolitan area. Later in the same year (1853) he was made a Grand Councilor and in 1854 was given the concurrent posts of lieutenant-general of a Banner and presiding controller of the Imperial Clan Court. In August 1855, when his mother died, he was severely reprimanded by Emperor Wên-tsung for negligence in the observance of the mourning ceremonies. Whatever may have been the real cause of the dispute between them, I-hsin was deprived of all his posts and was ordered to study once more in the Palace School for Princes. In 1857 he was reappointed lieutenant-general of a Banner and two years later was named a senior chamberlain of the Imperial Bodyguard.

At this time the forces of the Western powers who were invading China were approaching Peking. In 1858 the British and French troops reached Tientsin where they obtained virtually everything they demanded. The treaties of Tientsin were signed by I-hsin's father-in-law, Kuei-liang [q. v.]. During this crisis I-hsin pointed out in a memorial that of all the demands of the Allies the most harmful to China was the opening of the Yangtze River to foreigners. He proposed retaliation against the British interpreter, H. N. Lay (see under Ch'i-ying), and also preparation for war. Later he headed the commission which conducted the trial of Ch'i-ying [q. v.]. The commissioners asked lenient treatment for the aged diplomat, but the request was denied.

In August 1860 the allied forces reappeared at Tientsin to avenge the defeat of the previous year (see under Sêng-ko-lin-ch'in). Kuei-liang was again sent to negotiate with them, but he could not prevent their marching on to Tungchow. From September 8 to 21 the task of making peace with the invaders was entrusted to Tsai-yüan (see under Yin-hsiang and Su-shun). But on September 18 Tsai-yüan and Sêng-ko-lin-ch'in,

acting on orders from Emperor Wên-tsung, held as prisoners the British secretaries, Harry S. Parkes (see under Yeh Ming-ch'ên) and Henry B. Loch (1827-1900), who had been sent as negotiators. In all, twenty-six British and thirteen Frenchmen were seized. This spurred the allies to fight, and on September 21 they won the battle of Pa-li-ch'iao (see under Sêng-ko-lin-ch'in), thus preparing the way for the advance on Peking. On the 22nd Emperor Wên-tsung fled from the Summer Palace (Yüan-ming Yüan) to Jehol. On the preceding day he had entrusted to I-hsin the onerous task of making peace with the allies. On the one hand the emperor continued to issue positive orders, as for example the execution of Parkes; and on the other hand the allies insisted on the release of the prisoners as a condition of peace. Though the allies were then short of ammunition and supplies, I-hsin and Sêng-ko-lin-ch'in were not cognizant of that fact and worked on the supposition that they must negotiate peace. After the allies had obtained the necessary supplies they advanced on Peking, reached the Yüan-ming Yüan on September 26, and for three days pillaged the Summer Palace. I-hsin who had up to this time been living in his garden near the Summer Palace now fled to Lu-kou-ch'iao 蘆溝橋. The city of Peking was thus left to the mercy of the allies.

I-hsin, of course, was in a precarious position. He had no soldiers under his command and only a few officials remained to assist him. Moreover, never having had contact with foreigners, he had to rely on the advice of Kuei-liang and Hêng-ch'i 恆祺 (T. 子久, posthumous name 勤敏, 1802?-1867, Jan. 30). In fact it was Hêng-ch'i who carried on the negotiations with the British and who on October 8 effected the release of the prisoners who survived. The Allies entered Peking on October 13 and, in retaliation for the death of thirteen British and eight French prisoners, burned the Yüan-ming Yüan (October 18). In the meantime I-hsin had moved on the 14th to the monastery, T'ien-ning-ssü 天寧寺, west of Peking, in order to be nearer the city. On October 24 he entered the city, exchanged with Lord Elgin the texts of the British Treaty of Tientsin and signed the Convention of Peking in nine articles. The next day the French treaty of ten articles was signed, and the texts of the treaty of Tientsin were exchanged. The Conventions of Peking of 1860 guaranteed permanent residence for foreign envoys in the capital, opened Tientsin as a treaty port, and granted an

increase in indemnities. The British obtained the lease of Kowloon, and the French a promise that all the confiscated property of Catholic missions in China would be restored to the owners.

In the crisis of 1860 Russia took the part of peacemaker. Her envoy, General Ignatieff (see under I-shan), asserted that the peace was made possible by his efforts, and so obtained from I-hsin the signature (November 14) of the Russian treaty of fifteen articles by which China ceded to her all the territory east of the Ussuri River. The demarcation of the boundaries took place in 1861 (see under I-shan).

I-hsin, as signer of these treaties, became responsible for their execution. In his previous contact with foreigners he had shown toward them an attitude of disdain mingled with hatred and fear. But after the conclusion of the Conventions of Peking in 1860 his attitude seems to have changed. As he understood the British better he began to show appreciation of them, if not outright admiration. His confirmation of H. N. Lay as inspector-general of customs and the trust he put in Lay's successor, Robert Hart (see under Chang Chih-tung), are indications of his altered point of view. On January 20, 1861 I-hsin's proposal to establish an office to take charge of foreign affairs was approved by the Emperor with the result that the Tsung-li ko-kuo shih-wu ya-mên 總理各國事務衙門, commonly abbreviated as Tsungli Yamen came into existence, and for some forty years played an important rôle in the modernization of China. I-hsin was placed in charge of this new organization with Kuei-liang and Wên-hsiang [q. v.] as his assistants. In order to train young men as interpreters, the T'ung-wên kuan (see under Tung Hsün and Li Shan-lan) was established in 1862 as a subordinate office to the Tsungli Yamen.

After the Allied troops evacuated Peking, I-hsin repeatedly requested his half-brother, the Emperor, to return to the city, but the latter preferred to remain away and so avoid embarrassing audiences with foreign envoys. In addition, the Emperor shrank from viewing the ruins of his once lovely gardens. In August 1861 he died, having willed his throne to his son (Emperor Mu-tsung), with a regency during the son's minority, composed of the two Dowager Empresses, Hsiao-ch'in and Hsiao-chên, and eight officials (see under Hsiao-ch'in). But the empresses found the eight officials intractable and so conspired with I-hsin to remove them.

In November a new arrangement was made by which the empresses acted as co-regents and I-hsin as I-chêng Wang 議政王 or Prince Counselor (see under Hsiao-ch'in and Su-shun). I-hsin declined an offer to make his principedom "perpetually inheritable" (世襲), but accepted the double annual stipend of a prince of the first degree. In addition to directing foreign affairs he was in charge of the Grand Council which advised the throne on all important matters of state; had supervision of Emperor Mu-tsung's education; and took charge of the Peking Field Force (Shên-chi-ying 神機營), a division of musketeers organized in 1862 with firearms presented by Russia.

In 1864 Nanking was fully recovered from the Taipings (see under Tsêng Kuo-ch'üan). I-hsin was lauded for his part in directing the campaign and was rewarded by being given the additional rank of a prince of the third degree which was inherited by his eldest son, Tsai-ch'êng (see below). Nevertheless, after foreign pressure had eased, and the civil war was nearly over, the powers of I-hsin were found to be too great for the comfort of the ambitious Empress Hsiao-ch'in. On April 2, 1865 he was deprived of all his offices on the vague charge that he had shown partiality to his relatives and was often careless in his conduct at Court. Though, owing to the urgent pleas of officials at Court, he was reinstated as head of the Tsungli Yamen (April 7) and of the Grand Council (May 8), he no longer held the rank of Prince Counselor. In 1872, when Emperor Mu-tsung married, he conferred on I-hsin's principedom the right of perpetual inheritance. Nevertheless, after the Emperor took over in 1873 the control which previously rested with the dowager empresses, I-hsin was not always in favor. By September 10, 1874 I-hsin had so displeased the Emperor that he was deprived of all his ranks and offices and was reduced to a prince of the second degree. His son, Tsai-ch'êng, was at the same time deprived of his rank as a prince of the third degree. The edict accused I-hsin of discourteous conduct in an audience. But the real cause was a dispute on the question of the restoration of the Yüan-ming Yüan, which was opposed by I-hsin. Nevertheless, on the following day the emperor, by order of the dowager empresses, and at the request of princes and high officials, was compelled to restore to I-hsin and to Tsai-ch'êng all their ranks and offices. It is said that the decision to retain I-hsin was in some way motivated by the strained relations then existing between

China and Japan over the murder of Loochoo Islanders in Formosa (see under Shên Pao-chên). Late in 1874, when Emperor Mu-tsung had temporarily recovered from small-pox, he dispensed various honors to courtiers and at the same time had I-hsin's stipends tripled. In the course of the Emperor's illness I-hsin was entrusted with reading and answering memorials.

After the Emperor's death, it would have been a simple matter to curb the ambition of Empress Hsiao-ch'in by choosing as Emperor a more mature person. But the opportunity was lost when Empress Hsiao-ch'in named her own nephew, Tsai-t'ien [q. v.], the son of I-huan [q. v.], successor to the throne (see under Hsiao-ch'in). The power of Empress Hsiao-ch'in was thus firmly established. Although I-hsin continued in office nine years longer (1875-84), his authority gradually diminished. In 1884, when war with France seemed inevitable, irresponsible censors, particularly Shêng-yü [q. v.], blamed him for mismanagement of the government. Consequently he and all the members of the Tsungli Yamen and the Grand Council were cashiered or degraded. Shih-to (see under Chao-lien) was given charge of the Grand Council (until 1901) and I-k'uang (see under Yung-lin) directed the Tsungli Yamen. But the real power rested with the emperor's father, I-huan, until the latter died early in 1891.

Thus after having steered the country on a safe course for twenty-three years, the experience of I-hsin was disregarded. He was allowed to retain his principedom as a perpetual inheritance, but was deprived of all his offices and of his added annual stipends. In 1886 he was again honored by being given double stipends, but remained in obscurity. To be sure, in the crisis of the Sino-Japanese War, he was again called upon to serve the country, for in October 1894 he was once more placed in charge of the Tsungli Yamen and was ordered to serve on the Board of Admiralty (see under I-huan) and on the War Council (Chün-wu ch'u 軍務處), an office especially created to direct the war with Japan. And in December he was made head of the Grand Council. Nevertheless, the war was already lost, and there was nothing I-hsin could do except to witness the conclusion of the ignominious Treaty of Shimonoseki in 1895 (see under Li Hung-chang). Moreover, he was old and infirm and was filled with resentment against the entire Court. He declined to assume full responsibility and spent most of his last days at his garden, Lang-jun Yüan 朗潤園, west of

Peking and north of the present campus of Yenching University. In February 1898 he was made acting presiding controller of the Imperial Clan Court, but he died soon after. His passing was mourned by Empress Hsiao-ch'in and he was eulogized for his great contributions to the empire. He was canonized as Chung 忠 (Loyal) and his name was celebrated in the Imperial Ancestral Temple and in the Temple of Eminent Statesmen.

I-hsin had four sons but the two younger ones died young. The eldest, Tsai-ch'êng 載澂 (posthumous name 果敏, 1858-1885), was made (1862) a prince of the third degree, but left no male heir. The second, Tsai-ying 載瀝 (T. 湛甫 H. 雲林居士, b. 1861), was for a time the adopted son of his uncle, I-ho (see under Min-ning), and inheritor of a third-degree principedom. In 1900 Tsai-ying was deprived of all his ranks because of his pro-Boxer activities. Early in 1897, by order of Empress Hsiao-ch'in, Tsai-ying's eldest son, P'u-wei 溥偉 (T. 紹原), was appointed the adopted son of the long deceased Tsai-ch'êng. Thus in 1898 P'u-wei inherited the principedom and became the second Prince Kung. I-hsin's eldest daughter, Princess Jung-shou 榮壽公主 (1854-1911), was adopted by Empress Hsiao-ch'in (probably early in 1862) and was brought up in the Palace. In 1866 she married Chih-tuan 志端 (d. 1871), a descendant of Ming-jui [q. v.]. After her husband's death Princess Jung-shou lived in the Palace as adopted daughter and companion to the Empress Dowager. In 1881 she was given the privilege of riding in a yellow sedan chair with imperial equipage.

I-hsin, as founder of the Tsungli Yamen and as its head for twenty-seven years (1861-84, 1894-98), conducted China's foreign affairs on a basis of conciliation. Owing perhaps to the experience he had gained in 1860, he knew what it meant to be defeated, to face internal rebellion and foreign invasion with no troops he could rely on, attended moreover by officials who gave him only half-hearted support. He had learned to make all necessary concessions in order to maintain peace. The less enlightened courtiers could not understand him and attacked him on the ground that he was weak. After his removal in 1884 China entered unprepared on the path of war and soon found herself embroiled with France and, ten years later, with Japan. When he was called on in 1894 to direct the Sino-Japanese war it was already too late. Had he been in power during the years 1884 and

1894, the disputes with France and Japan might have taken different courses. In any case he probably would have prevented the Empress Dowager from spending on the Summer Palace funds meant for the navy, and kept her from other follies which directly or indirectly led to the disasters of 1900.

I-hsin left two collections of verse: one entitled 樂道堂詩集 *Lo-tao t'ang shih-chi*, another 萃錦吟 *Ts'ui-chin-yin*. The former is in six series, each with its own title, variously printed from 1856 to 1867. The latter, in 18 *chüan*, was printed about 1893. His prose collection is entitled *Lo-tao t'ang wen* (文) *chi*, 5 *chüan*. He headed the commissions for the compilation of the following two official works, both completed in 1872: 剿平粵匪方略 *Chiao-p'ing Yüeh-fei fang-lüeh*, 420 + 2 *chüan*, containing edicts and memorials relating to the Taiping Rebellion in the years 1850-66; and *Chiao-p'ing Nien* (捻) *fei fang-lüeh*, 320 + 1 *chüan*, relating to the suppression of the Nien bandits during the years 1851-68. The former should not be confused with the *P'ing-ting* (平定) *Yüeh-fei chi* (紀) *lüeh*, 18 + 4 *chüan*, printed about 1865 by Kuan-wên [q. v.]. I-hsin also supervised the editing of the official documents in these works which were completed in 1896, namely: 平定雲南回匪方略 *P'ing-ting Yün-nan Hui-fei fang-lüeh*, 50 *chüan*, concerning the Mohammedan uprising in Yunnan (see under Ts'ên Yü-ying) between 1855 and 1879; 平定貴州苗匪紀略 *P'ing-ting Kuei-chou Miao-fei chi-lüeh*, 40 *chüan*, on wars with the Miao in the years 1855-79; and *P'ing-ting Shan, Kan, Hsin-chiang* (陝甘新疆) *Hui-fei fang-lüeh*, 320 *chüan*, on the Mohammedan rebellions in the northwestern provinces (see under Tso Tsung-t'ang) from 1855 to 1889. I-hsin's own memorials appear in these works and also in the collections of documents relating to foreign affairs in the Hsien-fêng and T'ung-chih periods, known as: 籌辦夷務始末 *Ch'ou-pan I-wu shih-mo*, *Hsien-fêng ch'ao*, 80 *chüan*, completed in 1867, covering the years 1850-61; and the *Ch'ou-pan I-wu shih-mo*, *T'ung-chih ch'ao*, 100 *chüan*, completed in 1880, covering the years 1861-75. These two works, together with the *Ch'ou-pan I-wu shih-mo*, *Tao-kuang ch'ao*, 80 *chüan*, covering the years 1836-50, were printed by the Palace Museum, Peking, in 1929-31. I-hsin's memorials also appear in the 清季外交史料 *Ch'ing-chi wai-chiao shih-liao*, documents on foreign relations in the last two reigns (1875-1911) of the Ch'ing dynasty, compiled by Wang Yen-wei 王彥威 (T. 駸夫 H. 葵窗,

original *ming* 禹堂 T. 渠城, Jan. 1843-1904) and printed in 1932-35. Appended to the compilation is Wang's work about affairs in 1900-02, entitled 西巡大事記 *Hsi-hsün ta-shih chi*, 11 + 1 *chüan*.

[1/171/24b; 1/227/9b; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an); Chin-liang, *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 45; *Bulletin of the National Library of Peiping*, vol. 7, nos. 3-4 (May-Aug. 1934); *Ch'ou-pan I-wu shih-mo*, Hsien-fêng, T'ung-chih, *passim*; Martin, W. A. P., *A Cycle of Cathay* (1896), pp. 344-47; Cordier, H., *L'Expédition de Chine de 1860* (1906); Wolseley, G. J., *Narrative of the War with China in 1860* (1862); Swinhoe, Robert, *Narrative of the North China Campaign of 1860* (1861); Rennie, D. F., *Peking and the Pekingese* (1865), vol. 1, p. 221; Grant, H., *Incidents of the China War of 1860* (1875); Loch, H. B., *Personal Narrative of Occurrences during Lord Elgin's Second Embassy to China, 1860*, 3d ed. (1900); M'ghee, R. J. L., *How We Got to Peking* (1862); Lane-Poole, *Life of Sir Harry Parkes*, 2 vols. (1894); Tung Hsün [q. v.], *Nien-p'u*, 2/46b; Bland and Backhouse, *China under the Empress Dowager* (1910), portrait of Tsai-ying opposite p. 252; Li Tz'ü-ming [q. v.], *Yüeh-man t'ang jih-chi*.]

FANG CHAO-YING

I-huan 奕譞 (H. 模庵), Oct. 16, 1840-1891, Jan. 1, the first Prince Ch'un (醇親王), was the seventh son of Emperor Hsüan-tsung (Min-ning, q. v.). He was the father of Emperor Tê-tsung (Tsai-t'ien, q. v.) and grandfather of the child emperor, P'u-i (Hsüan-t'ung, see under Tsai-t'ien). His mother was a concubine who also gave birth to Emperor Hsüan-tsung's eighth and ninth sons (see under Min-ning). In 1850, when his half-brother, I-chu [q. v.], ascended the throne, I-huan was created a prince of the second degree (Chün-wang 郡王) with the designation, Ch'un. In 1859, at twenty *sui*, he was given a mansion of his own—a palace which came to be known as Ch'i-yeh fu 七爺府, or "Palace of the Seventh Prince". It belonged originally to I-hui [q. v.], the poet. In 1861 after his nephew, Emperor Mu-tsung, ascended the throne, I-huan was made lieutenant-general of a Banner, an adjutant general, and a chamberlain of the Imperial Bodyguard. Early in 1862 he became assistant to his half-brother, I-hsin [q. v.], who commanded the Peking Field Force.

Since his wife was the younger sister of the Empress Dowager (Hsiao-ch'in, q. v.), I-huan was favored by that Empress and was used by

her to counteract the power of I-hsin. Thus in 1865, after I-hsin was deprived of his authority as Prince-Counselor, the supervision of the child emperor's education was entrusted to I-huan. In 1873, when Emperor Mu-tsung took over the government from his mother, he raised I-huan's principedom to the first degree, and thus gave him a rank equal to that of I-hsin. After Emperor Mu-tsung died early in 1875 leaving no heir, Empress Hsiao-ch'in announced at a meeting of the princes and high officials that Tsai-t'ien (q. v., son of I-huan and her own sister) would succeed to the throne. Though the choice was contrary to the dynasty's unwritten rules of succession, the Empress resorted to this expedient to preserve her power, and no one dared to interpose objections. I-huan thus found himself in a difficult position, one in which he might easily be involved in intrigues. According to Wêng T'ung-ho [q. v.]—who was present at the meeting—when I-huan heard the announcement he was so overcome that he wept and fainted. He pleaded serious illness and memorialized on his desire to be relieved of all service at Court. His request was granted, for by remaining at Court he would have to kneel to his own son—a point required by Court etiquette, but repugnant to paternal instincts. He was therefore ordered to supervise the building of the tomb of Emperor Mu-tsung, and his principedom was made "perpetually inheritable".

But I-huan's retirement was only temporary, for in 1876 he was given supervision of the education of Emperor Tê-tsung, then aged six (*sui*); and four years later was placed in full charge of the Peking Field Force. In 1884, when I-hsin was discharged from all offices, it was announced that I-huan should be consulted on all important affairs of state. As China was then engaged in a conflict with France (see under Fêng Tzû-ts'ai), I-huan took a prominent part in shaping the military program.

After the first fleet of Chinese warships (see under Shên Pao-chên) was destroyed by the French in 1884, it was decided to build a new fleet. For that purpose the Board of Admiralty (Hai-chün Ya-mên 海軍衙門) was created by an order of Empress Hsiao-ch'in issued on October 13, 1885. I-huan was appointed controller of this Board; I-k'uang (see under Yung-lin) and Li Hung-chang [q. v.] being made associate controllers, and Shan-ch'ing 善慶 (T. 厚齋, d. 1889, posthumous name 勤敏) and Tsêng Chi-tsê [q. v.] assistant controllers. In May 1886 I-huan and Li Hung-chang, escorted by warships,

made a tour of the fortified areas at Taku, Port Arthur, and Wei-hai-wei, inspecting coast defenses and observing naval maneuvers. I-huan was much impressed by this show of strength, and in the course of the tour wrote a number of poems which he published (1887) under the title 航海吟草 *Hang-hai yin-ts'ao*. His enthusiasm for the building of a navy was genuine, and he stood behind Li Hung-chang in most of that statesman's plans for its improvement and expansion. He also helped other provincial officials in their efforts to introduce Western industries to China (see under Chang Chih-tung).

But, like many of the Manchu princes at the close of the dynasty, I-huan lacked decisiveness and could not stand against policies of the Empress Dowager which he knew to be ill-advised. I-hsin had been pliant enough before her strong will, but I-huan was more so—consciously or unconsciously becoming her tool. He permitted her to use his son to further her own ends, and looked on complacently when in 1886–91 she diverted funds, ear-marked for naval construction, to build for herself the Summer Palace known as the I-ho Yüan (see under Empress Hsiao-ch'in). During the naval maneuvers of 1886 he allowed her favorite eunuch, Li Lien-ying (see under Empress Hsiao-ch'in) to accompany him throughout the tour. After I-hsin was stripped of power Hsiao-ch'in freely sold offices to the highest bidders and shut her eyes to many other corrupt practices. Despite these delinquencies I-huan repeatedly affirmed his loyalty to her. When in 1886 Emperor Tê-tsung came of age and had the right to rule independently, I-huan pleaded with her to continue her regency for three years more.

In 1887 I-huan was seriously ill for several months. Every time his son (the Emperor) visited him the Empress Dowager contrived to be present, and elaborate precautions had to be taken not to arouse her suspicions. In 1888 I-huan presented to the throne the residence where the emperor was born, perhaps to reassure her that he was content to live merely as a prince though his son had nominal control of the government. In 1889, when the Emperor was married, I-huan was accorded various honors and his other sons were made princes of lower degree. Soon after the marriage Wu Ta-ch'êng [q. v.] submitted a memorial to the Emperor, suggesting that the status of I-huan as the father of the emperor be clarified and that he be given the privileges pertaining to his position. The emperor referred the matter to the Empress Dow-

ager who revealed a hitherto unpublished memorial of I-huan (allegedly submitted by him in 1875) to the effect that he wished his status to remain that of a servant to the throne and that he renounced all rights as father of the emperor. Some writers take the view that the memorial was written for the occasion and predated.

After his death, early in 1891, I-huan was canonized as Hsien 賢. His full posthumous title reads: Huang-ti pên-shêng k'ao Ch'un Hsien Ch'in-wang 皇帝本生考醇賢親王 or "The Emperor's Father-before-adoption, Prince Ch'un the Wise". In his home a temple was erected to celebrate his memory and there the sacrificial ceremonies were like those accorded to a deceased emperor. But publicly and officially he was honored only as a prince. His tomb was of the kind ordinarily erected to a prince, and thus he was celebrated in the Imperial Ancestral Hall. After his grandson, P'u-i (see under Tsai-t'ien), came to the throne I-huan was referred to as *Huang-ti pên-shêng tsu* (祖) *k'ao*, or "The Emperor's Grandfather-before-adoption".

An episode recorded in 1897 in the diary of Wêng T'ung-ho [q. v.], and presumably true, gives evidence of the unjust suspicion that lingered in the mind of the Empress Dowager, even after I-huan had died. Near his grave stood a giant ginkgo tree which, according to fortune tellers, had the power to give the descendants of I-huan permanent succession to the throne. When the Empress Dowager heard of this she immediately ordered that the tree be cut down. Perhaps she felt that her fears were justified when snakes were discovered in the trunk—snakes being associated with dragons in Chinese lore.

I-huan's fifth son, Tsai-fêng 載灃, inherited the principedom in January 1891 and became the second Prince Ch'un. He went to Berlin in 1901 as head of the mission that was sent to apologize for the murder of the German Minister in the Boxer Uprising of the previous year. He married a daughter of Jung-lu [q. v.] in 1902 and she gave birth to P'u-i in 1906. Early in 1908 Tsai-fêng was made a Grand Councilor, and late in the same year—after his son, P'u-i, had been designated heir to the throne—he was named Prince Regent (攝政王) and later Regent (監國攝政王). Thus during the years 1908–12 he was the actual ruler of China. He was, however, wholly incapable of meeting the changing political situation and the conflicting demands of the various factions—constitutionalists, revolutionaries, conservatives and Imperial Clansmen. In

October 1911 a poorly organized band of soldiers carried out successfully an almost unpremeditated Revolution. The Ch'ing dynasty came to an end, and Tsai-fêng agreed for his son to abdicate, and he himself retired to Tientsin.

I-huan's two younger sons—the sixth and seventh—belonged to a group of Imperial Clansmen who grasped important Cabinet posts and caused much criticism from other factions. The sixth son, Tsai-hsün (see under I-chih) was a prince of the fifth degree when he was appointed in 1902 to take the place of Tsai-i (see under I-tsung) as the adopted son of I-chih [q. v.]. Thus Tsai-hsün inherited the rank of *beile* or a prince of the third degree. In 1909 he was made head of the Commission for the Reorganization of the Navy and was sent to Europe to study naval affairs in various countries. In the summer of 1910 he visited Japan, and late in the same year was made Minister of the Navy. I-huan's seventh son, Tsai-t'ao 載濤 (H. 野雲, b. 1886?), who in 1902 took the place of Tsai-ying (see under I-hsin) as adopted son of I-ho (see under Min-ning), was to the army what his half-brother, Tsai-hsün, was to the navy. Late in 1908 the New Palace Guard was reorganized under the special command of Tsai-fêng with Tsai-t'ao as one of three superintendents. In 1909 Tsai-t'ao was made chief of the General Staff Council and in 1910 was sent to study military conditions in Japan, in the United States, and in European countries. Thus the three sons of I-huan virtually had full control of the government, but they were ignorant and tactless, inclined more to display their uniforms than to pursue intelligent action. During the Revolution of 1911 they handed over their power to Yüan Shih-k'ai (see under Yüan Chia-san), and a few months later retired. In the early years of the Republic, Tsai-t'ao was given the title, General Kung-wei 鞏威將軍 and served on the Military Council of Generals known as Chiang-chün-fu 將軍府.

[1/142/1a; 1/177/26a; 1/227/11a; *Ch'un Ch'in-wang I-huan chih Chün-chi-ch'u ch'ih-tu* (致軍機處尺牘) in 文獻叢編 *Wên-hsien ts'ung-pien* nos. 7-9; Tsêng Chi-tsê [q. v.], *Kuei-p'u chai shih-ch'ao*; portraits of Tsai-hsün and Tsai-t'ao in *The Eastern Miscellany* (*Tung-fang tsa-chih*) vol. 7, no. 2 (February, 1910); McCormick, F., *The Flowery Republic* (1913); Reid, J. G., *The Manchu Abdication and the Powers* (1935); 中東戰紀本末 *Chung Tung chan-chi pên-mo* (1896) 1/23b; Wu

K'o-chai nien-p'u (see under Wu Ta-ch'êng) pp. 176-86.]

FANG CHAO-YING

I (義) Huang-ti, posthumous name of Dorgon [q. v.].

I (毅) Huang-ti, posthumous name of Tsai-ch'un [q. v.].

I-hui 奕繪 (T. 子章 H. 太素道人, 幻園居士), Feb. 20, 1799-1838, Aug. 26, Imperial Clansman and poet, was a great-grandson of Emperor Kao-tsung (see under Hung-li). His grandfather, Yung-ch'i 永琪 (H. 筠亭, posthumous name 純, 1741-1766), was the fifth son of Kao-tsung and held the rank of a first class prince with the designation, Jung (榮親王), conferred in 1765. His father, Mien-i 綿億 (posthumous name 恪, 1764-1815), on coming of age in 1784, was made a prince of the third degree but was raised in 1799 to a prince of the second degree with the designation, Jung. I-hui inherited in 1815 the rank of a prince of the third degree. He was well educated, excelling as a calligrapher, as a connoisseur of antiques, and as an architect. But he was chiefly famous for his poetry. He left a collection of ruled verse, entitled 流水編 *Liu-shui-pien*, and another collection of verse in irregular meter (*tz'ü* 詞), entitled 南谷樵唱 *Nan-ku ch'iao-ch'ang*. These works are collectively known as 明善堂集 *Ming-shan t'ang chi*, or as 子章子 *Tzu-chang tzu*. He served at Court as a junior assistant chamberlain of the Imperial Bodyguard (1825-35) and filled several concurrent posts. He retired in 1835 and died three years later.

I-hui took as his concubine a celebrated poetess named Ku-t'ai-ch'ing 顧太清 (T. 子春 H. 雲槎外史, 1799-?), sometimes known as T'ai-ch'ing ch'un 太清春, or as Hsi-lin ch'un 西林春. It is not clear whether she was born in a Chinese or a Bannerman's family. She was not only a writer of verse, but could paint, and made a collection of art objects. She and I-hui led a happy life together and had seven children. After I-hui died his son, Tsai-chün 載鈞 (d. 1857), by an earlier wife, inherited the rank of a prince of the fourth degree. This son was not on good terms with his father's secondary wife and therefore expelled her from the princely mansion to live in a rented house. Ku-t'ai-ch'ing managed, however, to bring up her children so that they married into noble families. In 1875 she became blind, and a year later was still living. The year of her death is not certain.

In the poetic style known as *tz'ü* Ku-t'ai-ch'ing ranked with the best masters, such as Singde and Li Ê [q. v.]. Her poems in this mode are simple and moving, and yet show a characteristic rhythm and a rich choice of words. The collection of her verse in both the ruled and the *tz'ü* forms is entitled 天游閣集 *T'ien-yu ko chi*, 7 (?) *chüan*. In 1910 Mao Kuang-shêng (see under Mao Hsiang) printed it in 5 *chüan* (in reality only 4 of the original 7 *chüan*) from an incomplete manuscript, but without the poems in the *tz'ü* form. In 1914 he printed a collection of her *tz'ü*, under the title 東海漁歌 *Tung-hai yü-ko*, 4 *chüan* (in reality only the first, third, and fourth of the original 6 [?] *chüan*). The Japanese scholar, Suzuki Torao 鈴木虎雄, records that he saw a manuscript of the *T'ien-yu ko chi* containing 7 *chüan* of ruled verse and 6 of *tz'ü*. The alleged missing *chüan* 2 of the *Tung-hai yü-ko* appears in the magazine 詞學季刊 *Tz'ü-hsüeh chi-k'an* (vol. I, no. 2, Aug. 1933). The same Journal (p. 26) states, on the authority of a descendant of I-hui, named Hêng-hsü 恆照, that Ku-t'ai-ch'ing was the great-granddaughter of O-ér-t'ai [q. v.] and was reared by a Ku family belonging to a company of Chinese Bannermen controlled by the family of I-hui. The aforementioned Journal (vol. II, nos. 1 and 2) prints the poems of I-hui in irregular meter (*tz'ü*) under the title, 寫春精舍詞 *Hsieh-ch'un ching-shê tz'ü*. The poems are said to be based on I-hui's original manuscript. A later issue of the Journal (vol. II, no. 4) contains what is believed to be the portrait of Ku-t'ai-ch'ing.

An unfounded rumor to the effect that Kung Tzū-chên [q. v.] was in love with Ku-t'ai-ch'ing possibly had its origin in the reference to a lilac bush mentioned in the poems of both these writers. The lilac in question grew on the banks of the pond known as T'ai-p'ing hu 太平湖 in the southwest corner of the Tartar City, Peking, where the palace of I-hui was located. This palace later came into the possession of I-huan [q. v.] and thereafter was called Ch'i-yeh-fu (see under I-huan). It was the birthplace of Emperor Tê-tsung (see under Tsai-t'ien) and was later converted into classrooms for the Min-kuo University (民國大學).

[1/171/10b; 蘇雪林, 清代女詞人顧太清 在婦女雜誌 *Fu-nü tsai-chih*, vol. 17, no. 7 (July, 1931); Ibid., 清代男女兩大詞人戀史的研究 在文哲季刊 (*Quarterly Journal of Liberal Arts*, Wuhan University), vol. 1, no. 4 (Jan., 1931);

Suzuki Torao, 支那文學研究 *Shina bungaku kenkyū*, pp. 248-66.]

FANG CHAO-YING

I-li-pu (Elipoo) 伊里布 (T. 莘農), d. Mar. 5, 1843, age 72 or 73 (*sui*), official, diplomat, was a member of the Manchu Bordered Yellow Banner. He was an Imperial Clansman, a descendant of Gunggadai 韋阿岱 (d. 1652) who was a son of Bayara (see under Nurhaci). Gunggadai was executed for being a henchman of Dorgon [q. v.], and his descendants were excluded from the Imperial Family. Only in 1799 were they restored to the Imperial Clan, and then were made to wear red girdles to distinguish them from the regular Imperial Clansmen who wore yellow. I-li-pu became a *chin-shih* in 1801, but waited four years before he received appointment as archivist of the Imperial Academy. In 1812 he was sent to Yunnan and in the following year was appointed a second class sub-prefect of Yunnanfu. Promoted to be department magistrate of T'êng-yüeh, he distinguished himself twice in military affairs—first in 1819 when he captured a number of Burmese bandits in his department, and again in 1821 when he assisted the provincial authorities to put down a rebellion in the sub-prefecture of Yung-peï. For the latter exploit he was decorated with the peacock feather, and late in 1821 was promoted to be prefect of T'ai-p'ing-fu in Anhwei. Thereafter he rose rapidly through the offices of intendant of the Chi-Ning Circuit (冀寧道) in Shansi (1822-23), provincial judge of Chekiang (1823-24), and financial commissioner of Chekiang (1824-25). In 1825 he was made governor of Shensi, was then transferred to Shantung and, after being allowed a hundred days to mourn for the death of his father, was appointed acting governor of Yunnan. From 1827 to 1835 he served as full governor of Yunnan, and from 1835 to 1839 as governor-general of Yunnan and Kweichow. In 1838 he was concurrently elevated to Associate Grand Secretary, retaining his post in Yunnan; and later in the same year he was decorated with the double-eyed peacock feather for quickly subduing a rebellion of the aborigines on the Szechwan-Kweichow border.

Early in 1840 I-li-pu was transferred to Nanking as governor-general of Kiangsu, Kiangsi and Anhwei. At this time the First Anglo-Chinese War had been going on for a year (see under Lin Tsê-hsü) and was spreading northward. On July 5, 1840 the city of Tinghai, Chekiang, on the island of Chusan, was lost to

the English. A month later I-li-pu was ordered to proceed to Chekiang with the title of Imperial Commissioner to ascertain why Tinghai was lost so easily, and to strengthen the defenses on the mainland. The defense of Kiangsu was entrusted to Yü-ch'ien [q. v.], then governor of that province. I-li-pu arrived at Ningpo on August 23, and began to rally the troops. In mid September he was ordered not to attack Tinghai because peace negotiations were in progress (see under Ch'i-shan). From late in September 1840 to February 1841 he corresponded many times with the British at Tinghai and conferred with Captain Elliot (see under Lin Tsé-hsü) before the latter left for Canton. A truce was signed on November 6, 1840, providing for the temporary occupation of Chusan by the British, pending further negotiations by Ch'i-shan [q. v.] at Canton. The conferences at Canton proved a failure, and early in January Emperor Hsüan-tsung decided to yield no more. However, the British acted first, occupying the fort of Chuenpi (January 7) where Ch'i-shan was forced to sign a convention granting the cession of Hong Kong in return for Chuenpi and Tinghai. But Emperor Hsüan-tsung was determined to resist forcibly. On January 26, two days before I-shan and Yang Fang [qq. v.] were sent to Canton as commanders of the troops, I-li-pu was ordered to advance on Tinghai. He replied that he could not advance without more troops and guns. On February 10, 1841 the emperor received another report from I-li-pu that the attack on Tinghai had to be postponed until the troops from Hunan and Anhwei could arrive. The emperor was so incensed that he ordered I-li-pu to return at once to his post at Nanking, and made Yü-ch'ien Imperial Commissioner to supervise the attack on Tinghai. Before Yü-ch'ien arrived at I-li-pu's headquarters at Chenhai, Chekiang, Tinghai had already been returned (February 24, 1841) by the British, in accordance with the terms of the peace of Chuenpi. Nevertheless, the emperor punished I-li-pu (March 6) for his reluctance to attack the British at Tinghai by depriving him of his ranks (Associate Grand Secretary and governor-general) but ordered him to remain at his post as governor-general of Kiangsu, Kiangsi, and Anhwei. The emperor was then collecting evidence against I-li-pu and Ch'i-shan, probably thinking that they had made some secret agreement with the British. In May I-li-pu was ordered to Peking where he was tried for disobedience and for having exchanged presents with the British. On July 31 he was sentenced to banishment.

In March 1842 the troops under I-ching [q. v.] suffered many reverses in Chekiang, and the governor of that province, Liu Yün-k'ö (see under Yü-ch'ien), recommended I-li-pu as capable of making peace with the British. Early in April I-li-pu was made a seventh rank official and was sent to Chekiang. A month later he was given the rank of a fourth grade official and was appointed acting assistant military lieutenant-governor at Cha-p'u. His predecessor in that office had died of wounds received while resisting the British attack. As Cha-p'u was still occupied by the invaders, I-li-pu had to stay at Hangchow or Kashing. In the meantime the Court had learned from various sources that the British respected I-li-pu and wanted him as a negotiator. When the British advanced up the Yangtze River, the emperor ordered Ch'i-ying [q. v.] and I-li-pu to Soochow where they could be at hand to make peace when the time came. In July Ch'i-ying and I-li-pu went to Soochow, and a month later they joined the governor-general, Niu Chien (see under Ch'i-ying), at Nanking. I-li-pu was given the rank of a first grade official to sign the Treaty of Nanking (see under Ch'i-ying). He was then very ill, advanced in age, and suffering from heat, exhaustion and mental anxiety.

In order to negotiate about the tariff and other details in accordance with the Treaty of Nanking, I-li-pu was made Tartar General at Canton and given the title of Imperial Commissioner. Soon after his arrival at Canton he took ill and died. He was given the posthumous name, Wên-min 文敏 and the title, Grand Guardian of the Heir Apparent. The negotiations at Canton were carried on by Ch'i-ying.

I-li-pu was one of the early diplomats who later were condemned as traitors. Fortunately he died early and so escaped the wrath of the Court that later fell on Ch'i-ying. I-li-pu was criticized also for upholding the British protest on the maltreatment of British prisoners of war in Formosa (see under I-liang). The British found him cordial and polite in his dealings with them, both at Chusan and at Cha-p'u.

I-li-pu had a servant, named Chang Hsi 張喜 (also known as Chang Shih-ch'un 張士淳, T. 小滄), who served him in Yunnan and then assisted him at Nanking and at Ningpo in 1840. Chang Hsi carried messages between I-li-pu and the British at Tinghai. When I-li-pu was tried in Peking (1841) Chang was also severely interrogated. And when I-li-pu returned to Chekiang (1842) to resume negotiations he requested Chang to assist him. Chang was active in the

negotiations at Nanking and received for this the nominal rank of a fifth-grade official and one thousand taels silver. He later went to Tientsin and, with the documents at his disposal, wrote two accounts of his activities in the Anglo-Chinese War: the first, entitled 探夷說帖 *T'an-I shuo-t'ieh*, tells of his six journeys to Tinghai as a messenger of I-li-pu; the second, entitled 撫夷日記 *Fu-I jih-chi*, describes the negotiations at Nanking and relates illuminating details concerning I-li-pu and Ch'í-ying. Chang's account does not bear out the story told by Cunyngame that I-li-pu's illness was due to an overdose of medicine procured from the British surgeon. The *Fu-I jih-chi*, printed in 1936 from old manuscripts, contains a facsimile reproduction of one of I-li-pu's letters to Chang.

[1/376/3a; 1/221/17b; 2/36/36a; 3/40/10a; I-hsin [q. v.], *Ch'ou-pan i-wu shih-mo*, Tao-kuang; Arthur Cunyngame, *The Opium War* (1845), p. 139; see also bibliography under Ch'í-ying.]

FANG CHAO-YING

I-liang 怡良 (H. 悅亭), Oct. 18, 1791-1867 (1863?), official, was a Manchu of the Plain Red Banner and a member of the Gualgiya clan (瓜爾佳氏). His father, Wên-tê 文德 (H. 修園), became acting lieutenant-governor of Kansu, and his wife was a descendant of Dodo [q. v.]. A student of the Imperial Academy, I-liang began his official career as a clerk in the Board of Punishments in 1816 and was promoted to an assistant department director of that Board in 1825. Early in 1829, as a reward for his judicial work, he was sent from Peking to be prefect of Kao-chow, Kwangtung. Two years later he was transferred to a similar post at Nanning, Kwangsi, and after several months was made salt controller of Yunnan. In 1832 he was promoted to provincial judge of Anhwei and a year later was transferred to Kiangsu. In 1834 he was made acting financial commissioner of Kiangsi and in 1836 full financial commissioner and acting governor of Kiangsu. In 1838 he became governor of Kwangtung.

In the anti-opium movement at Canton I-liang supported the efforts of Lin Tsê-hsü [q. v.]. He memorialized the throne frequently, and was commended for his seizures of opium and arrests of opium smokers. In August 1839 he submitted a joint memorial with the governor-general, Têng T'ing-chên [q. v.], reporting the improvement of the defenses of the Bocca Tigris, and of the facilities for examining foreign cargoes. On the ground that ships under English protection

were smuggling opium, he memorialized the throne to stop trade with England. At the beginning of 1840 he assisted Lin Tsê-hsü in carrying out the embargo and in expelling all British ships beyond the Bocca Tigris. For this he received the emperor's commendation.

After the fall of Lin Tsê-hsü and Têng T'ing-chên, who were recalled to Peking on September 28, 1840, I-liang was made acting governor-general of Kwangtung and Kwangsi, pending the arrival of Ch'í-shan [q. v.]. About the beginning of 1841 he was appointed concurrently superintendent of customs at Canton. Meanwhile Ch'í-shan reached Canton (November 29, 1840) and memorialized the throne in favor of a peace policy. I-liang, as well as others, did not agree with this policy and refused to join in the memorial. Ch'í-shan thereupon conducted his negotiations with Captain Elliot (see under Lin Tsê-hsü) in secrecy and without reference to I-liang; and on January 20, 1841 concluded the abortive Chuenpi convention by which trade was reopened and Hong Kong was ceded to England (see under Ch'í-shan). At the same time the British issued proclamations claiming sovereignty over the island, though approval by the emperor of the transaction had not yet been given. I-liang broke this news to the emperor; and his memorial, received on February 26, 1841, led to the immediate fall of Ch'í-shan and the dispatch of I-shan [q. v.] to Canton to fight against the British. I-liang was again appointed acting governor-general until the arrival of Ch'í Kung (see under Ch'í-shan).

When the British forced the Bocca Tigris forts and, early in March 1841 advanced to Canton, the Chinese authorities were placed in a difficult position. I-liang was reluctant to fight, and on March 22, and again on April 18, he memorialized the throne in favor of allowing British trade at Canton. For this he was deprived of his rank but was permitted to continue at his post.

In January 1842 I-liang was made imperial commissioner and governor-general of Fukien and Chekiang. After the Treaty of Nanking (August 29), which provided for the opening of Amoy and Foochow to trade, he, in conjunction with other high officials, was ordered to fix the trade regulations.

In November 1842 the British envoy, Sir Henry Pottinger (see under Ch'í-ying) demanded redress for the execution of British subjects who had been wrecked on the coast of Fornosa in the transport *Nerbudda* (September 1841) and in the brig *Ann* (March 1842). Some 200 persons from

these two ships were beheaded by order of the Chinese authorities in Formosa, namely, the brigade general Ta-hung-a 達洪阿 (T. 厚庵, d. 1854), and the intendant Yao Ying (see under Fang Tung-shu). Ta-hung-a and Yao had reported to the emperor that the *Nerbudda* had been sunk as she attacked the Chinese batteries, and that they had ordered fishing vessels to lead the *Ann* astray in order to wreck it. For these exploits they had already been commended. I-liang was now sent to Formosa to investigate the truth of the matter. His report to the throne confirmed the British accusation that Ta-hung-a and Yao had reported incorrectly. They were therefore recalled to Peking (April 1843) and imprisoned. But local opinion in Formosa and elsewhere was so incensed at I-liang's decision that the charges against the two officials were dismissed in October 1843 and they were given other posts. Early in that year I-liang retired on the plea of ill health and remained at home for nine years.

In 1852 he was made Tartar General of Foo-chow. Early in 1853 he became governor-general of Kiangnan and Kiangsi at a time when the Taiping rebels were over-running a large part of the area under his jurisdiction. He remained in that post during the next four years. In this period local military affairs were chiefly under the control of the Imperial Commissioners, Hsiang Jung [q. v.] and Ch'i-shan. The governor of Kiangsu, Chi-ér-hang-a [q. v.], effected the recovery of the walled city of Shanghai from the rebels of the Triad Society who held it between September 7, 1853 and February 17, 1855.

The fall of Shanghai in September 1853 entailed the closing of the Chinese customs house there. Its reopening was sought by the superintendent, Wu Chien-chang [q. v.], but was delayed by action of the foreign consuls. I-liang supported Wu, and in February 1854 memorialized the throne proposing to stop the export of tea and silk via Shanghai. He hoped by such pressure on the foreign community to secure the reopening of the customs house, and to discourage foreign aid to the rebels who held the walled city. A few months later I-liang facilitated the creation of the foreign Inspectorate of Customs at Shanghai and empowered Wu Chien-chang to make the settlement which eventually led to the Maritime Customs Service.

On several occasions during this period the representatives of the Western powers, who could gain no satisfaction from Yeh Ming-ch'ên [q. v.] at Canton, sought to have I-liang transmit their

complaints to the Court. This he generally declined to do. In domestic affairs he was ordered to frame regulations for the transport of rice by sea, and for raising military funds, and to investigate legal cases regarding the salt tax and other matters. In 1856 he settled a quarrel between Chang Kuo-liang (see under Hsiang Jung) and a certain Manchu officer. In May 1857 he resigned on grounds of illness. He died at his home several years later.

[1/377/2a; 1/375/5b; 2/48/45b, 44/7a; 7/43/7b; Ên-ling 恩齡, 正紅旗滿洲哈達瓜爾佳氏家譜 *Chêng-hung-ch'i Man-chou Ha-ta Kua-ér-chia shih chia-p'u* (1849); I-hsin [q. v.], *Ch'ou-pan I-wu shih-mo* (Tao-kuang period) 7/23, 10/4, 13/4b, 18, 22/4, 23, 26, 27, (Hsien-fêng period) 7 *passim*; F.O. 17/198-214 *passim*, Public Record Office, London; China 10, *passim*, State Department, Washington, D. C.]

J. K. FAIRBANK
TÊNG Ssŭ-rŭ

I Pi 伊爾 (T. 盧原 H. 翁菴), June 14, 1623-1681, June 23, official, was a native of Hsin-ch'êng near Tsinan, Shantung. He became a *chin-shih* in 1655 along with Wang Shih-chên [q. v.]. After a year or more of study in the Hanlin Academy he was appointed a censor, and in 1657 was sent to Shansi to inspect the administration of that province. Having accomplished this, he returned to Peking in 1659 and resumed his duties as censor. He was made secretary of the Transmission Office in 1670 and after several promotions became director of the Court of Sacrificial Worship in 1678. Early in 1680 he became director of the Court of Judicature and Revision. By April of that year he was called to leave the comparative ease of the capital to become governor of Yunnan where military operations were in progress against the forces of Wu Shih-fan (see under Wu San-kuei) which held the capital of the province. It was hoped that he would be able to restore peace and harmony in that province and he made vigorous efforts toward that end, but was taken seriously ill and died in June of the following year. The task of pacification was reported accomplished within five months after his death.

[1/262/8b; 3/156/8a; *Tsinan fu-chih* (1841) 55/42a.]

DEAN R. WICKES

I (怡), Prince. See under Yin-hsiang.

I (儀), Prince. See under Yung-hsüan.

I-shan 奕山, d. 1878, official, was a member of the Imperial Clan. He was a great-great-grandson of Yin-t'í [樞 *q. v.*] who was imprisoned by his jealous brother, Emperor Shih-tsung (see under Yin-chên). Yin-t'í's eldest son, Hung-ch'un (see under Yin-t'í), was deprived of all ranks in 1735 and his descendants were assigned to the Bordered Blue Banner and not to the higher Bordered Yellow Banner. But the services of I-shan brought this branch of the family to prominence again. As a fourth grade Imperial Clansman, I-shan was perhaps not satisfied with his lot and sought promotion through service as a military official. He began in the Imperial Bodyguard and in that capacity participated for a year (1826) in the campaign in Kashgar (see under Ch'ang-ling). After several promotions he became (1832) commandant of the forces in Ili, and a year later in Tarbagatai. In 1835 he was appointed assistant military governor at Ili; two years later, acting military governor; and in 1838 full military governor. In 1840 he took charge of colonization work in the Ili region in the course of which he established 1,000 Muslim families on 164,000 *mu* (about 27,300 acres) of land. In the autumn of the same year he became a chamberlain of the Imperial Bodyguard and early in the following year was made an adjutant general.

At this time the Anglo-Chinese War was in its second year and in January 1841 the British took two forts below Canton. When the report of Ch'í-shan [*q. v.*], the High Commissioner at Canton, reached Peking Emperor Hsüan-tsung was angered and ordered that troops from several provinces be concentrated at Canton. I-shan, invested with the title of Ching-ni Chiang-chün 靖逆將軍, was made commander of these troops; and Yang Fang [*q. v.*] and Lung-wên 隆文 (T. 存質 H. 雲章, *chin-shih* of 1808, d. 1841, posthumous name 端毅) were named assistant commanders. Before they arrived Ch'í-shan had been cashiered and arrested for agreeing to the Convention of Chuenpi (January 20) which ceded the island of Hong Kong to England. Late in February 1841 hostilities were resumed and the Bogue forts fell to the British (February 26) who dominated the waterways leading to Canton. Yang Fang, the first of the three commanders to arrive at Canton (March 5), could do nothing except strengthen the defenses of the city. He reopened negotiations with Elliot (see under Lin Tsé-hsü), and fighting

temporarily ceased. However, with the arrival of I-shan and Lung-wên on April 14, military preparations were hastened and further hostilities became unavoidable. On May 21 fighting again broke out and the British supremacy in arms once more shattered the weak Chinese defenses. Six days later a truce was signed with five articles, by which I-shan and his subordinates consented to withdraw the Chinese troops to a distance of sixty miles from Canton and to pay to England an indemnity of six million silver dollars. As the British forces withdrew from the neighborhood of Canton I-shan made false reports to the emperor announcing that the payment was to settle former debts of the Cantonese merchants to the British merchants and that the British had sued for peace and had asked to resume trade. Emperor Hsüan-tsung probably regarded the Sino-British conflict as already settled and ordered the withdrawal of troops on the coasts of Fukien, Chekiang and other provinces (see under Yü-ch'ien). But soon the British under Sir Henry Pottinger (see under Ch'í-ying) carried the war northward to Fukien, Chekiang and Kiangsu. In June 1842 I-shan was deprived of his ranks (but was ordered to continue his duties) on the charge of failing to prosecute the soldiers at the Bogue forts who had retreated during an engagement. After the Treaty of Nanking was signed (see under Ch'í-ying), I-shan was ordered to return to Peking, and I-li-pu [*q. v.*] was sent to take his place. In the meantime I-shan, I-ching [*q. v.*] and other generals were tried for failure to defeat the British. I-shan was sentenced to imprisonment awaiting execution and on arrival at Peking, early in 1843, was thrown into the prison of the Imperial Clan Court.

Nevertheless, I-shan was released on September 30, 1843. Two months later he was again made an Imperial Bodyguard and was sent to Ho-t'ien as imperial agent. In 1845 he was raised to assistant military-governor of Ili. Two years later he was transferred to Yarkand and given a second class Chên-kuo Chiang-chün 鎮國將軍 (Noble of the Imperial Lineage of the Ninth Rank) while taking part in the pacification of the Buruts in Kashgar. In 1848 he was transferred back to Ili where in 1850 he became military governor. About this time the Russian government made representations to the Imperial government in Peking asking to be permitted to trade at Ili, Kashgar and Tarbagatai, in addition to Kiakhta, the only town hitherto open to Russian trade. The Chinese consented to the opening of Ili and Tarbagatai

but refused to allow trading at Kashgar. The Treaty of Kuldja, signed at this time, was negotiated by I-shan and Pu-yen-t'ai 布彥泰 (d. 1880), assistant military-governor of Ili, and bore the signature of Kovalevsky, the Russian envoy.

Summoned back to the capital, I-shan was appointed a senior assistant chamberlain of the Imperial Bodyguard (1854) and an adjutant general (1855). Early in 1856 he was appointed military-governor of Heilungkiang at which post he encountered the Russian eastward expansion and occupation of the Amur region under the leadership of Nikolai Nikolaivitch Muraviev (c. 1809-1881), later Count Amurski. According to the Treaty of Nerchinsk of 1689 (see under Songgotu), the Argun River and the Hsing-an Mountains formed the boundary between Siberia and Manchuria. After the Treaty of Kiakhta of 1727 (see under Tulišen) which delimited the boundary between Siberia and Outer Mongolia, no dispute about boundaries arose. Although the Russian eastward expansion had taken place under the leadership of such personages as Yermak who took the land of Sibir in 1581, and Khabarov who erected (1652) a fort on the present site of Khabarovsk which still bears the name of its discoverer, the Russian government made no serious effort to extend its influence and had no well constructed plans to consolidate its gains. But after her defeat in the Crimean War (1854-56) Russia wished to be compensated, and the occupation of the region north of the Amur River served that purpose. Muraviev was the main promoter and undertaker of this expansion and became, in September 1847, governor-general of Eastern Siberia. Under him the lower Amur region was explored and rapidly settled with colonists. By 1853 he had opened up harbors on the Gulf of Tartary, established posts in Sakhalin Island, and founded Nikolaevsk at the mouth of the Amur River. During the Crimean War Russia used—despite protests from China—the Amur River as the route of transport in her occupation of eastern Siberia. When later she made diplomatic approaches to China her chief arguments were the long friendship between the two nations and the importance of a mutual stand against England.

At this time China was harassed by the British and French allies and by the wide-spread Taiping Rebellion. The central government at Peking was financially straitened and inadequately informed. To Emperor Wên-tsung and his officials the great northeastern territory was just a stretch

of wasteland where only a few pearls and some fur were produced. China's inadequate knowledge of the geography of this region greatly handicapped her defense against Russian encroachments. I-shan was not qualified to carry on negotiations over little known boundaries with so well informed an adventurer as Muraviev. The climax of the negotiations came when I-shan and Muraviev met at Aigun. The first conference took place on May 11, 1858. Muraviev proposed to make the Amur River the boundary between the two empires but I-shan maintained that the boundary set up by the Treaty of Nerchinsk should continue to be effective. After five days of fruitless meetings Muraviev, on the evening of the fifth day, tried a demonstration of force by setting off cannon on the left bank of the river. I-shan, frightened into submission, signed the Treaty of Aigun the following day (May 16, 1858). This treaty, consisting of three articles, states that the territory on the left (north) bank of the Amur River should be recognized as Russian, that on the right bank as far as the Ussuri River, as Chinese, and the territory between the Ussuri River and the sea should be held in common by the two countries until its demarcation should be decided at some future date. Navigation of the Amur, Sungari and Ussuri Rivers should be open only to Russian and Chinese vessels, and trade across the border should be permitted—though no regulations for such trade were prescribed.

A few days later—May 20, 1858—the Taku forts near Tientsin were taken by the Anglo-French allied forces. On June 23, 1858 Euphemius Poutiatine 普提雅廷, representing Russia, together with the representatives of other Western powers, concluded in Tientsin a treaty with twelve articles concerning trade (see under Kuei-liang). Thus within a short time Russia negotiated with China treaties regulating both territory and trade which reacted greatly to Russia's advantage, but which were much resented in Peking. For the Treaty of Aigun I-shan was denounced, particularly by Yin Chao-yung 殷兆鏞 (T. 序伯 H. 譜經, 1806-1883, *chin-shih* of 1840) who accused him of lightly handing over to Russia a vast and valuable territory. In 1859 I-shan was ordered back to Peking and was deprived of his rank of adjutant general. On November 14, 1860 another treaty between Russia and China was concluded at Peking—this time with Nikolai Pavlovitch Ignatieff 伊格那提業福 and Prince Kung (see under I-hsin) as negotiators. Added to the indignities

of the Treaty of Aigun was the cession to Russia of the territory in the region of Primorskaya where Vladivostok was founded in the following year (1861).

Thereafter for more than fifteen years I-shan filled various comparatively unimportant posts in the capital, such as lieutenant-general of various Banners. His hereditary rank was raised in 1864 to a first class noble of the ninth rank. In the summer of 1874 he retired on the ground of illness and four years later (1878) he died, being past eighty years of age. He was canonized as Chuang-chien 莊簡.

[1/379/1a; 2/56/11a; I-hsin [q. v.], *Ch'ou-pan i-wu shih-mo*; 黑龍江志稿 *Hei-lung-chiang chih kao* (1932); Ho Wên-han 何文漢, *中俄外交史 Chung Ê wai-chiao shih* (1935); Vladimir, *Russia on the Pacific and the Siberian Railway* (1899); South Manchurian Railway, *近代露支關係の研究, 沿黑龍地方之部* (1920).]

TU LIEN-CHÊ

I-tsung, temple name of Chu Yu-chien [q. v.]. I-tsung 奕詝 (H. 清華園主人), July 23, 1831–1889, Feb. 18, was the fifth son of Emperor Hsüan-tsung (see under Min-ning). His mother was a secondary consort. In 1846 he was named heir to his uncle, Mien-k'ai [q. v.], who was a prince of the first degree with the designation, Tun (悼親王). But in accordance with the law of the dynasty he inherited the reduced rank of a prince of the second degree (Chün-wang 郡王) with the same designation, Tun. He was six days younger than his half-brother, Emperor Wên-tsung (see under I-chu), but the two did not get along well during the first few years of the emperor's reign. In 1855, owing to alleged breach of decorum and other offenses, I-tsung's principedom was reduced one degree, but early in the following year he was reinstated as a Chün-wang. It seems that he gradually won the emperor's favor and in 1856 was appointed a chamberlain of the Bodyguard. In 1860, when the emperor was preparing to celebrate his thirtieth birthday, he showered favors upon the princes and made I-tsung a prince of the first degree. During the reign of his nephew, Emperor Mu-tsung (see under Tsai-ch'ün), I-tsung was accorded many honors, and in 1862 was appointed head tutor in Manchu to the child emperor with the title Hung-tê-tien tsung anda 弘德殿總誥達. In the reign of Emperor Tê-tsung (see under Tsai-t'ien), I-tsung was likewise given various honors, and after 1886

was exempted from all services at Court. He retired, probably to his country villa, Ch'ing-hua Yüan 清華園, which in 1911 became the campus of Tsing Hua College. After his death he was canonized as Ch'in 勤.

I-tsung had eight sons, five of whom held principedoms of different degrees. Three of the five were sponsors of the Boxers who nearly wrecked the dynasty in 1900, namely, the eldest, Tsai-lien 載濂, who, as heir to I-tsung, inherited the reduced rank of a prince of the third degree (*beile* 貝勒) with the title, Chün-wang; the second, Tsai-i (see below); and the third, Tsai-lan 載瀾, who held the rank of a prince of the eighth degree.

Tsai-i 載漪, mentioned above, was in 1860 made the adopted heir of I-chih [q. v.], known as the second Prince Jui (瑞郡王). As heir, he inherited both a fortune and the rank of a *beile*, or prince of the third degree. For more than thirty years he remained inconspicuous, but in 1893 was made an adjutant-general, and in the following year—during the celebration of the sixtieth birthday of Empress Hsiao-ch'in [q. v.]—he was raised to a prince of the second degree, or Chün-wang. The designation attached to his principedom should have been Jui 瑞—that is to say, identical with that of I-chih—but owing to the mistake of a copyist the character Tuan 端 (having some similarity in form) was written instead. In previous reigns an error of this nature would have resulted in the dismissal of the clerk and of many high officials, but the Court was then in such confusion that the mistake remained for some time unnoticed, and when discovered was allowed to stand.

Thus Tsai-i became Prince Tuan (1894), but even so he remained for many years an unimportant personage. His wife was the daughter of Kuei-hsiang 桂祥, the second brother of Empress Hsiao-ch'in, and thus he had reason to feel particularly affiliated with the Empress Dowager. When Emperor Tê-tsung promulgated the sweeping reforms of 1898 (see under T'an Ssü-t'ung) the conservative adherents of the Empress Dowager felt themselves steadily pushed into oblivion. Tsai-i, his wife, and his brothers, were the first of the conservatives who, in order to protect their privileges, rallied to the side of the Empress Dowager in putting an end to the reform program. After the reformers were executed or scattered, and the Emperor was safely relegated to a Palace Compound, the Empress Dowager resumed her power as ruler, with Tsai-i as one of her favorites. A

plot to have Emperor Tê-tsung murdered or someone else put in his place was under way, and Tsai-i was active in it since his eldest son, P'u-chün 溥儁, was to be the successor. Tsai-i was disappointed, however, to find the plot frustrated by the disapproval of foreign diplomats and provincial officials, and had to be satisfied with having his son named heir-apparent (early in 1900). His grievances against foreigners were thus to him very real, and it is not surprising that he lent to the Boxers, who were anti-foreign, his definite support. He, perhaps more than anyone else, was responsible for influencing the Empress Dowager to favor the Boxers and to summon them to Peking. On June 10, 1900 he was appointed chief member of the Tsungli Yamen, indicating a definite trend toward anti-foreignism in the Court. Concurrently he held the post of general commandant of the Marksmen for Tiger Hunts (虎槍營) and, as father of the heir-apparent, had more influence than other Imperial Clansmen. He and other arch-conservatives such as Tsai-hsün (see under Yin-lu) seized upon the plan of using the Boxers to attack the foreigners in Peking. Some officials who opposed his policy were executed (see under Hsü Ching-ch'êng). High officials like Jung-lu [q. v.] and Prince Ch'ing (I-k'uang, see under Yung-lin) who foresaw the disastrous consequences of the policy, were forced into silence, perhaps thinking that Tsai-i's will should prevail since it was his son who was to inherit the throne. Up until the time that the foreign troops entered Peking and lifted the siege of the Legation Quarter (August 14), Tsai-i exercised almost full control, even attempting, it is alleged, to murder Emperor Tê-tsung, Prince Ch'ing, and others.

When the Empress Dowager and the Emperor fled from Peking on August 15 Tsai-i, Tsai-hsün, and Tsai-lan followed. On August 31 Tsai-i was made a Grand Councilor but on September 25, when the Court, then in Taiyuan, Shansi, was pressed by the foreign powers to punish the sponsors of the Boxer movement, Tsai-hsün, Tsai-lien, and others were reduced to commoners, and Tsai-i was deprived of his offices. But the Allies were not satisfied with this lenient treatment. On February 13, 1901 Tsai-hsün was ordered to commit suicide, and this took place on February 21. The former governor of Shansi, Yü-hsien (see under Jung-lu), was ordered to be executed. Though the Allies demanded death sentences for Tsai-i and Tsai-lan, they had to be content with an order that the

two would be banished to Ili and imprisoned there for life. It is said that when Tsai-i was informed of this sentence at Ning-hsia, he set off immediately for Ili, only too happy that his life was spared. He remained in exile for ten years, and took up residence in Kansu after that province joined the revolution in 1911. On November 30, 1901 his son, P'u-chün, was deprived of his status as heir-apparent and was expelled from the Palace.

[1/171/22b; 1/227/7b; Lo Tun-jung 羅惇誥, 拳變餘聞 *Ch'üan-pien yü-wên* in 庸言 *Yung-yen*, vol. I, no. 4 (Jan. 16, 1913); Bland and Backhouse, *China under the Empress Dowager* (1910) with portrait of P'u-chün, opposite page 280; I-chih [q. v.], *Lo-hsün-li chai shih-kao*.]

FANG CHAO-YING

INGGÛLDAI 英俄爾岱, 1596-1648, Feb., belonged to the Tatara clan living at Jakúmu. As a young boy he was taken by his grandfather, Daitukú hari 岱圖庫哈里, to join the forces of Nurhaci [q. v.]. He first won distinction in 1619 at the attack on K'ai-yüan when he killed a Mongol warrior named Abur who was fighting on the Chinese side. After further exploits he was promoted in 1621 to a place as lieutenant-colonel in the Plain White Banner. During Abahai's [q. v.] campaign into north China in 1629 Inggûldai and Fan Wên-ch'êng [q. v.], were put in charge of the captured city of Tsun-hua while the main force moved on towards Peking. He again showed his bravery by repulsing a Ming army that was attempting to retake the surrounding territory. Two years later, when the six ministries were established, Inggûldai became a director in the Board of Revenue. During the next two years he collected food and other supplies for the Manchu armies. As the best source for these was Korea he went twice on missions into that country in 1633 to arrange for levies of grain. In 1636, when again in Korea to announce the assumption by Abahai of the imperial title of T'ai-tsung, his life was endangered and he was forced to make a hasty and dramatic escape back across the border. The hostile attitude of Korea led T'ai-tsung to make war on her in the same year. By 1637 the Korean king had been driven into hiding and Inggûldai and another general were sent as commissioners to arrange terms of peace. Supplies continued to be brought from Korea under the direction of Inggûldai who discharged the duties of his office with distinction. Although accused

of various offenses he was consistently pardoned by T'ai-tsung who appreciated his organizing ability. In 1644 he became president of the Board of Revenue, and at the review of his service three years later he was granted the rank of duke of the second class. After his death in 1648 the title passed to his son, Itu, but was lowered by Emperor Shih-tsu in the reaction following the death of Dorgon [q. v.] in 1650. During the Ch'ien-lung period the hereditary rank was fixed as that of viscount of the third class.

[1/234/6b; 3/41/4a; 11/4/1a; 34/156/15b.]

GEORGE A. KENNEDY

J

JALANGGA 查郎阿 (T. 松莊), d. 1747, official, came from the Ula Nara Clan and belonged to the Manchu Bordered White Banner. His ancestor, Ɔangju 常住, was a grandson of Buyan (see under Bujantai), *beile* of the Ula tribe. It seems that after Nurhaci [q. v.] conquered the Ula tribe in 1613 Ɔangju surrendered to the founder of the Ch'ing dynasty and was given the hereditary captaincy of the company into which his family was organized. His descendants served in many wars of conquest and his great-grandson, Sestei 色思特 (d. 1689), was killed in the battle of Ulan butung against the Eleuths (see under Fu-ch'üan). Sestei was the father of Jalangga and left him the hereditary rank of *Ch'ing-ch'ê tu-yü* and the captaincy of the company. In 1721 Jalangga was made a colonel. His talents were appreciated by Emperor Shih-tsung who in 1723 named him a department director in the Board of Civil Offices, and a year later gave him the unusual promotion to vice-president of the same Board. In 1727 he was appointed president of the Censorate and late in the same year was ordered to Tibet to quell an uprising there.

Tibet was conquered in 1720 when the armies under Yin-t'í [禔, q. v.] drove out the Eleuths (see under Yen-hsin). But in 1723 Emperor Shih-tsung, who was hostile to Yin-t'í, ordered the latter to Peking and placed him in confinement. The armies in Tibet were soon withdrawn, either because the emperor did not wish to credit Yin-t'í with the conquest or because he feared that some of the soldiers loyal to that prince might cause trouble. In 1725 it was decided to keep the Kham region under the jurisdiction of Szechwan and to leave the rest of Tibet to the rule of the Dalai Lama, with the

civil government under the control of several Tibetan chiefs, particularly Sonam gyäpo of Khang-ch'ên (d. 1727, in Chinese accounts, K'ang-chi-nai 康濟第) who was named governor of Anterior Tibet. Another chief, Sonam stöbgyal of P'o-lha (d. 1747, in Chinese accounts, P'o-lo-nai 頗羅第), was appointed governor of Ulterior Tibet. But soon it was reported that several chiefs in Anterior Tibet could not co-operate with Sonam gyäpo. While two officials were sent to Lhasa in 1727 to solve the dispute, Sonam gyäpo was murdered by his enemies (August 5, 1727). Late in 1727 Emperor Shih-tsung decided to send an expedition to Tibet. Jalangga was appointed commander with a force of more than 15,000 men. But early in August 1728, before Jalangga could arrive, Sonam stöbgyal had led his men from Ulterior Tibet, had taken Lhasa, and had apprehended the murderers whose execution Jalangga ordered when he arrived in September. The Dalai Lama was transferred to Litang in the Kham region where he remained till 1735. Jalangga withdrew from Lhasa late in 1728, leaving behind two thousand soldiers as guard to the Imperial Resident. In January 1729 Sonam stöbgyal was made temporary administrator of all Tibet, and in 1739 was made a prince of the second degree. In 1747 he was succeeded by his son, Jurmet Namjar (see under Fu-ch'ing).

When Jalangga was preparing to go to Tibet, in 1728, he was given the concurrent post of president of the Board of Civil Appointments. In 1729, after he had left Tibet, he was ordered to Sian to help Yüeh Chung-ch'í [q. v.] manage the distribution of supplies to the armies then fighting the Eleuths. In May 1729 he was appointed acting governor-general of Shensi and Szechwan and in 1732 was made acting commander-in-chief of the armies in Kansu in place of Yüeh Chung-ch'í. Against the latter Jalangga lodged some damaging charges, and some of Yüeh's lieutenants were also condemned by him. Thereafter Jalangga co-operated with Chang Kuang-ssü [q. v.] in strengthening the border defenses. Though the two were unable to progress in the war against the Eleuths, they were supported by the powerful Grand Secretary, O-êr-t'ai [q. v.], and so were permitted to remain at their posts. In 1735, when the peace conference with the Eleuths was in progress, the outposts were withdrawn and the soldiers were sent back to the provinces. In the meantime Jalangga was made concurrently a Grand Secretary. In 1736, after the military activities had ceased, he was again given the post of

governor-general of Shensi and Szechwan. When, in 1738, the Tibetans demanded the restoration of their Kham territory Jalangga advised Emperor Kao-tsung to retain it under the jurisdiction of Szechwan in order to maintain the communication lines to Lhasa. To compensate the Dalai and the Pan-ch'an Lamas for their loss of revenue, a certain amount of silver was to be given them annually. This sound and farsighted suggestion of Jalangga was accepted by the emperor and was carried out accordingly.

Late in 1738 there was a serious earthquake at Ninghsia, and Jalangga promptly went there to oversee relief, dispatching at the same time a military contingent to maintain order. For this act he was commended by the emperor. He was recalled in 1738, but did not leave his post until the following year when his successor arrived at Sian. Upon his arrival at Peking he was given the title of Grand Guardian of the Heir Apparent. In April 1747 he was accused of having received bribes from his subordinates eight years previously. Emperor Kao-tsung commented that he could not order the persecution or punishment of an old minister who had served his father well, but that he had other ways of dealing with him. It seems that his property was at one time confiscated. Within a month Jalangga was allowed to retire on account of old age. About six months later he died.

[1/303/1a; 2/16/27a; 3/19/12a; *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggû) *chüan* 23; *P'ing-ting Chun-ko-êr fang-lüeh ch'ien-pien* (see under Fu-hêng); Rockhill, W. W., *The Dalai Lamas of Lhasa* (1910); Ch'i Yün-shih [*q. v.*], *Huang-ch'ao Fan-pu yao-lüeh, chüan* 18.]

FANG CHAO-YING

JANGTAI 彰泰, 1636-1690, general, was a member of the Imperial Family. He was a great-grandson of Nurhaci [*q. v.*], a grandson of Abatai [*q. v.*], and a son of Bohoto (see under Abatai). After Bohoto died (1648) Jangtai inherited the reduced rank of a prince of the fifth degree which, however, was soon raised one degree to *beise* 貝子. In 1674, when Shangshan 尙善 (*beile*, or prince of the third degree, d. 1678), a grandson of Šurhaci [*q. v.*], was made commander-in-chief of the armies sent to Hunan to suppress the rebellion of Wu San-kuei [*q. v.*], Jangtai was appointed assistant commander. While in Hupeh Jangtai and Shang-

shan were several times reprimanded for their inactivity and were urged to advance southward on Changsha. In 1676 they reported a naval victory on Lake Tung-t'ing, but were unable to dislodge Wu's men from northern Hunan.

In 1678 Shangshan died and Cani 察尼 (d. 1688, posthumous name 恪僖, fourth son of Dodo, [*q. v.*]) succeeded to the rank of commander-in-chief. Jangtai was given the title of Fu-yüan Chiang-chün 撫遠將軍. In 1679 when Wu's forces in Hunan collapsed, Jangtai recovered several cities in northern Hunan while his uncle, Yolo [*q. v.*], took Changsha; and a cousin, Labu [*q. v.*], took Hengchow. Late in 1679, after they had joined forces at Hengchow, Yolo was recalled to Peking while Jangtai succeeded him as commander-in-chief with the title Ting-yüan p'ing-k'ou Ta Chiang-chün (see under Yolo). After conquering Hunan, Jangtai and Ts'ai Yü-jung [*q. v.*] together advanced on Kweichow (1680).

In 1681 Jangtai entered Yunnan where Wu's forces had retreated. Combining his forces with the army from Kwangsi under Laita (see under Gubadai), and the men from Szechwan under Chao Liang-tung [*q. v.*], he won many battles and entered the capital of Yunnan on December 8. After the province was pacified he and Laita returned to Peking (November 1682) and were greeted by the emperor personally outside the south gate. However, when the merits and demerits of the generals were weighed in 1683, he had against him the charge of having failed to make progress in the first years of the war. Owing to his later achievements the charge was cancelled, but he received only a monetary reward. He died seven years later and his third son, Tunju 屯珠 (T. 拙齋 H. 髯翁, posthumous name 恪敏, 1658-1718), inherited the rank of a prince of the fifth degree. After Tunju died the latter's adopted grandson* (son of Wên-chao, see below) inherited a principedom of the sixth degree which remained in the family until the close of the dynasty. The ancestral residence, however, fell into decay and the family moved to other quarters. In 1860 that residence was allotted to the use of the French Legation.

Jangtai's eldest son, Pai-shou 百綬, was in 1668 made a prince of the fifth degree, but was degraded in 1686 and was deprived of all ranks in 1688. A son of Pai-shou named Wên-chao 文昭 (T. 子晉 H. 香嬰, 薈嬰, 北柴山人, 檜棲居士, Feb. 13, 1681-1732), was a poet. In the hope of improving his technique in poetry

he became a disciple of Wang Shih-chên [q. v.] in 1697, and with the encouragement of his grand-uncle, Yün-tuan (see under Yolo), he devoted his life to this accomplishment. In 1714 he pleaded illness and was exempted from service in the Imperial Clan Court. He spent most of his summers at his country villa located about fifty *li* southwest of Peking—the remainder of the time he lived in the ancestral home (see above). He often made trips to the hills and loved to gather about him scholars of like mind to write verse or to plant flowers. He left 21 collections of poems, in 32 *chüan*, printed from time to time and known collectively as 紫幢軒詩 *Tzû-ch'uang hsüan shih*, or 薌嬰居士集 *Hsiang-ying chü-shih chi*. The Library of Congress possesses an incomplete manuscript copy containing 14 of the 21 collections. Since in it the character 歷 is not altered to 歷 in conformity with the taboo of Emperor Kao-tsung's personal name (Hung-li, q. v.), it is likely that the manuscript was made before 1735. Moreover, the handwriting and the alterations in the text suggest that it was the author's personal copy.

Wên-chao also produced several anthologies. One of these, entitled 宸蓀集 *Ch'ên-o-chi*, 3 *chüan*, was compiled in 1710. It contains verse by poets belonging to the Imperial Clan, and is probably no longer extant. The original manuscripts of another anthology, 詩管 *Shih kuan*, in 14 volumes, were once in the possession of Wêng T'ung-ho [q. v.] who gave them to Shêng-yü [q. v.] in 1898.

[1/223/7a; 1/489/27b; *Hsüeh-ch'iao shih-hua* (see under Shêng-yü) 3/55b-63a; *ibid*, *hsü-chi* 3/3a, 52b, 106a, 4/37a; 順天府志 *Shun-t'ien fu-chih* (1885) 13/14a; *Ch'ou-pan I-wu shih-mo* (see under I-hsin), *Hsien-fêng* 70/33a-34b; on verse of Wên-chao see: *Annual Report of the Librarian of Congress* (1939) p. 267-68.]

FANG CHAO-YING

JAO-yü, Prince. See under Abatai.

JÊN Huang-ti. Posthumous name of Hsüan-yeh [q. v.].

JÊN-tsung. Temple name of Yung-yen [q. v.].

JIDU 濟度, 1633-1660, Aug. 6, member of the Imperial Family, was the second son of Jirgalang [q. v.] and a grandson of Šurhaci [q. v.]. In 1652, at the age of twenty-two (*sui*), he was appointed a general in charge of an expedition against Chêng Ch'êng-kung [q. v.] and was given the title of Ting-yüan Ta-chiang-chün 定遠

大將軍. He succeeded in 1656 in inflicting damage on the enemy's fleet and returned the following year to Peking. His father had died two years previously, and he succeeded to his father's rank of Ch'in-wang, but the designation was changed from Chêng 鄭 to Chien 簡. He himself died three years later, and in 1671 was given the posthumous name Ch'un 純. His principedom was later inherited by his second son, Labu [q. v.].

[1/221/9a; 2/2/29a; 34/124/15a.]

GEORGE A. KENNEDY

JIRGALANG 濟爾哈朗, 1599-1655, June 11, was a member of the Imperial Family and the sixth son of Šurhaci [q. v.]. Brought up by his uncle, Nurhaci [q. v.]—his father having died when he was about twelve years old—he received the title of *beile*, and distinguished himself in an expedition to Mongolia led by Abatai [q. v.] in 1625. In 1627 he served under his brother, Amin [q. v.], in Korea and together with Yoto [q. v.] took the responsibility of concluding peace with the Korean king. He then proceeded with Manggultai [q. v.] and others to Ning-yüan where he was wounded in a battle against the Chinese general, Man Kuei [q. v.]. In 1629 he was prominent in the Manchu offensive across the Great Wall into China proper, and in the following spring, until relieved by Amin, he shared with Sahaliyen [q. v.] the occupation of the captured city of Yung-p'ing. About 1630 he came to the control of the Bordered Blue Banner which had belonged to Amin. When the Six Ministries were instituted in 1631 he was given charge of the Board of Punishments, but continued his active military career, taking part in the battle of Ta-ling-ho and the punitive expedition against the Chahar Mongols. In 1633 he kept back a combined force of Chinese and Koreans at the mouth of the Yalu river, thus allowing K'ung Yu-tê and Kêng Chung-ming [qq. v.] to escape and join the Manchus. When the name Ta Ch'ing was assumed for the Manchu dynasty in 1636, Jirgalang was created a prince of the first degree (Ch'in-wang) with the designation Chêng (鄭親王) and with rights of perpetual inheritance. He was intrusted, in Abahai's [q. v.] absence, with the protection of the capital, Shêng-ching (Mukden).

From 1638 to 1643 Jirgalang was a prominent figure in the war, and in the latter year, upon the accession of the young Emperor Shih-tsu he was appointed co-regent with Dorgon [q. v.].

In 1647 he was removed from this post by Dorgon on the charge of having usurped imperial privileges, and in the following year was degraded for a month (on various charges) one degree in rank to a Chün-wang 郡王. Having received a commission as generalissimo to put down the rebellion in the southwest, he proceeded against the forces of the Ming Prince of Kuei (see under Chu Yu-lang) at Changsha, defeated them in a number of engagements, killed the general, Ho T'êng-chiao [q. v.], and returned in triumph at the beginning of 1650. After the death of Dorgon, Jirgalang and other princes took steps to discredit Dorgon's faction and transfer full control to Emperor Shih-tsung. He also attempted to have the emperor withdraw the princely titles with which Wu San-kuei [q. v.], Kêng Chung-ming and others had been invested, but was unsuccessful. After presenting his last memorial on the subject in 1655 he fell ill and died on the 11th of June. In 1671 he was given the posthumous name, Hsien 獻, and in 1778 was granted a place in the Imperial Ancestral Temple. His principedom was inherited by his second son, Jidu [q. v.], but the designation was altered to Chien (see under Jidu). In 1778 the original designation, Chêng, was restored to the principedom which continued to the close of the dynasty, except for a few years after 1861 (see under Su-shun).

[1/221/7a; 2/2/25b; 4/1/11b; 34/124/1a; Hauer, E., "Prinz Jirgalang" in *Ostasiatische Zeitschrift*, 1925, pp. 273-282; T'oung Pao, 1927-28, p. 279.]

GEORGE A. KENNEDY

JUAN Ta-ch'êng 阮大鍼 (T. 集之 H. 圓海 石巢, 百子山樵), ca. 1587-1646, Ming-Ch'ing politician, dramatist and poet, came from a family of influence, but of corrupt and unsavory reputation. His great-grandfather, Juan Ê 阮鶚 (T. 應薦 H. 函峯居士, *chin-shih* of 1544), governor of Fukien during the Chia-ching reign-period (1522-67), belonged to the clique of Yen Sung 嚴嵩 (T. 惟中, *chin-shih* of 1505, d. ca. 1565, aged about 87 sui) and Chao Wên-hua 趙文華 (*chin-shih* of 1529, d. ca. 1557). His grand-uncle, Juan Tzû-hua 阮自華 (T. 堅之, *chin-shih* of 1598), was a poet who left a collection, entitled 霧靈集 *Wu-ling chi*. His great-grandfather took up residence in T'ung-ch'êng, Anhwei, but it seems that Juan Ta-ch'êng was brought up in Huai-ning in the same province. Becoming a *chin-shih* in 1616, he was appointed to a post in Peking, but retired

in 1621 to go into mourning. He returned to office in 1624, and finding Yang Lien [q. v.] and Wei Ta-chung (see under Yang Lien) blocking his way to a coveted post, he allied himself with the powerful eunuch, Wei Chung-hsien [q. v.], secured Wei Ta-chung's dismissal and obtained the post for himself. Fear of revenge from the Tung-lin 東林 members, however, induced him to resign. When Wei Chung-hsien was condemned in 1627, Juan wrote memorials excoriating both the Tung-lin group who despised him and the eunuchs who had helped him. In the following year (1628) he was made a director of the Banqueting Court but when the case of Wei Chung-hsien was finally settled he was charged with supporting the eunuch and was deprived of all official titles.

While living in retirement from 1629 to 1644, first in his home district and later at Nanking, Juan composed poems and wrote several dramas, one of which was entitled 十錯認 *Shih-ts'o-jên*, or "Comedy of Ten Errors," also known as 春燈謎 *Ch'un-têng-mi*. It was supposed to be an apologia for his former alliance with the eunuchs. However, he was still persecuted by several young Tung-lin members, among whom were Hou Fang-yü and Ch'ên Chên-hui [qq. v.] who posted in Nanking a denunciation of him, known as the *Liu-tu fang-luan kung-chieh* (see under Chang P'u), signed by 140 prominent men. Juan was humiliated and turned to his intimate friend, Ma Shih-ying [q. v.], for help. When the Prince of Fu (see under Chu Yu-sung) set up his Court in Nanking (1644) Ma became the most powerful man in the government and secured Juan's pardon and reinstatement. He soon rose to the rank of president of the Board of War and Grand Guardian of the Heir Apparent and made use of his power to revenge himself against the Tung-lin and Fu-shê (see under Chang P'u) by writing scorching diatribes and having many of their members imprisoned. His bribery, avarice, and political intrigue became notorious but all attempts to remove him failed. When the Ming emperor fled in 1645 Juan escaped to Chin-hua, Chekiang, where the gentry refused to receive him. Later he surrendered to the Manchus and punished the hapless city by leading Ch'ing troops to destroy it. He died in 1646 while following the Ch'ing army into Fukien.

As a dramatist Juan Ta-ch'êng belonged to the school of T'ang Hsien-tsu [q. v.]. Of his nine plays the texts of only three, besides the one already mentioned, are extant: 燕子箋

Yen-tzu chien; 牟尼合 *Mou-ni ho*; and 雙金榜 *Shuang-chin-pang*. All four were reprinted by Tung K'ang 董康 under the collective title 石渠四種 *Shih-ch'ao ssü-chung*. Still frequently played, these are romantic and sentimental dramas based on imaginary incidents rather than on historical events, and employ Buddhistic and supernatural devices to bring about a dénouement. His collected poems were published under the following titles: 詠懷堂詩 *Yung-huai t'ang shih*, 4 *chüan*, with a preface by the author dated 1635; a 2 *chüan* supplement (外集) to the same by Yeh Ts'an 葉燦 (T. 以冲, *chin-shih* of 1613, posthumous name 文莊); *Yung-huai t'ang ping-tzu shih* (丙子詩), 1 *chüan*, poems written by Juan in 1636, with a preface by Ma Shih-ying dated 1637; *Yung-huai t'ang wu-yin shih* (戊寅詩), 1 *chüan*, poems written by Juan in 1638; and *Yung-huai t'ang hsün-ssü shih* (辛巳詩), 2 *chüan*, poems written by Juan in 1641, with a preface by Chang Fu-ch'ien 張福乾 dated 1642. All these collections were reprinted in 1928 by the Kuo-hsüeh Library of Nanking, under the title *Yung-huai t'ang shih-chi* (詩集). It is of interest to note that Juan wrote a preface (dated 1634) to the Ming work on garden architecture known as 園冶 *Yüan-yeh*, 3 *chüan*, compiled by Chi Ch'eng 計成 (T. 無否, b. 1582). This work was reprinted in 1931 in the *Hsi-yung hsüan ts'ung-shu* (see under Ch'ên Hung-shou).

[M.1/308/34b; M.3/287/23b; M.36/18/9a; M.41/6/23b, 9/7a, 12/31a, 13/7a; M.59/62/7b; M.84/丁下/66b; 明季南略 *Ming-chi nan-lüeh* 4/1a; 先撥志始 *Hsien-po chih-shih*, *chüan* 下/65a; Aoki Seiji 青木正兒, 支那近世戲曲史 *Shina kinsei gikyoku shi* (Kyoto, 1930), pp. 465-84, Chinese translation by Cheng Chên 鄭震 (Shanghai, 1933), pp. 240-49; *Huai-ning hsien-chih* (1916) 15/6b; 江南通志 *Chiang-nan t'ung-chih* (1736) 123/24a.]

EARL SWISHER

JUAN Yüan 阮元 (T. 伯元 H. 雲 [芸] 臺, 雷塘庵主, 頤性老人, 節性齋老人, 北湖叟), Feb. 21, 1764-1849, Nov. 27, scholar and official, was a native of I-chêng in the prefecture of Yangchow, Kiangsu. His grandfather, Juan Yü-t'ang 阮玉堂 (T. 履廷 H. 琢庵, 1695-1759), was a military *chin-shih* of 1715 who, while serving as major in command of the battalion stationed at Chiu hsi 九溪 in the district of Tz'ü-li, Hunan (1736-48), achieved

distinction in a campaign against the Miao tribesmen. Juan Yüan became a *chin-shih* in 1789 and was selected a bachelor of the Hanlin Academy. In 1790 he was appointed a compiler and a year later, because of his learning and his skill in writing, received the unusual promotion to Supervisor of Imperial Instruction. He was praised by Emperor Kao-tsung as clear-headed and trustworthy and was ordered to serve in the Imperial Study. In the meantime he was one of the editors of the first supplements to the catalogues of the imperial collection of paintings and examples of calligraphy, entitled *Shih-ch'ü pao-chi*, *hsü-pien* (續編) and *Pi-tien chu-lin*, *hsü-pien* (see under Chang Chao). While compiling these works Juan Yüan made notes about the paintings he had identified. These notes were later published under the title, 石渠隨筆 *Shih-ch'ü sui-pi*, 8 *chüan*, and were reprinted in 1854 in the *Yüeh-ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh).

In 1793, after the above-named catalogues were completed, Juan Yüan was appointed director of education in Shantung where he compiled, under the direction of Pi Yüan [q. v.], a catalogue of the inscriptions on stone and bronze in that province, entitled 山左金石志 *Shan-tso chin-shih chih*, 24 *chüan*, printed in 1796. While in Shantung he also brought together his miscellaneous notes under the title, 小滄浪筆談 *Hsiao-ts'ang-lang pi-t'an*, 4 *chüan*, printed in 1802. In 1795 he was transferred to Chekiang where he served for three years as director of education, helping many scholars of that province to fame by recommending them to the throne or by employing them as editors. For the compilation of his dictionary to the Classics, entitled 經籍纂詁 *Ching-chi tsuan-ku*, 106 (actually 116) *chüan*, Juan employed more than forty men of letters, mostly from Chekiang province. The dictionary was completed within a year (1797-98) and was printed in 1800. In 1801 a supplement to each *chüan* was made and appended to the original edition. The chief editors of the *Ching-chi tsuan-ku*, Tsang Yung [q. v.] and his brother, Tsang Li-t'ang (see under Tsang Yung), were assisted by many local scholars such as: Ho Yüan-hsi (see under Chang Hai-p'êng); Yang Fêng-pao 楊鳳苞 (T. 傳九 H. 秋室, 西園老人, 1754-1816); Chang Chien 張鑑 (T. 春冶, 荀鶴 H. 秋水, 貞疾居士, 1768-1850); Hung Chên-hsüan 洪震煊 (T. 百里, 櫟堂, 1770-1815); Hung I-hsüan (see under Fêng Têng-fu); Ch'ên Chan 陳鱣 (T. 仲魚 H. 簡莊, 河莊, 1753-

1817); Yen Chieh 嚴杰 (T. 厚民, 1763-1843), and Yen Yüan-chao 嚴元照 (T. 修能 or 久能, H. 九能, 悔庵, 1773-1817). When, in 1797, Juan Yüan went to examine the students of Ningpo, he visited the library, T'ien-i ko, in that city and ordered its owners—the Fan family—to compile a catalogue of their collection (see under Fan Mou-chu). During his term in Chekiang he compiled an anthology of the poets of that province (from the early Ch'ing period to the end of the Ch'ien-lung period), entitled 兩浙輶軒錄 *Liang-Chê yu-hsüan lu*, 40 *chüan*, printed in 1801. A supplement (補遺 *pu-i*) in 10 *chüan* was added in 1803. Both the original and the supplement were reprinted in 1890 by a later director of education of Chekiang, P'an Yen-t'ung 潘衍桐 (T. 孝則 H. 華廷, 嶧琴, 謁庵, 1841-1899), who continued the anthology beginning with the Chia-ch'ing period (1796-1821). Pan's continuation, entitled *Liang-Chê yu-hsüan hsü-lu* (續錄), 54 *chüan*, was printed in 1891 with a supplement in 6 *chüan*. Juan Yüan completed his term of office in Chekiang in 1798 and recorded his experiences in the form of miscellaneous notes, entitled 定香亭筆談 *Ting-hsiang t'ing pi-t'an*, 4 *chüan*, printed in 1800.

Juan Yüan returned to Peking in 1798, and early in the following year was made senior vice-president of the Board of Revenue. He served as one of the directors of the metropolitan examination of 1799—an examination that is celebrated for the number of those taking it who later became eminent scholars or rose to high posts. In 1799 he was again sent to Chekiang—this time as acting governor. In 1800 he was made full governor, in which capacity he served for more than nine years (1799-1807, 1808-09). Again he devoted himself to the promotion of scholarship in that area, establishing in 1801 at Hangchow the famous Academy, Ku-ching Ching-shê 謁經精舍, for the study of the classics and literature. The first directors of the Academy were Wang Ch'ang and Sun Hsing-yen [qq. v.]—the former lecturing on literature, the latter on the classics. Of the students of this Academy who achieved fame may be mentioned Ch'ên Wên-shu, Li Fu-sun [qq. v.], Chang T'ing-chi 張廷濟 (T. 叔未, 1768-1848), and Chang Yen-ch'ang (see under Fan Mou-chu). The writings of the teachers and students were collected and printed in 1802 under the title, *Ku-ching ching-shê wên-chi* (文集), 14 *chüan*. Juan also printed several works by his contemporaries, such as the col-

lected writings of Chu Kuei [q. v.] in 1803 and the *Hsi-ch'ao ya-sung chi* (see under T'ieh-pao) in 1805. As governor of Chekiang Juan was also remembered for his administrative ability, as demonstrated by the manner in which he directed a campaign against pirates (see under Li Ch'ang-k'eng).

Juan Yüan's interest in antiquarian and bibliographical matters continued unabated. His documents relating to the restoration of temples and tombs, and the methods to preserve them, were printed in 1801 in a work, entitled 兩浙防護陵寢祠墓錄 *Liang-Chê fang-hu ling-ch'in tz'ü-mu lu*. In July 1805 his father died, and in the ensuing period of mourning he printed (1806) his own collation notes on the Classics, entitled 十三經校勘記 *Shih-san ching chiao-k'an-chi*, 243 *chüan*, and annotated certain miscellaneous notes made by Emperor Jên-tsung, entitled *Wei-yü shu-wu sui-pi* (see under Yung-yen). Finding in the *Ssü-k'u ch'üan-shu* (see under Chi Yün) some important omissions, Juan Yüan began to collect items which he thought should be incorporated. When he went to Peking in 1807 he presented to the throne sixty rare works together with his own bibliographical annotations. By 1822 the number of his suggested additions to the *Ssü-k'u ch'üan-shu* reached 175. Juan's annotations to these works appeared in the same year under the title *Ssü-k'u wei shou* (未收) *shu-mu t'i-yao*.

Late in 1807 he became junior vice-president of the Board of War and in the following year—after serving for a few months as governor of Honan—was again sent to Chekiang as governor. There he established (1809) a library in the monastery, Ling-yin ssü 靈隱寺, near West Lake, Hangchow. This library, known as Ling-yin shu-ts'ang (書藏), was destroyed in 1861 when the Taipings took Hangchow for the second time (see under Ting Ping). In Chekiang he resumed his campaign against the pirates whose suppression in 1809 was due partly to his efforts. But in that year (1809) he was degraded to a compiler of the Hanlin Academy for shielding a subordinate.

In 1810 Juan volunteered to write biographies of classicists and mathematicians for the national history. Two years later he was again made a vice-president—this time of the Board of Works. Later in the same year (1812) he became director of grain transport with headquarters at Huai-an, Kiangsu. While filling this post he established (1813) a library in the monastery on the island of Chiao-shan 焦山 near Chinkiang, which

came to be known as the Chiao-shan shu-ts'ang (書藏). A catalogue of the collection, entitled *Chiao-shan shu ts'ang shu-mu* (書目), 6 *chüan*, was published in 1934.

In 1814 Juan Yüan became governor of Kiangsi where in 1816 he reprinted from rare Sung editions the Thirteen Classics with their commentaries under the title (宋本) 十三經注疏 (*Sung-pên Shih-san ching chu-shu*), to which the above-mentioned *Shih-san ching chiao-k'an chi* was appended. Late in 1816 he was promoted to be governor-general of Hupeh and Hunan, but a few months thereafter (1817) was transferred to be governor-general of Kwangtung and Kwangsi—a post he filled until 1826. During his term of office at Canton he likewise undertook to advance scholarship in that region by establishing in 1820 the famous Academy, Hsüeh-hai t'ang 學海堂. This Academy was opened on April 14, 1820 in temporary premises in the Wên-lan Shu-yüan 文瀾書院, but late in 1824 was moved to its own buildings on the hill, Yüeh-hsiu shan 粵秀山, in the northern part of the city. Many Cantonese scholars were subsequently connected with this institution either as superintendents or as students (see under Lin Po-t'ung, Chang Wei-p'ing, T'an Ying, Liang T'ing-nan, and Ch'ên Li). The publications of the Academy include, among others, the following titles: *Hsüeh-hai t'ang ts'ung-k'o* (叢刻), a collectanea in two series of 6 titles each, the first series being printed in 1877, the second in 1886; and *Hsüeh-hai t'ang chi* (集), being 4 collections of poems and short articles in prose: the first collection, in 16 *chüan*, being printed in 1825; the second, in 22 *chüan*, in 1838; the third, in 24 *chüan*, in 1859; and the fourth, in 28 *chüan*, in 1886.

Other achievements of Juan Yüan at Canton were the compilation of the provincial gazetteer, *Kwangtung t'ung-chih* (see under Chiang Fan), the establishment of new forts below Canton, and the compilation of the famous *ts'ung-shu*, 皇清經解 *Huang-Ch'ing ching-chieh*, 1,400 *chüan*. This collectanea contains more than 180 works, all treatises written on the Classics in the Ch'ing period. Begun in 1825 under the editorship of the above-mentioned Yen Chieh, it was printed in 1829 in 366 volumes. A copy of this work, along with others, was presented to the Government of the United States by the Government of China in June 1869 and forms the nucleus of the present Chinese Collection in the Library of Congress. A supplement, entitled *Huang-Ch'ing ching-chieh*

hsü-pien (續編), in 1,430 *chüan*, and containing 209 titles, was compiled by Wang Hsien-ch'ien (see under Chiang Liang-ch'i) and printed in 1886–88 when Wang was serving as director of education in Kiangsu.

In his capacity as an official at Canton Juan Yüan maintained a strict policy toward foreign traders, particularly the English. In 1822 some British sailors from a warship killed two Chinese villagers during a brawl. In consequence Juan suspended British trade at Canton, but could not force the foreign merchants to hand over the culprits. He had to be satisfied with a pledge of future good conduct and then permit trade to continue (1823). He was criticized by the Cantonese as being too lenient to foreigners and too amenable to compromise, but those same critics, a few years later, confessed that they preferred Juan's policy of compromise to the arrogance of the officials who brought on the War of 1840–42 (see under Lin Tsé-hsü).

In 1826 Juan Yüan was transferred to be governor-general of Yunnan and Kweichow, a post he held till 1835. In the meantime he was elevated to an Associate Grand Secretary (1832). In 1835 he was made a Grand Secretary and was recalled to Peking to serve in that capacity. But before long he was troubled with his right leg, and in 1838 was granted permission to retire with half pay and with the title of Grand Guardian of the Heir Apparent. He spent his remaining days in his home at Yangchow. In 1843, on his eightieth birthday, he was accorded some special honors; and in 1846, on the sixtieth anniversary of his becoming a *chü-jên*, was given the title of Grand Tutor. After his death, in 1849, he was canonized as Wên-ta 文達.

The writings of Juan Yüan, covering as they do not only the field of classical literature but also local history, epigraphy, mathematics and poetry, had a powerful influence in his day, and many of them are of lasting value. A collection of his poems and short prose writings, entitled 寧經室集 *Yen-ching-shih chi*, printed in 1823, is divided into five sections, of which 29 *chüan* are in prose and 11 *chüan* in verse. To this were later added two supplements: one in 9 *chüan*, printed in 1830, the other in 6 *chüan*, printed in or after 1844. A selection of his verse, entitled *Yen-ching-shih shih-lu* (詩錄), 5 *chüan*, appeared in 1833. His bibliographical notes about rare books not included in the *Ssü-k'u ch'üan-shu* were brought together and printed in 1822 under the title *Yen-ching-shih wai-chi*

(外集), 5 *chüan*. Most of these notes had been written in collaboration with other bibliophiles, among them Pao T'ing-po [q. v.]. Being interested in the history and people of his native place, he compiled an anthology of poems by writers of Yangchow, entitled 淮海英靈集 *Huai-hai ying-ling chi*, in 7 series, printed in 1798; and another anthology of the poets of Kiangsu, entitled 江蘇詩徵 *Chiang-su shih-chêng*, 183 *chüan*, printed in 1821. As a result of his study of the poets of Yangchow he brought together miscellaneous notes on the history and the people of the locality, entitled 廣陵詩事 *Kuang-ling shih-shih*, 10 *chüan*, printed in 1801.

Juan Yüan's interest in mathematics helped to revive the study of ancient Chinese mathematics and led to the recovery of works in that field which had been neglected for centuries (see under Lo Shih-lin). Juan's own contribution to the study of this subject was his 疇人傳 *Ch'ou-jên chuan*, 46 *chüan*, containing biographies and summaries of the works of 280 astronomers and mathematicians, among them thirty-seven Europeans. This work, printed in 1799, was begun in 1797 with the help of Ling T'ing-k'an, Ch'ien Ta-hsin, Chiao Hsün [q. v.], and others. It was reprinted in 1840 in 52 *chüan*. The additional 6 *chüan*, also known separately as *Hsü* (續) *Ch'ou-jên chuan*, were written by his disciple, Lo Shih-lin [q. v.]. Another supplement added by Chu K'o-pao 諸可寶 (T. 遲鞠, 1845-1903), and entitled *Ch'ou-jên chuan san-pien* (三編), 7 *chüan*, was printed in 1886. A fourth supplement in 11 *chüan* was written in 1898 by Huang Chung-chün 黃鍾駿.

Mention has already been made of Juan Yüan's interest in inscriptions on stone and bronze, and other antiques. His work on the inscriptions on ancient bronzes, entitled 積古齋鐘鼎彝器款識法帖 *Chi-ku chai chung-ting i-ch'i k'uan-chih fa-t'ieh*, 10 *chüan*, was printed in 1804. He also made a study of the inscriptions on stone of the Yen-hsi 延熹 period (158-167 A. D.), entitled 漢延熹西嶽華山碑考 *Han Yen-hsi Hsi-yüeh Hua-shan pei k'ao*, 4 *chüan*, printed in 1813—a careful and scholarly work. There is a list showing 64 ancient bronzes in Juan's collection, but actually he once possessed more than 460 items. Juan Yüan was interested in the art of cutting marbles of different shades to represent paintings—a device known as Shih-hua 石畫, or "pictures in stone." He left a work describing "pictures" of this kind in his possession, entitled *Shih-hua chi* (記), 5 *chüan*, printed in the *Hsüeh-hai t'ang ts'ung-k'o* (see above).

Fourteen of Juan Yüan's works were printed in his collectanea, 文選樓叢書 *Wên-hsüan-lou ts'ung-shu* which contains about thirty works printed from about 1790 to 1840. In this collectanea he printed a number of works by his friends or relatives, such as Chiao Hsün, Ch'ien Ta-hsin, and Ling T'ing-k'an. It includes a collection of miscellaneous notes, entitled 瀛舟筆談 *Ying-chou pi-t'an*, 12 *chüan*, written by his cousin, Juan Hêng 阮亨 (T. 梅叔, senior licentiate of 1818), and printed in 1820. In this collectanea there are two works by Juan Yüan's son, Juan Fu 阮福 (T. 賜卿, b. Jan. 1802), namely, the 小琅嬛叢記 *Hsiao-lang hsüan ts'ung-chi*, printed in 1828 and the 孝經義疏補 *Hsiao-ching i-shu pu*, 9 *chüan*, printed in 1829. Included in the same collectanea is a work on the Classics, by the Japanese scholar, Yamanoi Tei 山井鼎 (T. 君森 H. 崑崙, 1681-1728), entitled 七經孟子考文補遺 *Ch'i-ching Mêng-tzu k'ao-wên pu-i*, 200 *chüan*, first printed in 1731. Juan Yüan reproduced it in 1797.

Juan Yüan's second wife, K'ung Lu-hua 孔璣華 (H. 經樓, 1777-1833, Jan. 17), was a descendant of Confucius in the seventy-third generation and the granddaughter of K'ung Chao-huan 孔昭煥 (T. 顯明, d. 1783), the sixth Duke Yen-shêng (衍聖公), of the Ch'ing period. She left a collection of verse, entitled 唐宋舊經樓詩 *T'ang Sung chiu-ching lou shih*, 6 *chüan*. Juan Yüan had three sons. In addition he had an adopted son, named Juan Ch'ang-shêng 阮常生 (T. 壽昌 H. 小芸, d. 1833), who served as intendant of the Ch'ing-ho (Paoting) Circuit in Chihli.

[1/370/1a; 2/36/18b; 3/39/1a, 補錄; 20/3/00; 29/7/1a; 19/癸上/43a; 3/329/3a; *Lei-t'ang an chu ti-tzu chi* (see under Lo Shih-lin); T'an Ying [q. v.], *Lo-chih t'ang wên-lüeh*, 2/9a; Vissière, A., "Biographie de Jouàn Yuân", *T'oung Pao* (1904), pp. 561-596, with portrait; Van Hée, Père Louis, "The Ch'ou-Jên Chuan of Yüan Yüan", *Isis*, VIII, pp. 103-18, with portrait.]

FANG CHAO-YING

JUI Huang-ti. See under Yung-yen.

JUI, Prince. See under Dorgon.

JUNG Hung (Yung Wing) 容闕 (T. 純甫), Nov. 17, 1828-1912, Apr. 21, the first Chinese to graduate from an American university, an early advocate of Western learning for China, was a native of the village of Nan-p'ing 南屏 in the district of Hsiang-shan (present Chungshan) on Pedro Island about four miles southwest

of Macao. He was the third in a family of four children. Despite their humble circumstances, his parents took the opportunity to enter him (1835), when he was barely seven, in a school at Macao conducted by the wife of Karl F. Gützlaff (see under Wei Yüan). The school disbanded two years later and he returned to his Chinese studies for a time, but after his father's death in 1840 he assisted his mother in the support of the family. In 1841 he entered the school of the Morrison Educational Society which was first conducted at Macao and in 1842 was moved to Hong Kong. The school was founded in memory of Robert Morrison 馬禮遜 (1782-1834), the first Protestant missionary to China. Jung Hung was in this school until 1847, receiving there the equivalent of an American grammar school education. On January 4 of that year he and two classmates, Huang Shêng (Wong Shing, see under Wang T'ao) and Huang K'uan (Wong Foon 黃寬, d. 1878), set sail for America in the company of the retiring principal of the school, Samuel Robbins Brown (1810-1880). Aided by subscriptions raised by foreign merchants and residents of Hong Kong and Canton, the three boys entered Monson Academy at Monson, Massachusetts—a school which their sponsor, Mr. Brown, once attended. In 1850 Jung Hung graduated from the Academy and, though he could not expect further help from his sponsors in China, he entered Yale University. Except for some financial aid from "The Ladies' Association" of Savannah, Georgia, and the Olyphant brothers, of New York, he supported himself during the four years of his college course by managing a boarding house and acting as librarian for one of the literary societies. In his sophomore year he won, twice in succession, a prize in English composition. Graduating from Yale in 1854, he left the following autumn (November 13) for China where he visited his mother.

After a few months spent in recovering the spoken language, he acted as secretary to Dr. Peter Parker (see under Hsü Kuang-chin), the United States Commissioner at Canton. He also was interpreter for the Supreme Court in Hong Kong. In August 1856 he went to Shanghai where he worked first in the translating department of the Imperial Customs, then as a clerk for a tea and silk merchant, and later as an inspector of the tea-growing districts. In the autumn of 1859 he accompanied a party on a visit to the Taiping rebel chiefs at Soochow and Nanking to judge for himself the character of the movement. He suggested several measures of

reform to the Taiping chiefs, none of which they accepted. He was offered by them the fourth official rank, which he declined. The Taipings had seized large quantities of tea, boxed for shipment, and these Jung Hung and a few merchants planned to take to Shanghai for export. With the aid of a passport given him by the rebel chiefs, he and his associates brought 65,000 boxes of the tea through territory held by both rebel and government forces. Ill from the dangers and exposure of this work, he relinquished it after six months and established his own business as a tea commissioner in Kiukiang.

The turning point in Jung Hung's career came in 1863 when he received letters from two of his friends who were secretaries of Tsêng Kuo-fan [q. v.]—namely, Chang Ssü-kuei 張斯桂 (H. 魯生) and Li Shan-lan [q. v.]—inviting him to visit the great statesman. Chang and Li had already discussed with Tsêng the need for mechanical equipment and they urged Jung Hung to present to the Viceroy a plan for the introduction of Western machinery into China. Jung was commissioned by Tsêng to go to America to purchase the machinery for what subsequently became the Kiangnan Arsenal. Leaving China early in 1864, he traveled by way of Europe and Great Britain to New England where he fulfilled his commission and returned to China in the following year. When Tsêng Kuo-fan inspected the machinery in 1867 Jung persuaded him to establish a school for the training of mechanics. At this time Jung was made an official of the fifth rank. A few months later he was decorated with the peacock feather and was also raised to an official of the fourth rank—meanwhile acting as interpreter and translator for the government.

For many years Jung Hung had cherished a plan for the education of Chinese in America. His Western education had induced him to consider ways in which the technological information of the West could best be introduced into China. He believed that this should be done, not by the employment of foreign specialists, nor by the purchase of machinery, but by sending Chinese youths to Western countries to be trained in the technological professions. At the same time Tsêng Kuo-fan was working towards a similar solution. Ting Jih-ch'ang [q. v.] was acquainted with the desire of Jung Hung to start such a project, and also with the desire of Tsêng Kuo-fan to remedy the technical backwardness of China. In 1870 both of these officials were at Tientsin in connection with the settlement of the Tientsin massacre. A plan for sending students abroad was proposed in general terms in a me-

morial dated October 10, 1870. Imperial assent having been given to the general proposal, Tséng Kuo-fan and Li Hung-chang [*q. v.*] perfected it in detail, and on August 18, 1871 the full plan was presented to the throne. The project was accepted and the first group of students set sail for the United States in the summer of 1872. They were supervised by Ch'én Lan-pin 陳蘭彬 (T. 赫秋, *chin-shih* of 1853), a conservative official known for his devotion to Chinese learning. Ch'én had been deliberately chosen to counterbalance Jung who was suspected of excessive partiality for Western ideas. Jung, as Assistant Commissioner, had gone in advance of the first group in order to complete arrangements for their reception in the United States. Headquarters were established at Hartford, Connecticut, where a building was erected (1874) for the use of the Mission. In the spring of 1873 Jung returned to China as agent for the Gatling Company whose guns he introduced into the Chinese army. During the same year he was sent by the government to Peru to investigate the "coolie traffic", and while there secured the freedom of eighty laborers.

On February 24, 1875 Jung Hung married Mary Louisa Kellogg, the daughter of a New England physician. In the same year Ch'én Lan-pin and Jung were appointed joint ministers to the United States, Spain and Peru. But as Jung was unwilling to give up his position with the Educational Mission he was allowed to retain that post. At the same time he was made an associate minister to Washington with the rank of a second class official. Ch'én Lan-pin did not go to Washington, however, until September 19, 1878. Nine days later he and Jung presented their letters of credence, thus establishing the first Chinese Legation in the United States.

Unfortunately for the fate of the Educational Mission, Ch'én Lan-pin and Jung Hung differed from the beginning on the general policy to be pursued in superintending the education of the youths in their charge. Jung favored as much absorption by them as possible of the American viewpoint. The pressure of the new environment, which the youths found to be very attractive, naturally caused them quickly to discard their Chinese dress and manners and to neglect the Chinese part of their education which was supposed to go on simultaneously with their American studies. Ch'én Lan-pin disliked this metamorphosis and wanted to keep the boys more strictly to their Chinese studies. Reports of Jung's conduct of the Mission spread back to

China with the result that much criticism arose about the alleged corrupt practices and doctrines of the students. Li Hung-chang—either because he did not wish to stand against this tide of unfavorable opinion or because from such a distance he could not judge properly what was going on—withdrawed his support and in June 1881 the Mission was ordered to be abolished and the students and teachers were directed to return home.

Among the students who came to America at this time the following may be mentioned: T'ang Shao-i 唐紹儀 (T. 少川, 1860-1938), first Premier of the Republic; Chan T'ien-yu 詹天佑 (T. 沅誠, 1861-1919), chief engineer of the Peking-Kalgan Railroad; Liang Tun-yen 梁敦彥 (T. 崧生, d. 1924), onetime Minister of Foreign Affairs; Admiral Ts'ai T'ing-kan 蔡廷幹 (T. 耀堂, 1861-1935); and Jung K'uei (Yung Kwai 容揆, T. 贊虞, 1861-1943. The last-named was connected for more than forty years with the Chinese Legation in Washington.

Leaving his family at Hartford, Jung Hung returned to China shortly after the students had left. For the next two years he attempted to resume employment with the Chinese government but, dissatisfied with the post offered to him, returned to America, reaching Hartford in the spring of 1883. There he remained until 1895. He was then commissioned by Chang Chih-tung [*q. v.*] to seek a loan in London to help China defend herself against Japan. He negotiated the loan, but owing to differences of opinion in China, it fell through. Nevertheless, he returned to China at the invitation of Chang Chih-tung. As his wife had died on June 28, 1886, he left his two sons, Morrison Brown Yung and Bartlett G. Yung, under the guardianship of his father-in-law, Dr. E. W. Kellogg. After filling a minor secretaryship in Nanking, he went to Peking where he worked on projects to establish a National Bank and a railway from Tientsin to Chinkiang, neither of which he could carry through. During the heat of the Reform Movement of 1898 (see under T'an Ssü-t'ung) he deemed it wise to leave Peking. After a sojourn in Hong Kong from 1900-02 he returned to the United States and spent the last years of his life in the preparation of his autobiography which was printed in 1909. He became a naturalized American citizen in 1852. He died at Hartford, in 1912 at the age of eighty-four. Among his close personal friends were Samuel L. Clemens (Mark Twain, 1835-1910), Charles Dudley Warner (1829-1900), and the Rev. Joseph H. Twichell (1838-1918).

In 1936 a bronze tablet was placed at Chiao Tung University 交通大學, Shanghai, in Jung Hung's honor, and a hall was dedicated to his memory. His eldest son, born in 1875, died in Peking in 1933. His second son, born in 1877, is said to be still living in China.

[Yung Wing, *My Life in China and America* (1909) with portrait; Tsêng Kuo-fan [q. v.], *Tsêng Wên-chêng ch'üan chi* (memorials), 30/3a-4a, 30/13b-15b; Ch'ing Shih-lu (T'ung-chih period) 291/3ab; *idem*, Kuang-hsü period 130/66.]

THOMAS C. LA FARGUE

JUNG-lu 榮祿 (T. 仲華), April 6, 1836-1903, April 11, official, was a member of the Manchu Plain White Banner. His clan name was Gúal-giya 瓜爾佳 and he was a descendant of Fiongdon [q. v.]. His grandfather, T'a-ssü-ha 塔斯哈 (T. 秀泉, posthumous name 莊毅, d. 1830), served during the campaign of 1826-28 against the Mohammedans of Turkestan (see under Ch'ang-ling). In 1830, when T'a-ssü-ha was assistant military-governor at Kashgar, he was killed in action defending the frontiers against a Khokandian invasion. Jung-lu's father, Ch'ang-shou 長壽 (T. 希彭, posthumous name 勤勇, d. 1852), a brigade-general, and Jung-lu's uncle, Ch'ang-jui 長瑞 (T. 小泉, posthumous name 武壯, d. 1852), also a brigade-general, were in joint command of a detachment that resisted the rebels under Hung Hsiu-ch'üan [q. v.] in Kwangsi, but both were killed in battle at Yung-an in that province, where a temple was later erected to their memories. The biographies of the two brothers and of their father were compiled and printed by Jung-lu, together with eulogies by his friends and colleagues, some dated as late as 1890. This collection is entitled, 世篤忠貞錄 *Shih-tu chung-chên lu*, or 長白瓜爾佳氏三忠列傳 *Ch'ang-pai Kua-ér-chia shih san-chung lieh-chuan*.

In 1852, after his father had died in defense of the dynasty, Jung-lu was made an honorary licentiate, and early in 1853 inherited the minor hereditary rank of *Ch'i-tu-yü* which was posthumously given to his father. Later (1853) he was appointed a secretary in the Board of Works, and five years after that was made an assistant department director in the same Board. In 1859 he was transferred to the Board of Revenue. When the British and French allied forces entered Peking in 1860 he served under I-hsin [q. v.], the renowned Prince Kung, and was in charge of police in the suburbs of Peking. In 1861, in

view of his contributions to the national treasury, he was given the rank of an expectant intendant of a circuit. Later in the same year he took part under I-hsin and I-huan [q. v.] in the organization of the Peking Field Force (see under I-hsin). This was the first army corps in China equipped with modern firearms and drilled in the Western manner. It is said that in 1862 when the Dowager Empresses (see under Hsiao-ch'in) returned from Jehol it was Jung-lu who escorted them with a loyal detachment of troops. In 1864 he became brigadier of one of the two wings of this force, which he led in 1865 to fight against a band of outlaws from Manchuria, then operating in northeastern Chihli. In 1868 he was appointed lieutenant-general of the Gendarmerie patrolling the eastern part of Peking. Early in 1870 he was made general commandant of the Peking Field Force, a post he held for nine years. Concurrently he served as vice-president of the Board of Works (1871-73), of the Board of Revenue (1873-78), president of the Board of Works (1878-79), a minister of the Imperial Household (1873-79), and general commandant of the Peking Gendarmerie (1877-79).

Jung-lu was trusted by the Empress Dowager, Hsiao-ch'in [q. v.]. On the night of January 12, 1875, when she decided to adopt her nephew Tsai-t'ien [q. v.], as her son and to enthrone him as emperor, it was Jung-lu whom she deputed to lead an armed force to escort the child from the home of his father (I-huan) to the Palace. At this time Jung-lu was already powerful, as commander of the Peking Gendarmerie and the Field Force. However, in September 1878 he was granted sick leave, and early in 1879 was retired from all his posts. According to Wêng T'ung-ho [q. v.], Jung-lu had trouble with his leg which was operated on by a Western surgeon. According to another account, Jung-lu had incurred the displeasure of I-hsin by boasting of his influence over the Dowager Empress, Hsiao-ch'in. Still another writer attributes his downfall to his having antagonized the Empress Dowager by insisting on limiting the powers of the eunuchs. Officially, however, he was accused of receiving bribes and was lowered two grades in rank. This meant that when he should be called to serve again he would receive a lower appointment than he had before his retirement. Although, in view of contributions he made toward the equipment of the army, he was restored to his former rank in 1885, he remained inactive for two years longer.

In 1887 Jung-lu was recalled from retirement

and was appointed lieutenant-general of a Banner. A year later he was made a chamberlain of the Imperial Bodyguard. From 1891 to 1894 he served as Tartar General of the Manchu garrison at Sian, Shensi, where he organized a battalion of five hundred riflemen. In 1894 he was summoned to Peking to celebrate the sixtieth birthday of Empress Hsiao-ch'in. But in view of the out-break of the Sino-Japanese War the celebration was not held. Jung-lu was again made general commandant of the Peking Gendarmerie with instructions to maintain order in the capital. He was also detailed to serve in the Foreign Office known as the Tsungli Yamen. In 1895, after the close of the war with Japan, he was appointed president of the Board of War and a year later was concurrently made an Associate Grand Secretary. During this period he devoted his energies to the training of a new army.

After the Sino-Japanese War there arose a strong demand for military reform. About the year 1895 Chang Chih-tung [q. v.] organized in Nanking and Wuchang several battalions of troops equipped and trained in the Western way. At the same time Jung-lu recommended Yüan Shih-k'ai (see under Yüan Chia-san) as capable of training a new army in Chihli. This marked the beginning of Yüan's military influence and laid the foundation of the so-called Pei-yang 北洋, or Northern, military party in China. Apart from Yüan's new army, known as Hsin-Chien chün 新建軍, Jung-lu sponsored the expansion of three other armies: the I-chün 毅軍 under Sung Ch'ing [q. v.]; the Kansu soldiers (甘軍) under Tung Fu-hsiang 董福祥 (T. 星五, 1839-1908); and the Wu-i chün 武毅軍 under Nieh Shih-ch'eng 聶士成 (T. 功亭, posthumous name 忠節, d. 1900). The forces of Sung and Tung consisted merely of old style soldiers without modern firearms, whereas those under Yüan and some of those under Nieh had modern training and equipment. The scramble of the Western powers for spheres of influence forced Jung-lu and other statesmen to become more military-minded, and caused Emperor Tê-tsung to launch the reform movement of June-September 1898 (see under T'an Ssü-t'ung). Soon after the first reform decree was issued (June 11), the Dowager Empress, Hsiao-ch'in, sensed the danger to herself of the Emperor's rising power and independence. To consolidate her position she needed the control of the military forces near Peking, and so on June 14 she effected the appointment of Jung-lu (then a full Grand

Secretary) as governor-general of Chihli. While the reform movement was in progress she conspired with the reactionaries in Peking, and Jung-lu consolidated his control of the armies at Tientsin. Meanwhile the reformers also sought to gain control of the army, and on September 16 appointed Yüan Shih-k'ai, an expectant vice-president of a Board, to take the place of Jung-lu in command of the new forces. When Yüan left Peking he was empowered to execute Jung-lu and to bring a force to Peking powerful enough to support the Emperor and relegate the Empress Dowager to oblivion or to death. But when Yüan reached Tientsin (September 20) he betrayed his trust and revealed the entire plan to Jung-lu. Jung-lu left immediately for Peking and on the same day (September 20) had a conference with the Dowager Empress and the reactionary courtiers. After a plan had been formulated he returned to Tientsin, brought his army to Peking, and on September 22 supported the Empress Dowager in her resumption of control of the government, in the confinement of Tê-tsung, and the rescinding of all edicts issued in the Hundred Days of Reform (see under T'an Ssü-t'ung).

For his faithful support of the Empress Dowager Jung-lu was for a time given great powers in the government similar to those granted the princes, I-hsin and I-huan. Late in September 1898 he was ordered to stay in Peking as a Grand Councilor and as Grand Secretary, but was allowed to retain full control of all the military and naval forces of North China. Thus, at least in name, he became one of the most powerful ministers of the Ch'ing Dynasty. To increase the efficiency of his command he reorganized the forces into an army corps designated Wu-wei chün 武衛軍. The corps was divided into five groups. The first army, called Wu-wei ch'ien-chün (前軍), commanded by Nieh Shih-ch'eng, was stationed at Lu-t'ai, northeast of Tientsin, for the defense of that city and the coast. The second, Wu-wei hou (後) chün, under Tung Fu-hsiang, was stationed northeast of Peking. The third, Wu-wei tso (左) chün, under Sung Ch'ing, was stationed at Shanhaikuan. The fourth and most famous, Wu-wei yu (右) chün, under Yüan Shih-k'ai, was stationed at Hsiao-chan, southeast of Tientsin. The fifth army, Wu-wei chung (中) chün, created by Jung-lu, and under his command, was stationed at Nan-yüan, the Imperial Hunting Park south of Peking. Thus Jung-lu was the founder of the new army of North China which, under the leadership

of Yüan Shih-k'ai and other officers, was the dominant military force in China until 1927.

At this time two movements, both aiming at the expulsion of foreigners and foreign influence, made their appearance in North China. One, known later as the Boxer Movement, arose among the common people; another arose among the nobles in Peking. The former had its origin in several mystic and superstitious organizations, notably the Ta-tao hui 大刀會, or Big Sword Society, and the Pa-kua chiao 八卦教, both claiming for their adherents supernatural powers, even to immunity from bullets. During the Sino-Japanese War many people in Shantung joined these societies, believing that from them they could learn the magic which would save them from death by bullets. Led by shrewd and opportunistic rascals, these destitute and ignorant farmers began to stage riots and commit robberies. Believing that Christian converts used mystic foreign influences to oppress non-Christians, the rioters murdered Christians and burned their churches. Li Ping-hêng 李秉衡 (T. 鑑堂, 1830-1900), governor of Shantung from 1894 to 1897 during the Sino-Japanese War and during the German occupation of Tsingtao, at first sent the perfect, Yü-hsien 毓賢 (T. 佐臣, d. 1901), to suppress the rioters by force (1895-96). But Li and Yü-hsien both hated foreigners for their political and military aggressions. In 1895 Li memorialized the throne against the establishment of railroads, mines, telegraph lines, paper currency, factories, a modern army and navy, Westernized schools, and even the post office. The only foreign thing which he did not condemn was firearms which could be used to oppose foreign aggression. In 1897 he was succeeded by Yü-hsien who was even less enlightened and may really have believed in the supernatural powers claimed by the mobs. Both were responsible for sponsoring the secret societies which by this time were known generally as I-ho ch'üan 義和拳, whence the name "Boxers". In 1899 the Boxers adopted the slogan, "Support the Ch'ings, Annihilate Foreigners" (扶清滅洋), thus courting the approval of such anti-foreign reactionaries as Yü-hsien who gave his official endorsement to the movement by changing its name to I-ho t'uan (團). After many churches had been burnt and missionaries murdered, the foreign ministers in Peking succeeded, late in 1899, in having Yü-hsien removed from Shantung and Yüan Shih-k'ai sent in his place. Yüan took his army to Shantung and suppressed the Boxers by force. Forbidden in Shantung, the

Boxers gradually moved to Chihli where they were welcomed and sponsored by the governor-general, Yü-lu 裕祿 (T. 壽山, d. 1900). By May 1900 one group of Boxers had established itself in Tientsin and another advanced northward to combine with the anti-foreign group in Peking.

The anti-foreign movement among the uneducated nobles and superstitious courtiers may be said to have been led by the Empress Dowager who was irked by the support which the foreign governments had rendered to the reformers of 1898. Prince Tuan (Tsai-i, see under I-tsung) despised the foreigners because they had frustrated his plan to elevate his own son to the throne in place of Emperor Tê-tsung. He saw in the Boxers an instrument for getting rid of foreigners, and convinced the Empress Dowager that the Boxers had unusual powers. Other princes who favored the Boxers were Tsai-hsün (see under Yin-lu) and Tsai-i's younger brother, Tsai-lan (see under I-tsung), who were in turn encouraged by other reactionaries like Li Ping-hêng; the Grand Secretary, Hsü T'ung 徐桐 (T. 豫如 H. 蔭軒, 仲琴, 1819-1900); the Associate Grand Secretary, Kang-i 剛毅 (T. 子良, d. 1900); the President of the Board of Punishments, Chao Shu-ch'iao 趙舒翹 (T. 展如, d. 1900); the President of the Board of Ceremonies, Ch'ü-hsiu 啟秀 (T. 穎芝, d. 1900); and the Vice-president of the Board of Revenue, Ying-nien 英年 (T. 菊齋, d. 1901).

In this period of conflicting counsels Jung-lu did not assert himself. He knew that the Boxers could not be trusted, and that armed conflict with the Powers was futile. Yet he did not dare to oppose the Empress Dowager, and feared to offend Tsai-i. Moreover, he had personal grudges against Emperor Tê-tsung. Among his subordinates, Yüan Shih-k'ai and Nieh Shih-ch'êng recognized the Boxers as a lawless mob. But Tung Fu-hsiang and his unruly Mohammedan soldiers from Kansu who were stationed in or near Peking were openly anti-foreign, and on June 11 murdered a secretary of the Japanese Legation. This was two days before the Boxers were invited into Peking by order of Empress Hsiao-ch'in and Tsai-i, and three days before the Boxers entered Tientsin. Later Tung's soldiers in Peking joined the Boxers in pillaging, burning and murdering. Though nominally in command, Jung-lu was powerless and had to accede to the edicts which justified the course taken by the Boxers. On June 20, at a council of princes and officials—from which Jung-lu was absent—Em-

press Hsiao-ch'in and Tsai-i, overruling the opposition from more enlightened officials, declared war on the foreign powers and initiated the attack on the foreign Legations in Peking. As commander of the army, Jung-lu had to issue the orders to the soldiers under Tung Fu-hsiang who made the attack. He probably foresaw the folly of these actions, but was in danger of losing his own life if he voiced strong opposition. He kept silent, obeyed the commands of the Empress Dowager, but secretly prepared for the eventuality of victory by the foreigners.

On July 9 Nieh Shih-ch'eng, who fought against the Boxers and was also attacked by the Allied Forces, was killed while defending Tientsin. Five days later the Allied Forces took that city. The Court in Peking became alarmed. Most of the time from July 15 to August 6 attacks on the Legations were suspended. The foreign ministers were invited to go to Tientsin under the escort of Jung-lu, but naturally declined to leave their barricades. In the meantime the out-spoken anti-foreign conservative, Li Ping-hêng, reached Peking (about July 25) and by agreeing to fight against the foreigners greatly bolstered the spirit of Tsai-i and the other conservatives who on July 28 ordered the execution of two high officials, Yüan Ch'ang and Hsü Ching-ch'eng [q. v.], for opposing Tsai-i's policies. The assault on the Legations was presently resumed. As the allied forces advanced northward from Tientsin (August 5), they first overcame and dispersed the army under Sung Ch'ing. Governor-general Yü-lu, who fled with the defeated army, committed suicide. On August 11 Li Ping-hêng was defeated near Tungchow and he too committed suicide a day later. On August 14 the allied forces entered Peking, thus lifting the siege of the Legations. Nevertheless, so blood-thirsty were the misguided conservatives that only three days before Peking fell they ordered the execution of three other high officials for urging the suppression of the Boxers.

After Empress Hsiao-ch'in fled from Peking to set up Court at Sian she ordered Jung-lu, Ch'ung-ch'i [q. v.], and Hsü T'ung to remain in the capital to negotiate with the foreigners. But Hsü hanged himself and Jung-lu and Ch'ung-ch'i fled to Paoting with a handful of Tung Fu-hsiang's Kansu soldiers. On August 26 Ch'ung-ch'i also committed suicide. Jung-lu was ordered to command the troops at Paoting, and later it was decreed that he should assist Prince Ch'ing (I-k'uang, see under Yung-lin) and Li Hung-chang [q. v.] in the negotiations with the foreign

envoys. But Jung-lu did not dare to return to Peking. In October Li Hung-chang warned him, and the Court at Sian, that the foreign envoys regarded him as having been in command of the soldiers who attacked the Legations. So he hurriedly left Paoting for Sian to serve in his capacity as head of the Grand Council. The negotiations were carried on by Li Hung-chang and I-k'uang. In the meantime the sponsors of the Boxers were punished; Tsai-i and his brother, Tsai-lan (see under I-tsung), were banished to Ili; Ying-nien, Chao Shu-ch'iao and Tsai-hsün, were ordered to commit suicide. Yü-hsien, who as governor of Shansi in 1900 ruthlessly killed many missionaries and Christian converts, was executed. So were Ch'i-hsiu and Hsü T'ung's son, Hsü Ch'eng-yü 徐承煜 (T. 楠士, d. 1901). Even those who had already died—men like Hsü T'ung, Kang-i, and Li Ping-hêng—were posthumously dishonored. Tung Fu-hsiang was deprived of all ranks and offices. Jung-lu was not condemned, but was commended for restraining Tung Fu-hsiang's soldiers during their attack on the Legations. Thus when the Court returned to Peking, early in 1902, he was made senior Grand Secretary in place of Li Hung-chang who had died two months previously. Afflicted, however, by a disease, Jung-lu was inactive and died in 1903. He was canonized as Wên-chung 文忠 and was given posthumously the hereditary rank of a first class baron. His name was celebrated in the Temple of Eminent Statesmen.

Opinions differ as to Jung-lu's conduct during the Boxer War. In view of his strategic position with the Empress Dowager and his great powers and responsibility as presiding member of the Grand Council and as commander of the new army, he cannot be absolved for failing to stamp out the Boxers before they became so strong. He could have done it, as Yüan Shih-k'ai did in Shantung, if he had issued the order before the Empress Dowager endorsed the Boxers. This was possibly the only way by which the nemesis of 1900 could have been averted, though he might have lost his position in the process. Later he was praised by many writers for his attempts to stop the attack on the Legations, and for refusing to the Boxers the use of certain artillery. Others maintain that he pleaded for the lives of Yüan Ch'ang and other victims of the anti-foreign clique, but he did not press his point after the Empress Dowager threatened him for intervention. What he actually did in these instances is not known. Some statements in praise of his

conduct are possibly based on a diary attributed to Ching-shan 景善 (1823-1900), a retired official who was murdered by his son shortly after the Allies entered Peking. The diary was found by an Englishman, presumably E. Backhouse, on August 18, 1900, in the courtyard of Ching-shan when the residence of that official was about to be burned by Sikhs. The document purports to relate the events of the fateful days from May to August 1900. It was translated into English and published in 1910 in Bland and Backhouse, *China Under the Empress Dowager*. In 1924 a new translation, made by J. J. L. Duyvendak, was published, together with the Chinese text taken from the original document preserved in the British Museum. Recently, however, the diary has been shown, by Dr. Duyvendak and others, to be a forgery compiled from various sources by one or more persons. According to Chin-liang (see under Wêng T'ung-ho), who took an active part in editing the official history of the Ch'ing Dynasty, *Ch'ing-shih-kao* (characters in Yu T'ung), the motive of those who fabricated the document was to make Jung-lu appear as a friend of foreigners and so clear him of any responsibility in connection with the attack on the Legations. In his miscellany, entitled 四朝佚聞 *Ssü-ch'ao i-wên* (1936), Chin-liang states that he had intended to include in the Official History a biography of Ching-shan, because of the latter's wide fame as the writer of the diary, but that a closer examination of the diary disclosed so many errors and discrepancies that he concluded to omit the sketch. A comparison of the diary with known memorials shows that many statements in it which criticize the Boxers and favor foreigners were culled from those memorials and put into the mouth of Jung-lu. In Chin-liang's opinion, friends or adherents of Jung-lu, anticipating that the wrath of the foreign powers would fall upon him, forged the diary in order to clear him—and then placed it where observant foreigners would find it.

Chin-liang draws attention to a letter written by Tung Fu-hsiang to Jung-lu in which Tung complains that though Jung-lu ordered him to attack the foreigners, when punishment was finally demanded, he shifted the responsibility to Tung alone. Wang Yen-wei (see under I-hsin) who was in Peking in 1900 and who, as a secretary of the Grand Council, followed the Court to Sian, characterized Jung-lu as talented, but dangerous, treacherous, and covetous. These characterizations are hard to reconcile with the amiable figure portrayed in Ching-shan's diary, but they fit the character of one who may have

ordered the compilation of such a diary. It cannot truthfully be said that Jung-lu was a great statesman, or that he ever pretended to be. He was more concerned with personal wealth and position than with national affairs. He owed his rise to power, not primarily to great personal merits, but to the favors he received from I-hsin and from Empress Hsiao-ch'in. The former regarded him as a protégé and the latter as a favorite and an obedient tool. Though during the years 1898-1903 he might have exercised a salutary influence in the government, he failed to use his power to further either the interests of the nation or of the ruling house.

Jung-lu was the father of the wife of the second Prince Ch'un, whose name was Tsai-fêng (see under I-huan), and he was the maternal grandfather of P'u-i (see under Tsai-t'ien).

[1/443/1a; 2/57/33b; 6/1/19b (mistaken in date of Jung-lu's death); *Shih-tu chung-chên lu*; Fan Tsêng-hsiang 樊增祥, *樊山集 Fan-shan chi* 23/92a; Morse, H. B., *The International Relations of the Chinese Empire* (1918), vols. II, III; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho) p. 207; Wên Kung-chih 文公直, *最近三十年中國軍事史 Tsui-chin san-shih-nien Chung-kuo chün-shih shih* (1930); *逸經 I-ching*, no. 22, pp. 25-28; *人文 Jên-wên*, vol. II, nos. 5, 10, vol. III, nos. 5, 7; *Tung-hua lu*, Kuang-hsü; Wang Yen-wei, *Hsi-hsün ta-shih chi* (see under I-hsin); *Chung-kuo chin pai-nien shih tzü-liao* (see under Li Hsiu-ch'êng) (first series, 1926; second series, 1933); *西巡回變始末記 Hsi-hsün hui-luan shih-mo chi* (1905); Duyvendak, *Ching-shan's Diary—a Mystification*, in *T'oung Pao*, 1937, pp. 268-94; Lewisohn, William, *Some Critical Notes on the So-called "Diary of His Excellency Ching Shan"*, in *Monumenta Serica*, vol. II (1936-37), pp. 191-202; Li Ping-hêng, *李忠節公奏議 Li Chung-chieh kung tsou-i* (1930) 7/28b, 8/16b, 9/20b, 10/3b, 12/15b; *U. S. Foreign Relations* (1901), Appendix: *Rockhill's Report on China*; Wêng T'ung-ho [q.v.], *Wêng Wên-kung kung jih-chi* (1925); Cordier, Henri, *Histoire des relations de la Chine*, vol. 3 (1902).]

FANG CHAO-YING

K

KA-êr-tan. See under Galdan.

KA-li. See under Gali.

KANGGÛRI 康果禮, d. 1631, and his younger brother, Kakduri 喀克都里, (d. 1634), were natives of the Namdulu 那木都魯 district, situated on a branch of the Suifun 綏芬 river

near the modern city of Nikolsk, Siberia. Around the sources of this river were settled the four clans of Suifun, Ningguta 寧古塔, Nimaca 尼馬察 and Namdulu, forming one division of the Weji 渥集 tribe of Jurjen, or Manchus. This group was known to the Ming historians as the Wildmen of the Eastern Sea, and since distance had kept them from being directly influenced by the Chinese, they became willing allies of Nurhaci [*q. v.*] in his campaigns against China. In 1610, as the result of an expedition sent under the command of Eidu [*q. v.*] into this territory, Nurhaci secured the allegiance of some of the Weji clans. Kanggûri and Kakduri, together with neighboring chieftains,—among them Yeksu and Mingantu [*qq. v.*],—brought over a thousand of their tribesmen to join Nurhaci's standard. Out of these were formed six *niru* (companies of about 300 men each) of which two were put under the command of Kanggûri and Kakduri and incorporated in the Plain White Banner. Kanggûri was further given a niece of Nurhaci, daughter of his younger brother Murhaci (see under Nurhaci), for a wife. In 1618 he distinguished himself at the capture of Fu-shun (May 9) and in 1621 at the taking of Shên-yang (May 4).

After the death of Nurhaci, Kakduri rose to be commander of the Plain White Banner, while Kanggûri, though the elder, was made assistant to him. Both men took part in 1627 in the expedition into Korea under the leadership of Amin [*q. v.*].

In 1629 when the Manchus penetrated inside the Great Wall, the Plain White Banner was first to force an entrance into the city of Tsun-hua on the northeast side. For this exploit Kakduri received promotion and the special title of *gasha baturu*, "bird-hero", in reference to his rapid movements in battle. Meanwhile Kanggûri was ordered to join in the advance on Peking, in front of which the Chinese armies under Yüan Ch'ung-huan, Tsu Ta-shou and Man Kuei [*qq. v.*] had taken their stand. In the subsequent fighting Kanggûri was accused of cowardice and degraded. After his death in 1631, the post of captain in his company (later known as company 15 of the first division of the Plain White Banner) remained hereditary for his descendants. In 1631 Kakduri was dispatched with the commander of the Plain White Banner, to disrupt the island fortifications of the Chinese, and continued to be prominent in the warfare of the following three years. In 1634 he was reported to be on the point of deserting and to have transferred his possessions to his native district of Namdulu,

but he died within a few months. After his death his brother's widow, daughter of Murhaci, and others confirmed the truth of the report, with the result that Kakduri's sons were disinherited. The leadership of his own company (later known as company 13 of the first division of the Plain White Banner) passed to the descendants of his brother.

In 1695 company 14 was formed as an outgrowth of company 13 and in this company the descendants of Kakduri eventually regained an hereditary post. Among the sons of Kanggûri the most prominent was Laita (see under Gubadai) who was posthumously rewarded with a dukedom in 1727 for his exploits in the San-fan War (1673-81).

[1/233/4b; 2/4/12a; 3/262/22a; 11/7/47a; 11/8/15b; 34/156/9a; 34/157/1a.]

GEORGE A. KENNEDY

K'ANG-hsi. Reign-title of Hsüan-yeh [*q. v.*].

K'ANG-kuo-li 康果禮. See under Kanggûri.

K'ANG, Prince. See under Giyešu.

KAO Chieh 高傑 (T. 英吾), d. 1645, Feb. 9?, bandit chief (as such called 翻山鷄), and later Ming loyalist, was a native of Mi-chih, Shensi, home of the rebel Li Tzū-ch'êng [*q. v.*], with whom, as co-leader, he pillaged throughout their native province. The siege of Lung-chou, Shensi, in which Kao was engaged in 1634 lasted so long that Li suspected Kao of having made a secret alliance with Ho Jên-lung 賀人龍, lieutenant colonel of the garrison of that city. In the meantime Kao became intimate with Li's wife (*née* Hsing 邢); and both, fearing revenge, fled to the camp of Ho, where Kao surrendered (1635). Kao assisted Ho in many campaigns against bandits until 1642 when Ho was executed by order of Sun Ch'uan-t'ing 孫傳庭 (T. 伯雅 or 百雅 H. 白石, *chin-shih* of 1619, d. 1643, age 51 *sui*), governor-general of Shensi. Soon thereafter, in recognition of his loyalty to the Ming cause, Kao was promoted to the rank of major, and then to that of assistant brigade-general (1643). He led the vanguard of Sun's army against the forces of Li Tzū-ch'êng, but the latter's rebellion was rapidly gaining strength, and late in 1643 Kao suffered a serious defeat at the battle of T'ung-kuan where his commander, Sun Ch'uan-t'ing, was killed. In the following year Kao, as brigade-general, was sent to check the forces of Li Tzū-ch'êng in their march from southwestern Shansi toward the capital, but he

proceeded southeast toward Tsê-chou, Shansi, plundering as he went.

After the overthrow of the Ming power in the north the Prince of Fu (see under Chu Yu-sung) set up his court at Nanking, and Kao Chieh, together with Huang Tê-kung, Liu Tsê-ch'ing, and Liu Liang-tso [qq. v.] were appointed Four Guardian Generals (四鎮). Kao Chieh was assigned to Yangchow, with the title of Earl of Hsing-p'ing (興平伯). But the people of Yangchow, fearing pillage and exploitation at the hands of Kao's army, closed the gates of the city against him, and for more than a month resisted his attack. Outside the walls Kao allowed his troops to plunder the countryside at will. Finally, on the verge of discontinuing the siege, Kao was persuaded by Shih K'o-fa [q. v.] to transfer his headquarters from Yangchow to the nearby city of Kua-chou. There had been a bitter struggle between Kao and Huang Tê-kung over the command of the wealthy city of Yangchow, and this circumstance added to Kao's chagrin in giving it up. But Shih K'o-fa's extraordinary generosity toward Kao, added to the persuasions of Kao's wife who since her elopement had become a loyal helpmeet, finally assuaged his wrath, and he was induced, instead, to launch an expedition in the hope of making the Yellow River the northern boundary of the Ming domain. In February 1645 he was received by Hsü Ting-kuo 許定國, (d. 1646, age 71 *sui*), a brigade-general in Honan. Hsü had incurred Kao's wrath by referring to the latter, in a memorial, as a bandit, and Kao's animosity was augmented by a rumor that Hsü was in collusion with the Ch'ing army. Fearing Kao's revenge, Hsü made a pretense of loyalty; and Kao, relenting toward his former enemy, accepted an invitation to Hsü's residence at Sui-chou. Here after a banquet Kao was killed as he slept. According to some accounts he was murdered by Hsü in revenge for having cruelly annihilated Hsü's entire family when as bandit chieftain he had plundered Hsü's native place. Kao's death made revival of the Ming cause more hopeless than ever, and is said to have been greatly deplored by Shih K'o-fa. Kao was posthumously given by the southern Ming court the honorary title, Grand Guardian of the Heir Apparent.

[M.1/273/19a; M.35/13/6a; M.56/0/1b; M.59/21/5b; 明季南略 *Ming-chi nan-hieh* 3/9b, 7/7a; 鹿樵紀聞 *Lu ch'iao chi-wên* 上/13a.]

TOMOO NUMATA

KAO Chin 高晉 (T. 昭德), 1707-1779, Feb. 25, specialist in river control, was a member of the Manchu Bordered Yellow Banner. He was the fourth son of Kao Pin's [q. v.] eldest brother, Kao Shu-ming 高述明 (H. 東瞻, d. 1723), a brigade-general in Liang-chou, Kansu. Beginning as a student in the Imperial Academy, Kao Chin was appointed magistrate of Ssü-shui (1735), and of Hai-yang (1735-39) in Shantung.

After filling such posts as department magistrate of Pin-chou, Shensi (1739-43); prefect of Yü-lin-fu, Shensi (1743); intendant of Yü-Chia Circuit, Shensi (1745); and intendant of Huai-Hsü Circuit, Kiangsu (1746); he was appointed supervisor of the Grand Canal in Shantung (1748) and provincial judge of the same province (1749); as well as lieutenant-governor (1750-55) and then governor (1755-61) of Anhwei. In 1757 he was ordered to participate in the construction of dikes along the old course of the Yellow River at Hsü-chou, Kiangsu. In 1761 he was made director-general of Grand Canal and Yellow River Conservancy in Kiangsu and Anhwei where he was successful in controlling floods that had damaged several districts, and in constructing dikes, floodgates, and small canals connecting lakes with streams and rivers. Thereafter he became senior assistant chamberlain of the Imperial Bodyguard (1762), Grand Tutor of the Heir Apparent (1763), and governor general of Liangkiang (Kiangnan and Kiangsi, 1765), a post he retained until his death. In 1771 he was made Grand Secretary and honorary president of the Board of Ceremonies. In 1776 he memorialized the throne concerning a plan to alter the old route of the Yellow River at Ch'ing-ho, Kiangsu, in order to prevent the river from flowing backward into the Hung-tsê Lake, as frequently occurred. He recommended the construction of a canal running northward from T'ao-chuang and then south to the original bed of the Yellow River at Chou-chia-chuang. The plan was carried out and the new canal (about 6 *li* in length, completed early in 1777), called T'ao-chuang i-pei hsin-ho 陶莊迤北新河, remained part of the Yellow River until 1852 when the river began to empty north of the Shantung promontory. In 1778 Kao Chin was sent to I-fêng, Honan, to repair the break in the Yellow River. A few months after the work was completed, however, the river again overflowed and he was dismissed, only to be later granted imperial pardon. He died at his work in I-fêng and was canonized as Wên-tuan 文端.

Three sons of Kao Chin attained to high gov-

ernmental positions: Kao Shu-lin 高書麟 (T. 絨齋, d. 1801); Kao Kuang-hou 高廣厚 (d. 1815); and Kao Kuang-hsing 高廣興 (T. 廣虞, d. 1808). Kao Shu-lin was a military man who began his political career (1758) in the Imperial Equipage Department. He rose to deputy lieutenant-general of the Manchu garrison in Sian, Shensi (1771); governor of Anhwei (1784-87); governor-general of Liangkiang (1787-90, 1791-94); of Yün-Kuei (Yunnan and Kweichow, 1799-1800); and of Hu-kuang (Hunan and Hupeh, 1800-01); president of the Board of Civil Offices; lieutenant-general of the Chinese Plain Red Banner; associate Grand Secretary (1799-1801); and Grand Guardian of the Heir Apparent. On May 21, 1801, he died in battle in Hsiang-yang, Hupeh, while he was leading an army to suppress a local uprising. He was canonized as Wên-ch'ín 文勤 and was granted posthumously the hereditary rank of baron.

Kao Kuang-hou was a *chin-shih* of 1788 who gained recognition in a campaign (1799-1800) to quell a local uprising in Kansu. Later he became governor of Anhwei (1810-11) and of Hunan (1811-15).

Kao Kuang-hsing was the twelfth son of Kao Chin. At the beginning of the Chia-ch'ing reign period, he won many favors from Emperor Jên-tsung, but later became reckless and boastful. In 1808 while acting as minister of the Imperial Household he was charged with dishonesty and extortion, and was condemned to death.

[1/316/10a; 1/349/1a, 2a; 1/361/2a; 3/25/25a; 3/31/30a; 3/191/29a; 33/47/8a; 清河縣志 *Ch'ing-ho hsien-chih* (1854) 1/11b maps, 5/11a; Kao Pin, [q. v.] *Ku-tsai ts'ao-t'ing chi* (1762) 文集 1/10a.]

MAN-KUEI LI

KAO Huang-ti. Posthumous name of Nurhaci [q. v.].

KAO Pin 高斌 (T. 右文 H. 東軒), May 29, 1683-1755, Apr. 19, official and specialist in river control, was a member of the Manchu Bordered Yellow Banner. His family was of Chinese origin and belonged to the class of slaves in the Imperial Household. After Emperor Kao-tsung had taken a daughter of Kao Pin as an imperial concubine the family was freed (1735), and later (1818) was given the Manchu clan name Kaochia (高佳氏). As a youth Kao Pin served in the Imperial Household where he became a Department Director (1723). After serving as superintendent of the Imperial Manufactories at Soochow (1726-28), he became successively

financial commissioner of Chekiang (1728-29), of Kiangsu (1729-31), and of Honan (1731); and assistant director-general of Yellow River Conservancy in Honan and Shantung (1731-34). In 1732 he was appointed salt censor of the Liang-Huai region and in the following year was concurrently acting superintendent of the Imperial Manufactories at Nanking. In 1733 he was ordered to acquaint himself with river conservancy under the tutelage of Chi Tsêng-yün [q. v.], who was then director-general of river conservancy in Kiangsu and Anhwei. Early in 1734 he succeeded Chi to the same post in that region. Thereafter he was chiefly engaged in river control—in the repair of dikes, the improvement of water-gates, and in general continuing the work of Chin Fu [q. v.] and Chi Tsêng-yün. Owing to his practical knowledge, and his exceptional administrative ability, he effected many improvements in river control during the years 1734-41. In 1741 he was made governor-general of Chihli and director-general of river conservancy and irrigation in that province. After making a survey of the Yung-ting River he submitted a memorial recommending that the river be controlled by installing water-gates in its upper reaches and that it be dredged in its lower areas. In the following year (1742) he was sent with Chou Hsüeh-chien 周學健 (T. 勿逸, *chin-shih* of 1723), to carry on relief work in flooded parts of Northern Kiangsu. After his return to the capital he was successively made Grand Guardian of the Heir Apparent (1745), president of the Board of Civil Office (1745-47), minister of the Imperial Household (1745), Grand Councilor (1746), and Grand Secretary (1747).

In 1748 Kao Pin was ordered to investigate the accusations against Ch'ang-an 常安 (family name 葉赫納蘭 T. 坦履), governor of Chekiang (1742-47), and later to take charge of the confiscation of the properties of Chou Hsüeh-chien. Charged with partiality and with failure to report the facts, Kao was dismissed from his post as Grand Secretary, but was re-instated in 1751. Meanwhile he was made director-general of Grand Canal and Yellow River Conservancy in Kiangsu and Anhwei (1748-53).

In 1753 the conservancy work of Kao Pin in these two provinces proved unsatisfactory, owing to wide-spread damage by flood. He was deprived of all his posts and titles, but was ordered to continue in service. In the same year, while he was attending to conservancy work in T'ung-shan, Kiangsu, two of his subordinates were executed for misuse of official

funds. Held responsible for their offense, Kao Pin was also arrested, but his own punishment consisted in having to witness their execution. He died at his post in Kiangsu (1755), and was canonized (1758) as Wên-ting 文定. His tablet was ordered (1757) to be entered in the temple erected in 1729 at Ch'ing-ho for Chin Fu, Ch'í-su-lo 齊蘇勒 (clan name 納喇氏, d. 1729), and Chi Tsêng-yün. After the tablet of Kao Pin was installed, the temple was known as Ssü-kung tz'ü 四公祠, or The Temple of the Four Conservancy Officials of the Reigning Dynasty. By an edict of 1786 his tablet was also entered in the Temple of Eminent Statesmen at the capital.

Kao Pin was industrious and conscientious in the performance of his duties. Even though occupied with official tasks he took a great interest in poetry and philosophy. His literary collection was published (latest preface dated 1762) by his son, Kao Hêng (see below), under the title 固哉草亭集 *Ku-tsai ts'ao-t'ing chi*, comprising 4 *chüan* of verse and 2 *chüan* of miscellaneous prose.

A son of Kao Pin, Kao Hêng 高恆 (T. 立齋, d. 1768), was acting salt censor at Tientsin (1750) and at Yangchow (1758-65). In 1768, while serving as acting vice-president of the Board of Civil Office he was executed for corruption and for receiving bribes during his term at Yangchow as salt censor. (See also Lu Chien-tsêng).

A son of Kao Hêng, Kao P'u 高樸, was senior vice-president of the Board of War from 1775 to 1778. In 1776 he was sent to Yarkand as the Imperial Resident of that city, but two years later was condemned to death for smuggling and for illegally selling jade from a government mine near Yarkand.

Although Kao Pin's son and grandson disgraced the family, a nephew, Kao Chin [q. v.], was an able official and succeeded him in the work of river control.

[1/316/7a; 3/20/35a; 11/47/34b; 碭山縣志 *Tang-shan hsien-chih* (1767) 2/10b; 清河縣志 *Ch'ing-ho hsien-chih* (1854) 3/15b, 5/9a with maps; Chang Ts'ai-t'ien (see under Su-shun), *Ch'ing lieh-ch'ao Hou-fei chuan-kao* (1924) 傳下 21b.]

MAN-KUEI LI

KAO Shih-ch'í 高士奇 (T. 澹人 H. 瓶廬, 江邨, 竹窗), Oct. 26, 1645-1703, literary man, was born in Ku-an, Chihli, and was brought up in Hangchow which he designated as his home when

he registered for the examinations. His ancestral home was in Yü-yao, Chekiang. At nineteen *sui*, poor and forlorn, but gifted as a writer and calligrapher, he went north to try his fortune. Establishing his residence in Peking in 1665, he became a student in the Imperial Academy, winning by competitive examination in 1671 a position as clerk in the Hanlin Academy, and in 1675 a clerkship in the Supervisorate of Imperial Instruction. By 1677 his calligraphy and his skill in writing court poems so impressed the young Emperor Shêng-tsu that he was ordered to serve, together with Chang Ying [q. v.], in the Imperial Study, although Chang was then an expositor of the Hanlin Academy and Kao was only a recently-appointed secretary of the Grand Secretariat—a difference of seven grades between them. But, like Chang, he was given a home west of the Palaces to be near when the emperor summoned. From this time until 1688 he was frequently in the emperor's company. In 1680 he was especially elevated to an expositorship in the Hanlin Academy and in 1687 was made a supervisor of instruction. He often lingered with the emperor till late at night, helping him in calligraphy and poetry. He accompanied him on many tours, concerning most of which he left intimate accounts: 松亭行紀 *Sung-t'ing hsing-chi*, concerning a journey to Jehol in 1681; 扈從東巡日錄 *Hu-ts'ung tung-hsün jih-lu*, concerning a journey to Mukden and Ula (Kirin) in 1682; 扈從西巡日錄 *Hu-ts'ung hsi-hsün jih-lu*, concerning a journey to Wu-t'ai-shan in 1683; and 塞北小鈔 *Sai-pei hsiao-ch'ao*, concerning a second journey to Jehol in 1683.

In 1688 Kao Shih-ch'í was involved in a bribery case and was relieved of his duties inside the Palace. Nevertheless he was entrusted with the compilation of several unimportant works. Early in 1689 he was especially commanded to accompany the emperor on his second tour of south China, in the course of which the emperor paid a visit to Kao's lavish garden near Hangchow. Later in the year Kao was accused by Kuo Hsiu [q. v.] of having accepted bribes. According to Kuo's memorial, he is said to have entered Peking a poor student but became, in less than twenty-five years, a man of great wealth. Kao was then ordered to retire. Adopting P'ing-hu, Chekiang, as his home, he remodelled an old mansion which he called Pei-shu 北墅 of which the main structure was called Chiang-ts'un ts'ao-t'ang 江村草堂. There in 1690 he printed a number of his works:

two collections of verse, 城北集 *Ch'êng-pei chi*, in 8 *chüan*, and 苑西集 *Yüan-hsi chi*, in 12 *chüan*; and one collection of prose, 經進文稿 *Ching-chin wên-kao*, in 6 *chüan*. In the same year he compiled a work, 北墅抱瓮錄 *Pei-shu pao wêng lu*, which describes 222 plants that grew in his garden. In 1693 he completed the famous catalogue of paintings, 江村消夏錄 *Chiang-ts'un hsiao-hsia lu*, in 3 *chüan*, in which he set down valuable, detailed information concerning the dimensions and characteristic features of the works described. A simpler catalogue, entitled *Chiang-ts'un shu-hua mu* (書畫目), was printed in 1924 from an old manuscript.

In 1694 Kao Shih-ch'i was summoned to Peking by Emperor Shêng-tsu and was again appointed to serve in the Imperial Study as one of the Emperor's personal secretaries. About this time he printed several more collections of his poems, namely: 隨輦集 *Sui-nien chi*, 10 *chüan*; *Sui-nien hsü* (續) *chi*, 1 *chüan*; 歸田集 *Kuei-t'ien chi*, 12 *chüan*; and 獨旦集 *Tu-tan chi*, 8 *chüan*. The last collection contains his poems written in memory of his wife who died in 1691, and to whom he was devoted. His life in Peking from 1694 to early in 1696 was uneventful, but later he accompanied the Emperor twice on the latter's expeditions against Galdan [q. v.], to Outer Mongolia in 1696, and to Ninghsia in 1697. About the last-mentioned expedition he left an account, entitled 扈從紀程 *Hu-ts'ung chi-ch'êng*. Later in 1697 he was at last granted his request to retire. Five years later he was appointed a vice-president of the Board of Ceremonies but he declined, preferring to lead a quiet, literary life at home. About 1700 he printed yet another collection of poems, entitled 清吟堂集 *Ch'ing-yin t'ang chi*, 9 + 3 *chüan*. In April 1703 he went to Kiangsu to meet the Emperor when the latter was making his fourth tour to the south. Accompanying the emperor to Hangchow, he returned with him to Peking, arriving there May 1. According to Kao's account of this visit to the Palace, entitled 蓬山密記 *P'êng-shan mi-chi*, the Emperor confessed that in his youthful days he often wondered if he could ever attain such literary skill as Kao possessed. It seems from this account that the visit was markedly informal, much like a meeting of two old friends reminiscing together. Kao left Peking for his home on June 3, and died soon after his arrival. He was given, considering his official rank, unusual posthumous honors and was in 1704 canonized as Wên-k'o 文恪.

Kao Shih-ch'i wrote or edited more than fifty items. One collection of his works, entitled *Kao Chiang-ts'un ch'üan-chi*, contains fourteen of his literary collections, most of which are mentioned above. A more complete collection of his works, entitled *Kao Wên-k'o kung ssü-pu kao* (公四部稿), contains 41 titles. Among them may be mentioned the following: 左傳紀事本末 *Tso-chuan chi-shih pên-mo* (1690), in 53 *chüan*, a narrative of notable events in the Ch'un-ch'iu period; 編珠補遺 *Pien-chu pu-i* and *Hsü* (續) *Pien-chu*, each in 2 *chüan* (1698), being supplements to a classified phrase dictionary, 編珠 *Pien-chu*, attributed to Tu Kung-chan 杜公瞻 of the early seventh century; 金鰲退食筆記 *Chin-ao t'ui-shih pi-chi* (1684), in 2 *chüan*, being notes on sites of historical interest in the Forbidden City; 天祿識餘 *T'ien-lu chih-yü* (1690), a work of miscellaneous notes; and several more collections of verse and prose.

Kao Shih-ch'i's eldest son, Kao Yü 高輿 (T. 巽亭 H. 青壁, d. 1717), *chin-shih* of 1700 and a Hanlin compiler, was ordered to print at his home the famous classified anthology of poetry, *P'ei-wên chai yung-wu-shih hsüan* (see under Cha Shên-hsing), completed in 1706, and he possibly also printed the encyclopedia, *Yüan-chien lei han* (see under Wang Shih-chên). After the printing was completed Kao Yü lived in Peking for several years and died while serving as a compiler of the classified dictionary of literary terms, 駢字類編 *P'ien-tzu lei pien* (printed 1726). This unfinished task was assigned, by imperial order, to Kao Yü's nephew, Kao Hêng 高衡 (T. 南岫 H. 枝山), who is said to have been later entrusted with its printing. Kao Hêng served for a time in 1726 as grain intendant of Fukien.

It is not known exactly how Kao Shih-ch'i, without being either a Bannerman or the holder of a coveted degree, managed to rise from an obscure student to an imperial favorite. According to Wang Ching-ch'i [q. v.], his abilities were first recognized by Tsu Tsê-shên 祖澤深 (T. 仁淵) who recommended him to a powerful slave of Songgotu [q. v.], the latter recommending him in turn to the Emperor. Kao is said to have brought about the downfall of Songgotu, and later of Mingju [q. v.]. According to Li Kuang-ti [q. v.], Kao's own downfall was effected through the intrigues of Hsü Ch'ien-hstieh [q. v.].

[1/277/5a; 2/10/11a; 3/60/15a; 12/3/26a; 19/乙上/54b; 20/2/00 with portrait; 29/2/20b;

Kêng

32/3/31b; Juan Yüan [q. v.], *Liang Ché yu-hsüan lu*, 5/34a; *P'ing-hu-hsien chíh* (1886) 16/9b, 15a, 21b, 17/15b; L. T. C. L. H. M., p. 254; 書畫書錄解題 *Shu-hua shu-lu chieh-t'i*, 6/16b, 34a; *Chang-ku ts'ung-pien* (see under Hung Ch'êng-ch'ou), no. 4, April 1928; Li Kuang-ti, *Jung-ts'un yü-lu hsü-pien*.]

FANG CHAO-YING

KAO-tsung. Temple name of Hung-li [q. v.]. **KÊN**-t'ê-mu. See under Ghantimur.

KÊNG Chi-mao 耿繼茂, d. 1671, was the eldest son of Kêng Chung-ming [q. v.] and a member of the Chinese Plain Yellow Banner. Like his father who fought vigorously against the Mings after he joined the Manchus, he was throughout his life a bitter opponent of the defunct dynasty. In 1649 Kêng Chi-mao set out with his father, Prince Ching-nan 靖南王, on an expedition to Kwangtung. As the father died during the journey the son was placed in command, but the hereditary rights to his title were cancelled. After his arrival in Kwangtung, Kêng Chi-mao was closely associated with Shang K'ô-hsi [q. v.] in the campaigns against the Ming Prince of Kuei (see under Chu Yu-lang). He and Shang K'ô-hsi captured Canton and other cities in Kwangtung, drove the Ming troops into Kwangsi, and garrisoned Kwangtung with headquarters at Canton. In 1651, in recognition of his victories, an imperial edict restored to Kêng his hereditary title, Ching-nan wang. In 1652 Li Ting-kuo [q. v.] invaded Kwangsi (at the command of the Prince of Kuei) and overwhelmingly defeated the Ch'ing forces. Both Kêng and Shang came to the relief of Wuchow and other cities of Kwangsi. A year later Kêng suppressed the rebellion of a general in Ch'ao-chou, Kwangtung. With the aid of the Manchu general, Jumara 朱瑪喇, he defeated Li Ting-kuo who, as late as 1654, was still stubbornly resisting the Ch'ing forces. Li attacked Nan-ning, Kwangsi, but was pursued by Kêng who outwitted him and mercilessly butchered his men, whereupon Li escaped to Yunnan. Following the siege of Canton in 1650, accusations of ruthlessness were brought against Kêng and Shang. Taking the city from the Ming forces after a nine months' siege, they slaughtered all adults in retaliation for their prolonged resistance. A complaint about such unnecessary slaughter was filed with the emperor but was quashed after Kêng explained that it was justifiable. In 1656 Kêng's annual allowance was augmented by 1,000 ounces of silver in recognition of his meritorious

Kêng

services. But complaints charging him with commandeering labor and levying illegal taxes took effect and the emperor ordered Kêng transferred to Szechwan. Later the appointment was changed to Kwangsi, but both these orders Kêng ignored.

In 1660 Kêng was transferred to Fukien and there joined the governor-general, Li Shuai-t'ai, in his attacks on the forces under Chêng Ch'êng-kung [qq. v.]. Again he proved courageous and unconquerable as a military leader. On learning in 1662 that Chêng Ch'êng-kung had died and that there was dissension within the Chêng clan he promptly called upon the dissenters to surrender, with the result that "officials by the hundreds and soldiers by the thousands" joined the Ch'ing ranks. In November 1663, Kêng, Shih Lang [q. v.] and Li Shuai-t'ai went down the coast by sea and captured Amoy and Chin-mên (Quemoy). With the aid of Huang Wu [q. v.] they defeated Chêng Ching [q. v.] at T'ung-shan, forcing him to flee with the remnants of his fleet to Formosa. Again the slaughter was enormous and the old tallying of heads for soldier's points of merit was resorted to. Kêng was consistently successful in battle and in strategy. His character appealed to the Manchus, and after the victory at Amoy his yearly allowance was again augmented by 1,000 ounces of silver. Worn out by his campaigns, he asked the Emperor for permission to hand over his offices and title to his eldest son, Kêng Ching-chung [q. v.]. He died in June 1671 and was posthumously honored with the title Chung-min 忠敏. Two younger sons, Kêng Chao-chung 耿昭忠 (d. 1686) and Kêng Chü-chung 耿聚忠 (d. 1687), both married daughters of princes of the Imperial Family.

[1/240/7a; 11/7/56a; 2/5/31b; 9/1/16b.]

E. S. LARSEN

KÊNG Ching-chung 耿精忠, d. 1682, was the eldest son of Kêng Chi-mao [q. v.] and a member of the Chinese Plain Yellow Banner. When still young he accompanied his father on military expeditions, but in 1654 was sent to Peking to wait upon the emperor. In consideration of his father's meritorious services he was made a viscount of the first class and was married to a daughter of Haoge [q. v.], thereby receiving the title of consort of a princess. In 1663 he was sent at his father's request to Fukien to study military affairs, and in 1671, when his father died, was placed in charge of his posts and inherited the title of Ching-nan wang 靖

南王. In 1673 the Manchu Court accepted the resignation of Shang K'o-hsi [q. v.] and decided to abolish his feudal powers in Kwangtung. This made Wu and Kêng fearful of losing their command too. They submitted resignations meant only as "feelers," and when these were accepted, revolted. It is possible, however, that Kêng's grudge against the Manchus dated further back, and was due to the temporary cancellation of his grandfather's principedom in 1649, by the Regent, Dorgon [q. v.].

That a certain amount of racial hatred was smouldering in the hearts of Chinese officials who served the Manchus was inevitable. Some Chinese sources ascribe Kêng Ching-chung's rash judgment in joining the rebels in 1674 to his "weakness and lack of understanding," and a proclamation by Emperor Shêng-tsu plainly states that he had been living on the reputation of his father and grandfather and had been given his high post purely in recognition of their services. The first reaction to the triple revolt—Wu San-kuei in the southwest, Shang Chih-hsin [qq. v.] in Kwangtung, and Kêng in Fukien—was a flood of edicts denouncing Kêng and calling upon his supporters to surrender. Absolute amnesty and handsome rewards were promised for all rebels involved. There was naturally an appropriate show of force, and the first actual resistance offered by the Manchus was in Chekiang. Kêng had invaded this province and occupied Wenchow. The army sent by the Manchu commander Giyešu [q. v.] stormed the city with the help of Yao Ch'í-shêng [q. v.], and elaborate campaigns were outlined in edicts commanding loyal Ch'ing troops to advance into Chekiang, and ordering the Hangchow and Chinkiang admirals to the coast. High commands were handed out to Manchus, one to Yolo [q. v.], cousin of Emperor Shih-tsu, and father-in-law of Kêng's younger brother, Kêng Chü-chung (see under Kêng Chi-mao). Yolo was sent to Nanchang and from there wrote letters to Kêng pleading with him to surrender, but Kêng's answers were "angry and stubborn." The rebels, however, began to lose courage when their soldiers were defeated at many points.

Kêng, in desperation, even sought the help of Chêng Ching [q. v.], promising him certain districts on the mainland. But for some reason he did not keep his word, with the result that Chêng Ching, highly incensed, took Amoy and other towns in the years 1674 to 1676, and even raided Foochow. Giyešu attacked the rebels

at Chien-yang and again offered Kêng a chance to surrender. Kêng replied that he was willing, but that his followers were not. Finally Giyešu camped outside the city of Yen-p'ing where Kêng was, and on November 9, 1676 obtained his surrender. At that moment it was far from opportune to have Kêng executed, but events show that the Manchus never abandoned the idea of revenge for all the anxiety he had caused them. Although Kêng now had his title restored to him, and took part in successful campaigns against Chêng Ching's forces at Hsing-hua and elsewhere, he was constantly under surveillance by one Manchu or another. When Giyešu secretly addressed the throne in 1678, recommending that the time had come to arrest and execute Kêng, the emperor replied that a premature move of this sort might frighten the remainder of the rebels who were just then "stretching their necks" to be pardoned and taken back into the fold. A bit of trickery was suggested by Peking for luring Kêng Ching-chung to the Court, and once there he was sentenced to be publicly put to death by quartering (磔死). The emperor was in no hurry to have the sentence carried out, but Grand Secretary Mingju [q. v.] urged that his crime was too great to be pardoned. The point that was held most against Kêng was his "angry and stubborn" reply to Prince Yolo when he was first offered amnesty. Finally, in 1682, Kêng Ching-chung was executed. Eight of his followers were quartered; his son, Kêng Hsien-tso 耿顯祚 and a score of other rebels were decapitated, and the title, Prince Ching-nan, was abolished. Some of his followers escaped death and were sent into exile (see under Ch'ên Mêng-lei).

[1/480/12a; 2/80/19a; 四王合傳 *Ssü Wang ho-chuan* in 荊駝逸史 *Ching-t'o i-shih*; 閩難記 *Min-nan chi* in *Chao-tai ts'ung-shu*; 平定耿逆記 *P'ing-ting Kêng ni chi* in *Ching-t'o i-shih*; Haenisch, *T'oung Pao* 1913, p. 83; *China Review*, XXI, 1894-95, p. 94.]

E. S. LARSEN

KÊNG Chung-ming 耿仲明 (T. 雲臺), d Dec. 30, 1649, a native of Kai-chou, Liaotung, was throughout his life closely associated with K'ung Yu-tê [q. v.]. When their superior, Mao Wên-lung [q. v.], was executed in 1629 they both fled to Têng-chou, Shantung, becoming lieutenant colonels under the governor, Sun Yüan-hua [q. v.]. When K'ung rebelled early in 1632, Kêng, with the aid of conspirators, took

the city of Têng-chou for him from within, naming himself brigade-general. After a failure at Lai-chou and the consequent collapse of the rebellion he joined the Manchus and received appointment as a brigade-general, sharing with K'ung Yu-tê the command of a body of troops known as *T'ien-yu* 天佑, "heaven protected." He aided the Manchus in the capture of Lü-shun in 1633 and accompanied the expedition next year to the Ta-t'ung district. In 1636 he was given the title of Prince Huai-shun 懷順王.

Together with K'ung Yu-tê Kêng led Chinese troops in many of the Manchu operations against the Ming and in 1642 was incorporated in the Plain Yellow Banner. He was fined 1,000 taels for concealing captured booty, but continued in 1643 and 1644 as an important leader on the Manchu side. When Peking fell he joined in the westward pursuit of Li Tzū-ch'êng [q. v.], after which he took part in the war against the Ming adherents in Kiangnan, returning in 1645 to the capital where he received marks of honor. He spent the next two years fighting the adherents of the Ming Prince of Kuei (see under Chu Yu-lang) in Hunan, returning to fresh honors in 1648. Given the title Prince of the Tranquilized South (Ching-nan wang 靖南王), he set out for Kwangtung, this time in sole charge of an expedition of conquest. After his departure an inquiry was sent to him regarding a report from the Board of Punishments that his subordinates had received and concealed runaway slaves. Kêng found more than three hundred such slaves in his army, sent them back in fetters to Peking and then, without awaiting a decision in the case, committed suicide in Chi-an, Kiangsi, December 30, 1649. In the following year official posthumous honors to him were denied by the regent, Dorgon [q. v.], and his son was prohibited from assuming the title of Prince. These restrictions were removed by Emperor Shih-tsu in 1651, and in 1678 a grandson was allowed to transfer his remains for burial in Kai-chou.

[1/240/6a; 2/78/44b; 4/6/9b; 34 (Yung-chêng edition)/175; 四王合傳 *Ssü-wang ho-chuan*; Haenisch, E., "Biographien," *T'oung Pao*, vol. 14 (1913), p. 81.]

GEORGE A. KENNEDY

KISHEN. See under Ch'i-shan.

KIYING. See under Ch'i-ying.

K'O-ch'in, Prince. See under Yoto.

KOXINGA. See Chêng Ch'êng-kung.

KU Kuang-ch'í 顧廣圻 (T. 千里, H. 潤瓚, 潤瓚, 鑑平, 思適居士, 無悶子, 一雲山人), 1776-1835, Mar. 17, scholar, was a native of Wu-hsien, Kiangsu, and a descendant of Ku Yeh-wang 顧野王 (T. 希馮, 519-581), author of the lexicon, *玉篇* *Yü-p'ien*, completed in 543 A. D. His father, Ku Wên-i 顧文煜 (T. 庭有, 1740-1771), and several ancestors before him, were physicians by profession. His uncle, Ku Wên-hsüan 顧文烜 (T. 玉田), was a noted physician in Yangchow and his cousin, Ku Chih-k'uei 顧之達 (T. 抱冲, 1753-1797), was a bibliophile who owned a large library named *Hsiao tu-shu tui* 小讀書堆. As his father died young, Ku Kuang-ch'í was brought up by his mother (*née* Chêng 鄭, 1746-1816). Despite great difficulties she managed to rear this sickly and only son who later became a brilliant scholar. In 1790 Ku Kuang-ch'í became a disciple of Chiang Shêng [q. v.] from whom he obtained his technique in textual criticism and with whom he stayed until the latter's death. In this way Ku Kuang-ch'í had an opportunity to associate with many famous local scholars, such as Chou Hsi-tsan 周錫瓚 (T. 漪塘, H. 香巖, d. 1819); Yüan T'ing-t'ao 袁廷樞 (T. 又凱, H. 綬階, 1764-1810); P'êng Chao-sun 彭兆蓀 (T. 湘涵, H. 甘亭, 1769-1821); Niu Shu-yü; Huang P'ei-lieh [q. v.], and others. But despite his scholastic ability, he was throughout his life weighed down by poverty, and so was obliged to live at the home of Huang P'ei-lieh and work for him for seven years beginning in 1794.

During the years 1801-02 Ku took part in the compilation of the *Shih-san-ching chu-shu chiao-k'an-chi* (see under Juan Yüan). In the spring of 1804 he visited the island of Chiao-shan (see under Ma Yüeh-kuan), and then, at the call of Chang Hsiang-yün 張祥雲 (T. 鞠園), prefect of Lu-chou (1799-1806), he went to Lu-chou where he taught in the prefect's home. In the following year he was invited to Yangchow by Chang Tun-jên 張敦仁 (T. 仲嘗, 古餘, 1754-1834) who was prefect of that area in the years 1804-05. There Ku became acquainted with a famous bibliophile, Ch'in En-fu 秦恩復 (T. 近光, 澹生, H. 敦夫, 1760-1843), owner of the library, *Shih-yen chai* 石研齋, which was housed in a magnificent structure known as the *Wu-ssü hsien-kuan* 五筓仙館. Before long Chang Tun-jên was transferred to the prefectship of Chiang-ning (Nanking). Ku accompanied him and worked for both Chang and Sun Hsing-yen [q. v.] in whose residence he

lived. Three years later he moved with Sun to Yangchow where he remained until his mother's death, late in 1816, forced him to return home. Shortly after the death of Sun, in February 1818, Ku was invited by Wu Tzū (see under Wu Hsi-ch'i) to Yangchow to edit the manuscripts left by Sun. He finished this assignment in the following year and returned home. In 1821, at the call of Hung Ying 洪瑩 (T. 賓華, H. 鈴庵, *chin-shih* of 1809), Ku returned several times to Yangchow, but about the year 1828 retired to his native place. Two years later he was affected by paralysis, and died after four years in bed.

Ku Kuang-ch'i spent most of his life as a collator of books—more than a hundred texts of various kinds being subjected to his revision. But the majority of the books which he collated and edited were published under the names of the above-mentioned scholars who supported him financially. He assisted Huang P'ei-lieh in editing the *Wang-pên Li-shih k'an-wu*, and collating the *Kuo-yü*, and other works (see under Huang P'ei-lieh). The following titles, reprinted by Sun Hsing-yen, were chiefly collated and edited by Ku: *T'ang-kü shu-i*; *Ku-wên yüan*; *Pao-p'o tzü*; *Ku-wên shang-shu k'ao-i* (for these see under Sun); *華陽國志 Hua-yang kuo-chih*, a topographical account of West China, completed about the year 347 A. D.; *紹熙雲間志 Shao-hsi yün-chien chih*, a topography of Sungkiang compiled in 1193, etc. For Chang Tun-jên, Ku collated the Sung editions of the *Book of Rites (Li-chi)* and the *Decorum Ritual (I-li)*, see under Lu Wên-ch'ao), and the 1501 edition of the *鹽鐵論 Yen-t'ieh lun*, or "Discourses on Salt and Iron," compiled by Huan K'uan 桓寬 (T. 次公) in the first century B. C. The corrected texts of these three works were printed in the years 1806-07 under Chang's name. At the request of Hu K'o-chia 胡克家 (T. 占蒙, H. 果亭, 1757-1816), Ku and P'êng Chao-sun collated the 1181 edition of the *Wên-hsüan* (see under Wêng Fang-kang) and the Yüan edition of the *Tzū-chih t'ung-chien* (see under Yen Yen) annotated by Hu San-hsing (see under Ch'ien Ta-hsin). The former was printed in 1809 with critical remarks by Ku Kuang-ch'i in 10 *chüan*; and the latter was printed in 1817—both under the name of Hu. For Wu Tzū, Ku collated and edited the *Yen-tzū ch'un-ch'iu* (see under Liu P'êng-lu) and the *韓非子 Han-fei tzü*. The critical remarks on the *Wên-hsüan* and the *Han-fei tzü*, chiefly written by Ku, are

still regarded as authoritative. For Ch'in Ên-fu, whose library he often visited, Ku edited the Chih-p'ing (1064-68) edition of the *法言 Fa-yen*, an apocryphal book attributed to Yang Hsiung 楊雄 (T. 子雲, 53 B. C.-18 A. D.), and written in imitation of the *Analects*; and some other works of the T'ang period. For Hung Ying, he collated and reprinted the *宋名臣言行錄 Sung ming-ch'ên yen-hsing lu*, "Memoirs of Sung Officials," originally compiled by Chu Hsi and later revised. The Seikadō Library, Tokyo (see under Lu Hsin-yüan), has several rare manuscripts which bear the annotations of Ku Kuang-ch'i.

With the financial support of Ku Chih-k'uei, he collated and edited, during the years 1795-96, the Sung edition of the *列女傳 Lieh-nü chuan*, "Noted Women of Antiquity," a biographical work in 8 *chüan*, commonly attributed to Liu Hsiang 劉向 (T. 子政, first century B. C.) and later provided with illustrations purporting to be by the fourth century painter, Ku K'ai-chih 顧愷之 (T. 長康, H. 虎頭). Expanded editions appeared in 1403 and in 1779 with other illustrations. But in 1796 Ku published his emended text of the ancient *Lieh-nü chuan*, in 8 *chüan*, without illustrations. In 1806 he collated and reprinted the 1538 edition of the *爾雅 Êr-ya*, a lexicon with the words and phrases arranged under categories, which was published not earlier than the second century B. C. and was later provided with commentaries by Kuo P'u 郭璞 (T. 景純, 276-324) and by Hsing Ping 邢昺 (T. 叔明, 932-1010). The two last mentioned works have been handed down as his own.

Ku Kuang-ch'i was one of the great students of textual criticism of the Ch'ing period, but for a long time his contribution was little recognized owing to the fact that almost all his works were published under the names of other scholars. As evidence of his scholastic ability and foresight it is worth mentioning that in July 1805 he completed the collation of a manuscript copy of the *元朝秘史 Yüan-ch'ao pi-shih*, "Secret History of the Mongols," which he found in the library of Chang Hsiang-yün. This work is a phonetic transcription in Chinese characters with a Chinese translation (made in 1369) of the *Mongholum Niucha Tobchiyan*, completed in 1240 and phonetically transcribed into Mongol by means of Uigur characters. Ku Kuang-ch'i was the first scholar of the Ch'ing period to take notice of this first Chinese edition, and modern scholarship owes much to his fore-

sight in bringing it again to notice. Similar credit belongs to the Archimandrite, I. K. Palladius (1817-1878) who in 1866 translated the corrupt Chinese text into Russian. In 1872 he, like Ku Kuang-ch'i, found a complete text in Peking which he made known to the western world.

Ku Kuang-ch'i also had literary talent—a poem, entitled 百宋一塵賦 *Po-Sung i-ch'an fu*, which he dedicated to Huang P'ei-lieh, being regarded as his masterpiece. His literary collection, 思適齋集 *Ssü-shih chai chi*, 18 *chüan*, was published in 1849 by his grandsons, and was later reprinted in various *ts'ung-shu*. This collection contains a number of prefaces and postscripts valued by bibliophiles. A supplementary collection of his writings on bibliographical matters appeared in 1935 under the title 思適齋集外書跋 *Ssü-shih chai chi wai shu-pa*.

[1/487/16b; 3/422/39a; 13/2/18b; 顧千里年譜 *Kosenri nempu* by Kanda Kiichirō 神田喜一郎 in *Shinagaku*, vol. 1, nos. 11, 12 (1921), translation into Chinese in 國學 *Kuo-hsüeh*, vol. 1, no. 1; *Ku Ch'ien-li nien-p'u* by Wang Tsung-yen 汪宗衍 in *Lib. Sc. Quart.*, vol. 4, no. 2 (1930); *Ku Ch'ien-li nien-p'u* by Chao I-ch'ên 趙詒琛 in 復虞叢書 *Fu-lu ts'ung-shu* (1930); Ch'ên Yüan 陳垣, 元秘史譯音用字考 *Yüan pi-shih i-yin yung-tz'ü k'ao* (1934).]

HIROMU MOMOSE

KU K'uei-kuang 顧奎光 (T. 星五), 1719-1764, official and scholar, was a native of Wu-hsi, Kiangsu. His great-grandfather, Ku Ch'ên 顧宸 (T. 修遠, *chü-jên* of 1639), was a bibliophile and a writer who left the following two works: 宋文選 *Sung-wên hsüan*, 30 *chüan* (1661), and 杜詩註解 *Tu-shih chu-chieh*, 12 + 7 *chüan* (1663). Obtaining his *chin-shih* degree in 1745, Ku K'uei-kuang was appointed in 1753 magistrate of Lu-hsi, Hunan, where he served for six years. In 1759 he was transferred to Sang-chih, Hunan, where he served as magistrate until his death in 1764. During his administration in both of these districts he won the esteem of the people by improving their agricultural practices, encouraging the silk industry, handing down fair decisions in law suits, and by establishing many schools. He was highly praised as a kind and able district magistrate and was considered by Ch'ên Hung-mou [q. v.], then governor of Hunan, as the equal in this respect of the famous T'ang poet, Yüan

Chieh (see under Shih Jun-chang), who was long remembered by the people of Tao-chou, Hunan, for his excellent administration. During his tenure as magistrate Ku K'uei-kuang found time to compile local gazetteers for both the districts in which he served, namely the 瀘溪縣志 *Lu-hsi hsien-chih*, 24 *chüan*, published in 1755; and the 桑植縣志 *Sang-chih hsien-chih*, 4 *chüan*, published in 1764.

As a scholar Ku K'uei-kuang left two collections of notes on the Classics: 春秋隨筆 *Ch'un-ch'iu sui-pi*, 2 *chüan*; and 然疑錄 *Jan-i lu*, 6 *chüan*. The former was copied into the *Ssü-k'u* Manuscript Library and the latter was given descriptive notice in the *Ssü-k'u* Catalogue (for both see under Chi Yün). His collected writings were published under the title 顧雙溪集 *Ku Shuang-hsi chi*, 9 *chüan*. He is also credited with a work on the Odes, entitled 毛詩牖日錄 *Mao-shih yu-jih lu*, 4 *chüan*.

For generations the family of Ku K'uei-kuang was noted for its literary men. Ku himself had four sons: Ku Min-hêng 顧敏恆 (T. 立方 H. 笠舫, *chin-shih* of 1787), Ku Hsiao-yü 顧敦楹, Ku Ching-hsün 顧敬恂 (licentiate of 1789), and Ku Yang-hsien 顧敦憲, whose literary works were edited and published in 1795 by a fellow-townsmen, Yang K'uei 楊揆 (T. 同叔 H. 荔裳, *chü-jên* of 1780, 1760-1804), under the collective title 辟疆園遺集 *Pi-chiang yüan i-chi*, 10 *chüan*. Ku K'uei-kuang's brother, Ku Tou-kuang 顧斗光, a licentiate of 1780, left two literary works: 列女樂府 *Lieh-nü yüeh-fu*, 8 *chüan*, and 翠茗軒詩鈔 *Ts'ui-t'iao hsüan shih-ch'ao*, 14 + 4 *chüan*. Ku Min-hêng's son, Ku Han 顧翰 (T. 兼 [簡] 塘, *chü-jên* of 1810), and his daughter, Ku Ling 顧翎 (T. 素羽), also achieved fame as poets. One *chüan* of verse in irregular metre, entitled 綠秋草堂詞 *Lü-ch'iu ts'ao-t'ang tz'ü*, by Ku Han, was included in the collectanea, *Sui-yüan ch'üan-chi* (see under Yüan Mei).

[2/72/10b, 11a; 3/235/45a, 257/61a; 21/7/3a; 23/48/22a; 無錫金匱縣志 *Wu-hsi Chin-k'uei hsien-chih* (1881) 16/15a, 17a, 47a, 23/31a, 34b, 39a, 39/24b; 辰州府志 *Ch'ên-chou fu-chih* (1765) 35/39b; *Ssü-k'u* 29/10a.]

J. C. YANG

KU-pa-tai. See under Gubadai.

KU T'ing-lin. See under Ku Yen-wu.

KU Tsu-yü 顧祖禹 (T. 景范 H. 宛溪), 1631-1692, geographer, was a native of Wu-hsi,

Kiangsu. Because he spent much of his life in Ch'ang-shu (a district in the same province) he occasionally designated himself a native of that place. His father, Ku Jou-ch'ien 顧柔謙 (T. 剛中 H. 耕石, 1605-1666), was a scholar whose special interest was history and geography. Recognizing the short-comings of the officially-compiled *Comprehensive Geography of the Empire* (大明一統志 *Ta-Ming i-t'ung chih*, 90 *chüan*, completed in 1461), and grieving at the passing of the old dynasty, his father had expressed a wish to produce before he died a good geographical work which would especially emphasize military strategy. Ku Tsu-yü was an ardent student who, inspired by his father's wishes, produced a highly significant work, entitled 讀史方輿紀要 *Tu-shih fang-yü chi-yao* ("Essentials of Historical Geography"), which identifies more accurately than any preceding geographical work changes of place-names in various periods of Chinese history. The first printed edition of this work, which comprised only 5 *chüan*, was published by Hua Ch'ang-fa 華長發 (T. 商原) shortly after Ku Jou-ch'ien's death.

It seems that Ku Tsu-yü was then teaching in the Hua family, a position he held until 1673. By dint of unremitting labor his work was expanded to 130 *chüan*, and after being edited by P'eng Yüan-jui (see under Chiang Shih-ch'üan) was printed in Chengtu, Szechwan, sometime during the Chia-ch'ing reign-period (1796-1821) in a uniform edition with the *T'ien-hsia chün-kuo li-ping shu* by Ku Yen-wu [q. v.]. This rather mediocre impression is the one most commonly seen. According to one account, Ku Tsu-yü preserved in his home another draft of the same work, in 500 *chüan*. The sixth *Year Book* (1933) of the Kiangsu Kuo-hsüeh Library, Nanking, lists among its new accessions a work by Ku Tsu-yü, entitled *Tu-shih fang-yü chi-yao hsü* (序), with annotations and notes by Li Shih-k'uei 李式揆. The extent of the *Tu-shih fang-yü chi-yao* may be judged from the index, entitled 支那歷代地名要覽 *Shina rekidai chimei yōran*, prepared by Aoyama Sadao 青山定男 and published in 1933 with more than 30,000 entries. In the compilation of this *magnum opus* Ku Tsu-yü utilized as literary sources more than a hundred geographical works in addition to the geographical sections of the Twenty-one Dynastic Histories, gleaned at the same time much information by inquiry and travel. According to his preface, he also prepared a bibliography

of geographical works in 2 *chüan* which contained about one thousand titles.

After the outbreak of the San-fan 三藩 rebellion Ku Tsu-yü went to Fukien (1674) to join K'eng Ching-chung [q. v.] in the capacity of secretary. In doing so he was obviously motivated by a feeling of resentment against the Manchu dynasty and possibly envisaged a restoration of the old regime. His younger brother, Ku An-shih 顧安世 (T. 宛湄), was with him, but when K'eng Ching-chung reaffirmed his allegiance to the Manchus in 1676 Ku Tsu-yü returned to his own home. About the year 1689 he went to Peking and there assisted in the compilation of the *Ta-Ch'ing i-t'ung chih* (Comprehensive Geography of the Empire) in the home of the editor-in-chief, Hsü Ch'ien-hsüeh [q. v.]. When the latter retired and left Peking in 1690 to carry on the project near Soochow Ku Tsu-yü joined him there. According to one account his son, Ku Shih-hsing 顧士行, also assisted in this task.

[1/505/5a; 3/415/33a; 4/131/19a; *Wu-hsi-hsien chih* (1751); 禹貢 *Yü-kung* (*Chinese Historical Geography*) vol. IV, nos. 3, 9.]

TU LIEN-CH'Ê

KU Tung-kao 顧棟高 (T. 震滄, 復祁 H. 左畚), 1679-1759, commentator on the Classics, was a native of Wu-hsi, Kiangsu. When young he studied the Classics with a fellow-townsmen, Ts'ai Tê-chin 蔡德晉 (T. 仁錫, *chü-jên* of 1726), and with Wu Ting 吳鼎 (T. 尊彝 H. 易堂, *chü-jên* of 1744) of Chin-kuei, Kiangsu. Ku Tung-kao himself was especially interested in the *Tso-chuan* (see under Cha Li). He became a *chin-shih* in 1721 and was appointed secretary to the Grand Secretariat, but during an audience with Emperor Shih-tsung he spoke out of order and was dismissed from office (1723). For the rest of his life, he lived in retirement from political activity.

Late in 1749 Emperor Kao-tsung issued an order that high officials should recommend persons of good character and learned in the Classics for a special examination at which the Emperor would personally preside. Ch'ên Tsu-fan 陳祖范 (T. 亦韓 H. 見復, 1675-1753), Liang Hsi-yü 梁錫璵 (T. 確軒, *chü-jên* of 1724), and Ku's friend, Wu Ting, were among a group of forty who were recommended. Ku himself, then seventy-two (*sui*), was presented by the great flower painter, Tsou I-kuei 鄒一桂

(T. 原褒 H. 小山, 1686-1772), then director of the Court of Judicature and Revision. By imperial decree of 1751 these four men were appointed tutors in the Imperial Academy. On account of his advanced age Ku could not undertake the actual duties of office, but accepted the title of tutor. While in Peking (1752) to celebrate the birthday of the Empress Dowager he had an audience with the Emperor. He commented on the extravagance in Kiangsu and on the benefits that would accrue if the Emperor should set an example of frugality for the empire. This sentiment so pleased His Majesty that upon Ku's departure he presented him with two poems in which he pointed out that while Ku was too old to hold office, he was not too old to write, and that he ranked high in the esteem of his sovereign. When the emperor was on his second tour of South China (1757) he again summoned Ku into his presence, granted him the additional title of Libationer, and conferred on him an inscription in the imperial handwriting, which read: "Venerable Interpreter of the Classics" (傳經耆碩).

The most important of Ku's scholarly works deals with the Spring and Autumn period (722-481 B. C.). It is entitled 春秋大事表 *Ch'un-ch'iu ta-shih piao*, in 50 *chüan*, and was printed about the year 1748. It is a collection of chronological, geographical, geneological, economic, and other information concerning the ancient Chinese states of that period, arranged in tabular form under fifty topics. After each topic, wherever there is an element of dispute or doubt, supplementary annotations by the author or by some other scholar are added. Attached to this work are maps with explanations in which the ancient and contemporary forms of place-names are given. The author states that in order to determine the geographical features of the Ch'un-ch'iu period he made extensive tours to the places in question. This work and the commentaries on the *Odes*, entitled 毛詩類說 *Mao-shih lei-shuo*, in 21 *chüan*, with a supplement of 3 *chüan*, were copied into the Imperial Manuscript Library (see under Chi Yün). Ku Tung-kao's 大儒粹語 *Ta-ju ts'ui yü*, 28 *chüan*, contains extracts from the lectures of twenty-seven scholars of the Sung, Yüan, and Ming dynasties, the ideas of each scholar being systematized and harmonized. His 尚書質疑 *Shang-shu chih-i*, 2 *chüan*, is a not entirely successful study of the *Classic of History*. Ku Tung-kao was also chief compiler of the

淮安府志 *Huai-an-fu chih*, in 32 *chüan*, printed in 1748.

[1/486/30a; 2/68/27a; 3/127/10a; *Ssü-k'u* 14/7b; 無錫金匱縣志 *Wu-hsi Chin-kuei hsien chih*, (1881), 21/29, 38/21a; *Tung hua lu*, Ch'ien-lung 14: 11, 12; 16: *jun* 5, 6, 8.]

RUFUS O. SUTER

KU Yen-wu 顧炎武 (T. 寧人 H. T'ing-lin 亭林, 蔣山傭), July 15, 1613-1682, Feb. 15, a leading scholar of the early Ch'ing period, was a native of K'un-shan, Kiangsu. He was descended from a family that produced a number of writers and officials in the Ming period. Originally his personal name was Chiang 絳 (also 繼紳, 圭年 T. 忠清), but after the Manchu conquest (1644) he changed it to Yen-wu. By his pupils and others he was commonly referred to by his *hao*, T'ing-lin. His father, Ku T'ung-ying 顧同應 (T. 仲從 H. 廣瑤, d. 1626, age 42 *sui*), was a student in the Imperial Academy but failed seven times in the provincial examinations. Being the second of five sons, Ku Yen-wu was in infancy made the adopted son of his father's first cousin, Ku T'ung-chi 顧同吉 (T. 仲逢), who died about the year 1602, age eighteen (*sui*), leaving no heir. Immediately after the latter died his betrothed (*née* Wang 王, 1586-1645), then aged seventeen (*sui*), came to live in the Ku household as though she were his widow—it being considered the highest virtue for a maiden to live in the family of her deceased fiancé. Eleven years passed thus, and not long after Ku Yen-wu was born, he became her adopted son. Much of his early education and austerity of character he owed to her, and after her death he wrote a moving account of her life, entitled 先妣王碩人行狀 *Hsien-pi Wang-shih-jên hsing-chuang*. When Ku Yen-wu was three *sui* an attack of small-pox severely affected and permanently altered the appearance of his right eye—a point noted by some of his biographers. Taking his licentiate in 1626, he gradually achieved fame as a writer and in 1643 purchased the rank of a student of the Imperial Academy. Prior to this last date, however, he was moved by the political and social chaos of the time to approach the literature of the past from a more practical point of view than most scholars of his day. He made extensive researches in the Dynastic Histories, the local chronicles, and the collected works of Ming authors, making careful notes

on such subjects as economics, government and military defense.

In 1645, after the fall of Peking, he was given a minor official post in the court of the Prince of Fu (see under Chu Yu-sung) at Nanking. When the Manchus advanced to Kiangnan he and several friends, including Kuei Chuang [q. v.], directed the defense of their native city, K'un-shan, but when the city fell on August 26, 1645 Ku was with his foster-mother in a neighboring district and so escaped death. His foster-mother, unwilling to live under Manchu rule, starved herself for a number of days and died on September 19, expressing on her death-bed a wish that her adopted son would never serve the Manchus in any official capacity. Meanwhile the Ming Prince of T'ang (see under Chu Yü-chien), then in Fukien, appointed Ku a second class assistant secretary in the Office of Discipline in the Board of War. In the autumn of 1647 Ku attended to the burial of his foster-mother, and three years later began to travel in order to escape persecution by an enemy who coveted the family property. A slave of the family had conspired with this person to accuse Ku of seditious relations with Chêng Ch'êng-kung [q. v.]. In 1655 Ku apprehended the slave and drowned him. For this act he was imprisoned, but with the help of friends the sentence was commuted to flogging. His opponent, however, was relentless, and in 1656 engaged an assassin to pursue him when he was on his way to Nanking. The assault took place not far from the city and Ku was wounded. Believing it unwise to remain at home, he began in 1657 to travel in North China, moving back and forth in the provinces of Shantung, Chihli, Shansi, Honan and Shensi. He frequently paid his respects at the tombs of the Ming emperors north of Peking, as he had previously done at the tomb of the first emperor of that dynasty, just outside of Nanking. Except for two visits to Kiangnan in 1660-61 and in 1667, he passed the remainder of his life in the northern provinces, supporting himself while traveling by working for brief periods in the homes of his friends, by managing a farm in Chang-ch'iu, Shantung, and by breaking land for cultivation on the northern frontier of Shansi. He is reported to have encouraged the merchants of Shansi in the perfection of their nation-wide banking system, known as *p'iao-hao* 票號. At the same time he encouraged the use of labor-saving machinery and the opening of mines. Some sources hold that he secretly

cherished the hope of some day overthrowing the Manchu power, and that he operated his farms to finance a future uprising. Others assert that his many journeys were designed to assemble supporters and to take notes on the strategic places in the empire. In 1668 he was imprisoned for more than half a year in Tsinan, Shantung, on the false charge of having sponsored the printing of a book unfavorable to the Manchu regime. He managed, however, to clear himself by his own defense and by the help of friends. In the following year P'an Lei [q. v.] joined him as a pupil.

In 1677 Ku Yen-wu went to Peking and while there paid his respects at the Ming tombs for the sixth and last time. A year later his name was proposed for the honorary examination known as *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü), but he vehemently declined to compete, although his nephews, Hsü Yüan-wên and Hsü Ch'ien-hsüeh [qq. v.], sons of his younger sister, were then influential officials in the capital. When the Historiographical Board for the writing of the history of the defunct dynasty (*Ming-shih*) was set up in 1679 he resisted all efforts of friends to have him appointed to it. Thereafter, except for occasional journeys, he lived in Hua-yin, Shensi, a place where he could study in quiet and yet keep in touch with events in other parts of the empire. He died while traveling through Ch'ü-wo in south Shansi. A nephew, Ku Yen-shêng 顧衍生 (b. 1646), who was his adopted son, escorted the remains to K'un-shan to rest with those of his ancestors in the family cemetery. Ku Yen-wu's only son had died in infancy.

The thought and activity of Ku Yen-wu can be understood only against the background of social and political turmoil in which he lived. As a young man he had resisted the Manchus and was compelled, in the next thirty-seven years of his life, to live under Manchu rule. The weakness which the nation showed against the invaders he attributed to the preceding centuries of empty philosophizing by the followers of the Sung Neo-Confucian school whose teaching came to be known as *Sung-hsüeh* 宋學, or *Li-hsüeh* 理學 ("Rationalism"), the chief founders of that school being, among others, Ch'êng Hao and Chu Hsi (see under Hu Wei). In the Ming period a branch of this school developed, under the influence of Wang Shou-jên (see under Chang Li-hsiang), an extreme intuitionism which Ku recognized as having in reality been derived, not from an

objective study of the Classics, as its proponents believed, but from *Ch'an* (Zen) Buddhism. This Neo-Confucianism had for centuries been officially promoted by the civil service examination system with the result that officials throughout the empire were required to learn it, and for them it became the norm for the interpretation of the *Four Books* and the other Confucian Classics. Imbued with this narrow education, and filled with these preconceived ideas, even the highest officials and the most influential teachers of the time had failed completely to face the realities of the political situation or to save the country from internal strife and foreign invasion. No wonder that when the crisis came many of those officials and scholars, unlike Ku, readily gave their allegiance to the new rulers and served them with zeal.

Ku Yen-wu devoted his later years of alternate travel and retirement to showing the futility of Sung Neo-Confucianism and laying down the principles for a revitalized classical scholarship. Like all the great Confucian teachers, he stressed the importance of high ethical conduct free from duplicity and self-deception. For errors such as these he severely rebuked his nephew, Hsü Ch'ien-hsüeh, and warned his pupil, P'an Lei, to avoid him. At the same time Ku preached a rigorous facing of those inadequacies in earlier thinking which had brought the nation to a condition of subservience and dishonor. Believing that the failures of the past could be retrieved only by a new broad outlook, he urged fellow-scholars to take into account, not a small selection of documents, as had been the custom in the past, but all the data necessary to a just conclusion. His general approach he summed up in two quotations from the *Analects*: 行己有恥, 博學於文 "In your conduct let there be some things that you are ashamed to do; in your studies make use of the widest range of sources." He stressed the importance of making new hypotheses, and testing these by evidence from all relevant sources, in the hope of thus achieving a new originality and a new practicality. Though some of his slightly younger contemporaries, such as Yen Yüan and Li Kung [qq. v.], took the same approach and emphasized the same methods in the philosophical field, as did also Hu Wei and Yen Jo-chü [qq. v.] in the field of historical and textual criticism, Ku himself must be regarded as the leading exponent of the new movement and the one who gave to it the greatest impetus. He laid down the method in various branches of

study and outlined new avenues of approach which scholars in the ensuing two centuries pursued in greater detail.

In their search for new evidence the Ch'ing classicists discovered that scholars of the Han dynasty had studied the ancient texts successfully without benefit of *Li-hsüeh* and that, having fewer metaphysical preconceptions, they had no need to "resort to vague generalizations to cover up their intellectual poverty." A study of the views of Han scholars was alluring because, those scholars, being "not far from antiquity," presumably had a firmer grasp on the ancient texts. Because of this emphasis on Han commentaries the school which arose under Ku Yen-wu's influence came later to be known as the "School of Han Learning" (*Han-hsüeh p'ai* 漢學派), and the type of scholarship which it espoused came to be designated *Han-hsüeh*, to differentiate it from the *Sung-hsüeh* mentioned above. The *Han-hsüeh* school is also known as *Ch'eng-hsüeh* 鄭學 because it especially admired the annotations to the Classics made by Ch'eng Hsüan (see under Chang Êr-ch'i); and also as *P'u-hsüeh* 樸學, or school of "unadorned learning", for its advocacy of research in preference to literary elegance or philosophic speculation. The school came to stand for the inductive method of research, known as *k'ao-chü* 考據, or *k'ao-ch'eng* (證), as applied to those fields in which Chinese scholarship was then primarily interested, namely, historical and textual criticism, phonetics, and etymology.

It was in the field of phonetics—the determination of the ancient pronunciation of words by a classification and comparison of the rhymes in ancient poetry—that the utility of the inductive method was most conclusively shown. The pioneer user of this method in the recovery of ancient rhymes was Ch'ên Ti 陳第 (T. 季立 H. 一齋, d. 1620 or 1617, aged 77 *sui*), a native of Lien-chiang, Fukien, and one-time major in command of a garrison northeast of Peking. In a work entitled 毛詩古音攷 *Mao-shih ku-yin k'ao*, 4 *chüan*, printed in Nanking in 1606 with the aid of Chiao Hung [q. v.], Ch'ên determined with a fair degree of accuracy the ancient pronunciation of several hundred rhyming words in the *Classic of Poetry*. (A copy of the original edition of this work is in the Library of Congress.) To show what the ancient pronunciations were, and consequently how the words originally rhymed, he listed first all the instances he could cull from the *Classic of Poetry* itself, and then all the sub-

stantiating evidence to be found in contemporary or slightly later sources. The former he called "internal evidence" (*pên-chêng* 本證), and the latter "external evidence" (*p'ang-chêng* 旁證). What his predecessors in the T'ang and Sung periods had vaguely called "rhyme by poetical license" (叶韻) he showed to be a fiction, and demonstrated, moreover, that the ancient rhyming system could be recovered with a reasonable degree of certainty.

Ku Yen-wu adopted Ch'ên's method in his own more extensive phonetical researches and, by adducing still more examples to show its applicability, he so popularized it that it became one of the most effective tools of Ch'ing scholarship. Without it many later examples of exacting philological and historical research would have been impossible. The great scholars, Tai Chên, Ch'ien Ta-hsin, Tuan Yü-ts'ai, Wang Nien-sun [qq. v.] and Chiang Yu-kao 江有誥 (T. 晉三 H. 古愚) used it successfully in their further researches in phonetics and etymology, as did Yen Jo-chü and Ts'ui Shu [qq. v.] in the field of historical criticism and in determining the authenticity of ancient texts. This combination of historical research and textual criticism with the use of inductive reasoning, marked the highest attainment of scholarship in the Ch'ing period.

Ku Yen-wu's application of the method initiated by Ch'ên is found in his 音學五書 *Yin-hsüeh wu-shu*, which comprises five works on phonetics, printed in 1667 at Shan-yang, Kiangsu, with the assistance of Chang Shao 張邵 (T. 立臣 H. 承齋, 1625-1694). The individual titles are: 音論 *Yin-lun*, 3 *chüan*, a general discussion; 詩本音 *Shih pên-yin*, 10 *chüan*, on the rhymes in the *Classic of Poetry*; 易音 *I-yin*, 3 *chüan*, on the rhymes in the *Classic of Changes*; 唐韻正 *T'ang yün chêng*, 20 *chüan*, a comparison of the sounds in antiquity with those of the T'ang period; and 古音表 *Ku-yin piao*, 2 *chüan*, a table of the sounds in antiquity.

But the work by which Ku Yen-wu is most generally known is his collection of carefully written notes on a great variety of topics, entitled 日知錄 *Jih-chih lu*—first printed by him in 8 *chüan* in 1670. After many revisions and amplifications it was edited by P'an Lei and printed in Fukien in 1695 in its present form of 32 *chüan*. The notes are the result of thirty years of wide and thoughtful reading and on the observations he made in the course of his long journeys on horseback. Not one of these notes, he says, was written without long meditation, and many of

them were revised again and again. The 32 *chüan* edition may roughly be separated into the following topics: *chüan* 1-7 on the Classics; 8-12 on government and economics; 13-15 on ethics and social relations; 16-19 on the civil service examinations and the writing of essays; and 20-32 on literary, historical and philological matters. The second edition was an improvement over the first, owing in part to alterations suggested by various scholars, particularly by Yen Jo-chü. Other alterations were made in order not to offend the susceptibilities of Manchu rulers. A modern scholar, Huang K'an 黃侃 (T. 季剛, 1886-1936) compared the 1695 edition with an old manuscript and published his collation notes in 1933 under the title, *Jih-chih lu chiao-chi* (校記), indicating at the same time the alterations that were made by P'an Lei. An edition of the *Jih-chih lu*, published in 1795, contains 4 *chüan* of supplementary notes not included in the edition of 1695. The edition now most popular is one printed in 1834 by Huang Ju-ch'êng 黃汝成 (T. 庸玉 H. 潛夫, 1799-1837), with annotations by various scholars. Since then Li Yü-sun (see under Li Fu-sun), Yü Yüeh and Ting Yen [qq. v.] have made valuable additions or emendations of their own.

In the field of geography Ku Yen-wu has three extensive works to his credit. One, bearing the title 肇域志 *Chao-yü chih*, is a compendium of historical geography rather similar to the *Tu-shih fang-yü chi-yao* of Ku Tsu-yü [q. v.]. It was never printed, but two incomplete manuscript portions are preserved in the Kuo-hsüeh Library, Nanking. Some indication of the scope of the work can be gained from a statement in the preface which reads, "First I drew on the general gazetteers of the empire; next on the provincial, departmental, and district chronicles; and finally on the Twenty-one Dynastic Histories. In all I consulted more than one thousand works". His second work in which he laid stress on places of strategic military importance, on taxation, and on waterways, is entitled 天下郡國利病書 *T'ien-hsia chün-kuo li-ping shu*. Like the work just mentioned, this compilation was begun in 1639; the preface was written in 1662. A poorly printed edition of it, separated into 120 *chüan*, was produced by Lung Wan-yü 龍萬育 (T. 養堂) in Szechwan in 1811 with a revision in 1823, and this is the print most generally known. But fortunately the original draft, partly in Ku Yen-wu's own hand, was reproduced in 1936 in the third series of the 四部叢刊 *Ssü-pu ts'ung-k'an*. Ku's third topographical study, entitled

歷代帝王宅京記 *Li-tai ti-wang chai-ching chi*, 20 *chüan*, on the capitals in various dynasties, was first printed in 1808. It was completed toward the close of the author's life and is more systematically arranged than the other two. It may also be mentioned that Ku assisted in 1673 in editing the gazetteer, 德州志 *Tê-chou* (Shantung) *chih*, a work in 10 *chüan*, printed in that year. A copy is in the Library of Congress.

Ku Yen-wu was an ardent collector of inscriptions taken from bronze and stone, and a recorder of antiquities which he found in various provinces. His 金石文字記 *Chin-shih wên-tzû chi*, in 6 *chüan*, is a study of some 300 inscriptions from ancient times down to the Ming dynasty—the last section being a comparative study of the ancient and modern forms of Chinese characters. It was printed by P'an Lei about the year 1695 in the collective work, 亭林十種 *T'ing-lin shih-chung*. Earlier (1661) Ku had compiled a record of the antiquities of Shantung, entitled 山東考古錄 *Shantung k'ao-ku lu*. A similar treatise on the antiquities east of the capital (Peking), entitled 京東考古錄 *Ching-tung k'ao-ku lu*, was extracted by him from various works and published by Wu Chên-fang 吳震方 (T. 右紹 H. 青壇, *chin-shih* of 1679). Inscriptions on stone which he had copied during his travels, and which had not been recorded elsewhere, were edited and published in 1 *chüan* under the title 求古錄 *Ch'iu-ku lu*. A study by him of the Classics which had at various times been carved on stone, entitled 石經考 *Shih-ching k'ao*, 1 *chüan*, was criticized and corrected by Hang Shih-chün [q. v.].

A collection of Ku Yen-wu's prose and verse, in 6 and 5 *chüan* respectively, appears among the ten items in the *T'ing-lin shih-chung*. Thirteen other items by Ku were added to make a larger collectanea, and these were printed in 1888 by Chu Chi-jung 朱記榮 (T. 懋之 H. 槐廬), under the title 亭林遺書彙輯 *T'ing-lin i-shu hui-chi*. One of these items is the 聖安皇帝本紀 *Shêng-an Huang-ti pên-chi*, 2 *chüan*, sometimes shortened to *Shêng-an chi-shih* (記事). A work with a similar title, *Shêng-an pên-chi*, sometimes attributed to Ku, is in reality the prohibited work 甲乙事案 *Chia-i shih-an*, written by a contemporary of Ku, named Wên Ping 文秉 (T. 蓀符, 1609-1669). The name of this work was evidently changed to avoid inquisition. In a work entitled 明季實錄 *Ming-chi shih-lu*, 1 *chüan*, Ku brought together various documents relating to the last days of the Ming dynasty. A collection of his miscel-

laneous notes, entitled 菰中隨筆 *Ku-chung sui-pi*, in 3 *chüan*, was never printed, but a manuscript copy, once owned by Lu Hsin-yüan [q. v.], is in the Seikadō Bunko, Tokyo. Apparently a work bearing the same title and printed in the above-mentioned *T'ing-lin i-shu hui-chi*, is not authentic. A partial collection of Ku's poems, in a manuscript of three *chüan*, entitled 蔣山儒殘稿 *Chiang-shan yung ts'an-ko*, is reported to be in the Osaka Prefectural Library.

A number of scholars have undertaken to write on the life of Ku Yen-wu—some favorably, others unfavorably, depending on their approval or disapproval of Ku's approach to the Sung philosophers. A representative of the former was Ch'üan Tsu-wang [q. v.]; of the latter, Li Kuang-ti [q. v.]. Ku's adopted son compiled a chronological biography which became the basis of six or seven others, all bearing the title, *Ku T'ing-lin hsien-shêng nien-p'u* (先生年譜). One of these was compiled by Wu Ying-k'uei 吳映奎 (T. 止猗, a senior licentiate of 1802) and printed in 1878, and again in 1885; another by Ch'ê Shou-ch'ien 車守 (Ch'ih 持?) 謙 was printed in 1844; a third was compiled by Chang Mu [q. v.]; and a fourth was completed by Ch'ien Pang-yen 錢邦彥 in 1908 and printed as a supplement to the *Ssü-pu ts'ung-k'an* edition of the *T'ien-hsia chün-kuo li-ping shu*. A collection of Ku's poems, annotated by Hsü Chia 徐嘉 (T. 遜菴), and printed in 1897 under the title 顧詩箋注 *Ku-shih chien-chu*, 17 *chüan*, also contains what is essentially a chronological biography.

Several shrines were raised to the memory of Ku Yen-wu, the most celebrated being the one sponsored by Chang Mu and Ho Shao-chi [q. v.] in 1843. It is located in the South City, Peking, near the monastery, Tz'ü-jên ssü 慈仁寺, where Ku had lived some time in 1668, prior to his imprisonment in Tsinan. There a number of well-known scholars met annually to pay their respects and to offer sacrifices. A record of these gatherings, covering the years 1843-73, was recently reproduced in facsimile under the title 顧先生祠會祭題名第一卷子 *Ku hsien-shêng tz'ü hui-chi t'i-ming ti-i chuan-tzû*. By an edict of 1909 the name of Ku Yen-wu was entered for commemoration in the Temple of Confucius.

[*Nien-p'u* mentioned above; 1/487/1b; 3/400/17a; 4/130/1a; 20/1/00; Hsieh Kuo-chên, 顧寧人學譜 *Ku Ning-jên hsüeh-p'u* (1930); 善本書室藏書志 *Shan-pên shu-shih ts'ang-shu chih* 11/5a, 14/15b; *Shun-t'ien-fu chih* (1884) 16/48a; Liang Ch'î-ch'ao, *Chung-kuo chin san-pai-nien hsüeh-shu shih* (see

Ku

bibl. under Hui Tung) p. 83-107, 346, 355; *Ssü-k'u*, *passim*; Chu Hsi-tsu, 鈔本甲乙事案跋, in *Bul. Inst. of Hist. and Phil. (Academia Sinica)*, vol. 2, pt. 2 (1930), p. 153-56; 青鶴 *Ch'ing-ho*, vol. 3, no. 12 (May 1, 1935), for pictures of his tomb and other relics; 舊都文物略 *Chiu-tu wên-wu lüeh* (1935), *ming chi shang*, p. 16; Ch'ien Mu 錢穆, *Chung-kuo chün san-pai nien hsüeh-shu shih* (1937) pp. 121-57.]

FANG CHAO-YING

KU Ying-t'ai 谷應泰 (T. 廣虞 H. 霖蒼, d. after 1689), scholar and official, was a native of Fêng-jun, Chihli. After becoming a *chün-shih* in 1647, he was for a time an assistant secretary in the Board of Revenue. In 1656 he became educational commissioner of Chekiang province, a post he held until 1660. His well-known history of the Ming dynasty, 明史紀事本末 *Ming-shih chi-shih pên-mo*, 80 *chüan*, was compiled and completed during this period. This work is composed in topical form—one topic to each *chüan*. It was first printed in 1658 with a preface by the author of the same date. Moreover it is one of the earliest attempts to write a history of the entire Ming period (1368-1644), having appeared long before the official *Ming-shih*, which was not completed until 1739. The *Ming-shih chi-shih pên-mo* has, on various grounds, been attributed to other authors, but without convincing proof.

Ku Ying-t'ai seems to have worked with the help of a few assistants, and he doubtless utilized some sources written or compiled by others. Two short works, now incorporated in the collectanea, *Hsüeh-hai lei-pien* (see under Ts'ao Jung), entitled 明漕運志 *Ming ts'ao-yün chih*, an account of grain transport in the Ming period, and 明倭寇始末 *Ming Wo-k'ou shih-mo*, an account of Japanese raids on the coast in the same period, were in reality abstracted from the *Ming-shih chi-shih pên-mo*—the former being *chüan* 24, and the latter *chüan* 55 in the history. In 1786 Emperor Kao-tsung issued an edict ordering that alterations be made in the section dealing with Li Tzū-ch'êng [q. v.] in *chüan* 78 of the *Ming-shih chi-shih pên-mo*—these changes to follow closely the official account in the *Huang-ch'ing k'ai-kuo fang-lüeh* (see under Sun Yü-t'ing). Apparently the purpose was to laud the exploits of the Manchus and to minimize the achievements of Wu San-kuei [q. v.].

In his collectanea, *Han-hai*, Li T'iao-yüan [q. v.] printed a work entitled 博物要覽 *Po-wu yao-lan*, 12 *chüan*, attributing it to Ku Ying-t'ai.

Kuan

As a matter of fact the author of the *Po-wu yao-lan* was Ku T'ai 谷泰 (T. 寧宇), a scholar of the late Ming period who held a post in Szechwan which was Li T'iao-yüan's native province. Most likely Li was misled by the similarity of the two names. Ku Ying-t'ai's collected literary works were entitled 築益堂集 *Chu-i t'ang chi*.

[2/70/21b; 3/206/18a; 10/19/6a; *Ssü-k'u* 49/6b, 54/7a, 84/5b, 130/3a; Mo Yu-chih [q. v.] *Lü-t'ing chih-chien ch'uan-pên shu-mu* 4/19a; Lu Lung-chi [q. v.], *San-yü t'ang wên-chi*; Sun Tsan-yüan 孫贊元, 遵化詩存 *Tsun-hua shih-ts'un* (1888); *Tsun-hua t'ung-chih* (通志, 1888).]

TU LIEN-CHÊ

KUAN-wên 官文 (T. 秀峰), 1798-1871, Mar. 1, official, first Earl Kuo-wei (果威), was a member of the Chinese Plain White Banner. His surname was Wang 王 and his family belonged to the Imperial Household division, serving the emperor as bond servants. Kuan-wên was taken from a clerkship to serve as a junior Imperial Bodyguard. After various promotions, he was appointed in 1841 a deputy lieutenant-general to serve at the garrison at Canton, and six years later was transferred to serve at Ching-chou, Hupeh. When in 1853 the Taiping army marched through Hunan and Hupeh, occupied Wuchang for a time, and then turned eastward to take Nanking, Kuan-wên remained at Ching-chou to look after the defense of western Hupeh. In March 1854 he was made Tartar General in command of the garrison at Ching-chou.

At this time a Taiping army was besieging Wuchang, attacking the militia in Hunan under Tsêng Kuo-fan [q. v.], and threatening Ching-chou. Kuan-wên succeeded in recovering several cities and stabilizing western Hupeh and then moved eastward in unison with the northern advance of Tsêng Kuo-fan. In September, while Tsêng was recovering Wuchang, Kuan-wên took the neighboring city of Hanyang—thus for a second time clearing Hupeh of rebels. Nevertheless the great Taiping general, Shih Ta-k'ai [q. v.], soon forced Tsêng to attend only to the fighting near Kiukiang, and then sent men up the Yangtze into Hupeh. In April 1855 Wuchang was for a third time lost to the Taipings. Joint steps were then taken to recover that area. Kuan-wên was made governor-general of Hupeh and Hunan to command the troops north of the river while Hu Lin-i [q. v.] was made acting governor of Hupeh to attack from the south. Only after a year of severe fighting did Kuan-wên and

Hu succeed in dislodging the rebels from the Wuchang, Hankow, and Hanyang region (December 1856). The victory was due chiefly to the joint effort of these two men. They also co-operated in sending recruits and supplies to Tsêng Kuo-fan at Kiukiang, in dispatching forces to operate in western Anhwei, and in maintaining order in Hupeh.

In 1858 Kuan-wên was made concurrently an Associate Grand Secretary and three years later, a full Grand Secretary. In the meantime he continued to send supplies to Tsêng and had his own men prepared for any emergency. His men fought the Taipings, and later the Nien banditti, not only in Hupeh but also in Hunan, Kiangsi, Anhwei, and Honan. In 1864, after Nanking was recovered by Tsêng Kuo-fan, Kuan-wên was given the hereditary rank of a first class earl with the designation, Kuo-wei, and with rights of perpetual inheritance. The reward was given in recognition of his splendid co-operation with Tsêng, Hu and other Hunan generals. In addition, his branch of the family was exempted from further service in the Imperial Household as bond servants and was honored by being raised to the Manchu Plain White Banner, though he himself was a Chinese Bannerman.

In 1866 Kuan-wên was accused of corruption by Tsêng Kuo-ch'üan [q. v.], governor of Hupeh. The charges were verified and Kuan-wên was removed from his governor-generalship. Early in 1867 he was recalled to Peking to serve as Grand Secretary. Late in the same year he was made concurrently governor-general of Chihli. He held this post until 1869 and then returned to Peking. He died the following year and was canonized as Wên-kung 文恭. A work about the Taiping Rebellion, entitled 平定粵匪紀略 *P'ing-t'ing Yüeh-fei chi-lüeh*, 18 + 4 *chüan*, was edited in 1865 by Tu Wên-lan 杜文瀾 (T. 小舫, 1815-1881), and others, under the sponsorship of Kuan-wên. It was first printed about the same time.

[1/394/3b; 2/45/37a; Hsüeh Fu-ch'êng [q. v.], *Yung-an pi-chi*; *Chiao-p'ing Yüeh-fei fang-tüeh* (see under I-hsin).]

FANG CHAO-YING

KUANG-hsü. Reign-title of Tsai-t'ien [q. v.].
KUANG-tsung. Temple name of Chu Ch'ang-lo' [q. v.].

KUEI Chuang 歸莊 (T. 玄恭, 元公, 懸公, 園公, H. 恆軒, 普明頭陀, 歸妹, 歸乎來),

Aug. 29, 1613-1673, Oct. 1, a native of K'un-shan, Kiangsu, was a great-grandson of the Ming teacher and prose writer, Kuei Yu-kuang 歸有光 (T. 熙甫, H. 震川, 1506-1571). He graduated as *hsiu-ts'ai* about the time the Manchu army advanced to the south of the Yangtze. When the residents of K'un-shan rose to a brave defense of the city against the invaders (August 6, 1645) Kuei was one of the leaders, another being Ku Yen-wu [q. v.]. On August 26 the city fell and Kuei fled disguised as a monk, changing his personal name to Tso-ming 祚明 (Long live the Ming Dynasty). He and Ku, both members of the political party known as Fu-shé 復社, were intimate friends, and because of their opposition to the Manchu conquerors were known to their neighbors as "Kuei the mysterious and Ku the strange" 歸奇顧怪.

Kuei Chuang was well versed in poetry and prose and excelled in the cursive style of calligraphy and in ink drawings of bamboo. He composed an epic of some eighteen hundred words, entitled "Sorrows of the Ages" (萬古愁曲 *Wan-ku ch'ou-ch'ü*), in which he relates in free verse the story of Chinese history from the legendary creation by P'an Ku 盤古 to the surrender of Nanking in 1645. In it he satirizes many of the saints, philosophers and statesmen of history and tells with great candor how the Ming officials bowed to the bandits and to the Manchus. Ch'üan Tsu-wang [q. v.] quotes Shên Ch'üan 沈荃 (T. 貞蕤, H. 繹堂, 1624-1684), a Supervisor of Education in the Palace, to the effect that Emperor Shih-tsu was so pleased with the poem that he often ordered the court musicians to sing it at meals. In his later years Kuei Chuang tried hard to raise funds to print the collected works of his great-grandfather. After many scholars had contributed to the fund and the printing had begun (1671), he died. Fortunately the project was carried out by his nephew and was completed in 1675 under the title 震川先生文集 *Chên-ch'uan hsien-shêng wên-chi* (40 *chüan*).

[Chao Ching-ta 趙經達, 歸玄恭年譜 *Kuei Hsüan-kung nien-p'u* (1924-25); Kuei Tsêng-ch'i 歸曾祁, *Kuei Hsüan-kung nien-p'u*; 2/70/7b; 3/464/14a; 6/36/12b; 練川名人畫像 *Lien-ch'uan ming-jên hua-hsiang* (1849, with portrait), 附下/7; 崑山新陽合志 *K'un-shan Hsin-yang ho-chih* (1881), 32/12a.]

FANG CHAO-YING

KUEI-liang 桂良 (T. 燕山), Sept. 9, 1785–1862, July 17, official, was a Manchu of the Gúalgiya Clan and a member of the Plain Red Banner. His father, Yü-té 玉德 (T. 達齋 H. 他山, d. 1809), served as governor-general of Fukien and Chekiang from 1799 to 1806, but was banished for negligence in conducting the war against the pirates (see under Li Ch'ang-k'eng). In 1808 Kuei-liang, then a senior licentiate, purchased the rank of a second class secretary of a Board, and later was assigned to the Board of Ceremonies. Also by purchase, he attained (1814) the rank of assistant department director in the same Board. Five years later he was sent to Szechwan where he served until 1827, first as a prefect, and then as intendant of the Chien-ch'ang Circuit. From 1827 to 1834 he acted as financial commissioner of the following provinces: Szechwan (1829–30), Kwangtung (1830–32), and Kiangsi (1832–34). In 1834 he was made governor of Honan where he destroyed (1838) the temples which had been erected in the province by certain rebellious religious sects. He was made governor-general of Hunan and Hupeh in 1839 but later was transferred to be governor-general of Fukien and Chekiang, and early in the following year was given the same post in Yunnan and Kweichow. In 1845 he went to Peking for an audience after which Emperor Hsüan-tsung remarked that Kuei-liang, who was then just over sixty *sui*, showed signs of impaired health, which rendered him unfit for the office of governor-general. He was ordered to await an appointment in Peking.

Late in 1845 Kuei-liang was named military lieutenant-governor of Jehol where he served until 1848 when he was recalled to Peking to look after affairs in connection with the imminent marriage of his tenth daughter (1834–1880) to the emperor's sixth son, I-hsin [q. v.]. Thereafter Kuei-liang held several minor posts in Peking until 1851 when he was sent to Foochow as the Tartar General of that city. He was recalled in 1852 and named president of the Board of War. In the following year he was sent to Paoting, capital of Chihli, to take charge of the defenses against invasion by the Taiping rebels. In the same year he was appointed governor-general of Chihli, and two years later was given the concurrent rank of an Associate Grand Secretary. Early in 1857 he was promoted to be a Grand Secretary and served concurrently as lieutenant-general of the Manchu Plain White Banner. His post of governor-general of Chihli was taken by T'an T'ing-hsiang

譚廷襄 (T. 竹屋 H. 竹巖, posthumous name 端恪, *chin-shih* of 1833, d. 1870).

In 1854, while in Chihli, Kuei-liang had his first experience in the conduct of foreign affairs. In that year the British, French, and American envoys landed at Taku to request a revision of their treaties with China (see under I-chu). Kuei-liang was ordered not to demean himself by receiving the envoys personally, but to send a former salt controller, Ch'ung-lun (see under I-chu), to discuss the matter with them at Tientsin. As the demands of the envoys were nearly all rejected, they returned south to await further instructions from their respective governments. Finally the British and the French decided to use force to obtain their objectives which in general were: the establishment of Legations in Peking on terms of diplomatic equality, the opening of the interior to foreign trade and travel, toleration for missionaries, and an extension of trading facilities. After the occupation of Canton in 1857 the British plenipotentiary, Lord Elgin, and the French Ambassador, Baron Gros (for both see under Yeh Ming-ch'ên), sailed northward with their fleets. At Shanghai they were joined, not for military but for diplomatic action, by the American envoy, William Bradford Reed (1806–1876), and the Russian Admiral, Count Evfimii Vasil'evich Putiatin (1803–1883). In April 1858 the four arrived at Taku and demanded that T'an T'ing-hsiang be given full powers to sign the revised treaties. After a month of fruitless discussion the British and French allies forced their way to Tientsin, and threatened to proceed to Peking if high officials were not sent immediately to open negotiations. Thus Kuei-liang and a Mongol, Hua-sha-na 花沙納 (T. 毓仲 H. 松岑, posthumous name 文定, 1806–1859, *chin-shih* of 1832), were chosen as the Emperor's delegates to negotiate with the plenipotentiaries of the four powers. They arrived at Tientsin on June 2, but were rebuffed by the foreign envoys for failure to provide themselves with seals. In China an official sent from the capital on short errands was not given a seal; therefore a delay occurred while special seals were made for the negotiators. There was no negotiation, however, for the British interpreters, H. N. Lay (see under Ch'i-ying) and Thomas Wade (see under Tso Tsung-t'ang) who conducted the meetings, brooked no mitigation of their demands. After they had frightened a third envoy away from Tientsin (see under Ch'i-ying), the two interpreters had little difficulty with Kuei-liang and Hua-sha-na. The Chinese

commissioners pleaded with the Russian and American ministers to help alleviate the rigor of the demands, but without success. Those ministers, however, acted with more moderation and courtesy than did the British and French, probably because they were in a position to obtain without force what the latter won by arms. The treaty with Russia in twelve articles was signed on June 13; the American treaty of thirty articles, on the 18th—the two interpreters who assisted Mr. Reed being S. Wells Williams and W. A. P. Martin (for both see under Tung Hsün).

Two of the British demands interposed obstacles to continued negotiation, namely, the residence of foreign envoys at Peking and the opening of the Yangtze River to foreign trade. On June 26, the day set for the signing of the British treaty of 56 articles, Kuei-liang and Hua-sha-na were instructed by edict to refuse to concede the demands then under dispute. But as the British threatened to march on Peking they forced the intimidated negotiators to sign the treaty on the evening of the same day (26th). The French treaty of 42 articles was signed on June 27.

The clause in the treaties to which the Peking Court raised the most serious objection was that which granted residence to foreign envoys in the capital on a basis of diplomatic equality. The Court was ignorant of international practices and felt humiliated at the idea of future audiences in which envoys of foreign states would not perform the ceremony of *kotow* which for centuries had been the Chinese practice. But that by some of the articles China lost much of her national sovereignty, no one in the Court seemed to realize. After the foreign envoys left, Kuei-liang and Hua-sha-na were sent to Shanghai to make agreements with representatives of the powers about the rate of tariff on various commodities. In the meantime T'an T'ing-hsiang and other officials who had charge of the defenses of Tientsin were punished for their failure to stop the "invaders" from landing. The Mongol prince, Sêng-ko-lin-ch'in [q. v.], was entrusted with the fortifying of the Taku area and the training of troops sufficient to guard it. The emperor, still vexed at the idea of opening the Yangtze to foreign trade and at having to meet foreign envoys in Peking, instructed Kuei-liang and the other commissioners to seek the annulment of those articles. In return China would abolish the tariff on all foreign goods. But finding the envoys unyielding, Kuei-liang

sought to forestall any possible audiences by asking that the texts of the treaties be ratified, not in the capital, but at Shanghai. He warned Frederick Bruce (see under Wang T'ao), the British minister, that the Taku area was fortified and that since Tientsin was not a treaty port, China had the right to resist any attempt to force a passage. However, Bruce belittled the warning and with a fleet of British and French ships sailed to Taku. When told to land at Pei-t'ang, a smaller port north of Taku, he refused and attacked the Taku forts (June 25, 1859). After being repulsed (see under Sêng-ko-lin-ch'in), the British and French envoys returned to Shanghai to prepare for further military action.

After this repulse the American minister, John Elliot Ward 華若翰 (1814-1902), and his retinue, including S. Wells Williams and W. A. P. Martin, landed at Pei-t'ang. They were conducted to the capital by Ch'ung-hou [q. v.] and were quartered in a residence which had previously belonged to Sai-shang-a (see under Ch'ung-ch'i). On July 30 Ward had his first interview with Kuei-liang who had by that time returned from Shanghai. Eleven days later Kuei-liang received the letter from President Buchanan to the emperor and transmitted it to the throne. On August 16 the texts of the American treaty of 1858 were exchanged at Pei-t'ang, whereupon the Americans returned to Shanghai.

On August 1, 1860 the British and French allies again landed at Pei-t'ang and twenty days later took the Taku forts. As the allies reached Tientsin Kuei-liang was again sent there as negotiator. He was joined by the governor-general, Hêng-fu 恆福 (posthumous name 恭勤, d. 1862), and the director of Imperial Armory, Hêng-ch'i (see under I-hsin), to open negotiations. They consented to every demand of the allies, and yet those allies refused for a long time to recognize them on the pretext that there had been no edict giving the Chinese commissioners plenipotentiary powers. The emperor, too, reprimanded them for being too timorous. As the British advanced northward, Kuei-liang returned to Tungchow and then to Peking. The task of negotiating with the foreigners was first entrusted to Tsai-yüan (see under Yin-hsiang) and later to I-hsin. After the emperor had fled to Jehol, Kuei-liang was named one of the commissioners to conduct national affairs at Peking. He and Wên-hsiang [q. v.] assisted I-hsin in the negotiations with the victorious allies—finally concluding the treaties of Peking (see under

I-hsin). When in January 1861 the Tsungli Yamen was established (see under I-hsin) to conduct foreign affairs, I-hsin was made its head with Kuei-liang and Wên-hsiang as assistants.

Kuei-liang was on the side of his son-in-law, I-hsin, when the *coup d'état* of November 1861 took place (see under I-hsin). They put into effect the edict arresting Su-shun [q. v.] and conducted the latter's trial. Along with I-hsin, Kuei-liang was made a Grand Councilor. He died eight months later and was canonized as Wên-tuan 文端. He was celebrated in the Temple of Eminent Statesmen.

S. Wells Williams, who was secretary and interpreter of the American mission in 1858 and who negotiated with Kuei-liang the treaty of that year, gave the following description of him. "Kweiliang is a well-preserved man of seventy-four, tall and not too large for his height, placid in speech and countenance, having a stoop of the shoulders and a quavering tone of voice, which more than anything else indicates his age". W. A. P. Martin described him as "of kindly aspect and gentle demeanor; his colleague, Hwashana, some twenty years his junior, had a martial air and something of the brusqueness of a soldier".

Kuei-liang's elder brother, Pin-liang 斌良 (T. 備卿, 笠耕, 1784-1847), served as an official for forty-five years and died at Lhasa a few months after he arrived there as Imperial Resident. He was a celebrated poet among the Manchus, leaving a voluminous collection of verse, entitled 抱冲齋詩集 *Pao-ch'ung chai shih-chi*, divided into 36 sections and 71 *chüan*, with a supplement of his *tz'ü*, entitled 眠琴仙館詞 *Mien-ch'in hsien-kuan tz'ü*, 1 *chüan*. It was printed in 1849-50 by a younger brother, Fa-liang 法良 (T. 可資, b. 1800), who included in it a *nien-p'u* of Pin-liang.

[1/394/1a; 2/45/31b; *Ch'ou-pan I-wu shih-mo*, Hsien-fêng period (see under I-hsin); Morse, H. B., *The International Relations of the Chinese Empire*, 1834-60; Cordier, H., *L'expédition de Chine*, 1857-58; Williams, F. W., *The Life and Letters of S. Wells Williams* (1889), p. 265; Martin, W. A. P., *A Cycle of Cathay*, pp. 143-203; 瓜爾佳氏家譜 *Kua-er chia shih chia-p'u* (1849), 4/24; Tung Hsün, *Nien-p'u*, 2/49b.]

FANG CHAO-YING

KUEI, Prince of. See under Chu Yu-lang.

K'UEI-hsü 揆叙 (T. 凱功 H. 惟實居士), 1674(?)-1717, Feb. 16, poet and official, was the

second son of Mingju [q. v.] and a member of the Plain Yellow Banner. A pupil of Wu Chao-ch'ien (see under Singde) and Cha Shên-hsing [q. v.], he was, like his brother Singde [q. v.], well versed in Chinese literature. Beginning his career as an officer of the Imperial Bodyguard, he was promoted in 1694 to the post of sub-expositor in the Hanlin Academy. In 1703 he was appointed a chancellor of the Academy, a position he held, with additional duties, for fourteen years until his death. Early in 1708 he was made concurrently a junior vice-president of the Board of Works. On December 25 of that year he sat in the memorable gathering which Emperor Shêng-tsu convened in the garden known as Ch'ang-ch'un yüan (see under Hsüan-yeh) to recommend an heir-apparent to succeed his second son, Yin-jêng [q. v.], who had been confined for insanity. Much to the dismay of the emperor, a unanimous recommendation was sent up in favor of his eighth son, Yin-ssü [q. v.]. Suspecting a dominating hand at the meeting, the emperor imprisoned Maci [q. v.] and reprimanded T'ung Kuo-wei [q. v.] as the moving spirits. From 1712 to 1717 K'uei-hsü served concurrently as president of the Censorate. He was canonized as Wên-tuan 文端.

In 1724, seven years after K'uei-hsü's death, the succeeding Emperor, Shih-tsung (see Yin-chên), accused K'uei-hsü and Alingga (see under Ebilun), then also deceased, of having sixteen years previously proposed the name of Yin-ssü and so caused his (Yin-chên's) father, Emperor Shêng-tsu, many anxious moments. Shih-tsung went so far as to say that K'uei-hsü, by making use of a fortune of several million taels inherited from his father, Mingju, had not only financed the campaign for Yin-ssü but had tried to block Yin-jêng's way back to his former position as heir-apparent. Always merciless toward his ambitious brothers and their followers, Emperor Shih-tsung decreed that K'uei-hsü should be deprived of all posthumous titles and honors and that on his tomb-stone should be inscribed the opprobrious epitaph: 不忠不孝柔奸陰險揆叙之墓 *Pu-chung pu-hsiao jou-chien yin-hsien K'uei-hsü chih-mu*, viz., "This is the tomb of K'uei-hsü, the disloyal, the unfilial, the underhanded, and the treacherous".

K'uei-hsü, like his brother Singde, distinguished himself beyond other Manchus of his day by his talents as a poet. His collected works, 益戒堂集 *I-chieh-t'ang chi*, comprising 16 *chüan* of poetry and 2 of prose, were first printed in 1703. He compiled by imperial authority an

anthology of poems by women authors of various dynasties, entitled 歷朝閨雅 *Li-ch'ao kuei-ya*, in 12 *chüan*, and himself brought together a volume of miscellaneous notes, 隙光亭雜識 *Hsi-kuang-t'ing tsa-chih*, in 6 *chüan*. These and several other minor works are comparatively rare, although they were never formally banned.

[1/293/4a; 11/32/56a; Cha Shên-hsing [q. v.], *Ching-yeh-t'ang shih-chi* 18/16a, 46/10a; Shêng-yü [q. v.], *Pa-ch'i wên ching* 57/14b; *Kuo-hsüeh chi-k'an*, vol. II, no. 4, p. 753.]

FANG CHAO-YING

KUNG, Prince. See under I-hsin.

KUNG Ting-tzû 龔鼎孳 (T. 孝升 H. 芝麓), Jan. 6, 1616–1673, Oct. 21, poet, landscape painter and official under three régimes in Peking during the Ming-Ch'ing transition period, was a native of Ho-fei, Anhwei. After becoming a *chin-shih* in 1634 at the early age of twenty *sui*, he served as magistrate of Ch'i-shui, Hupeh, for six or seven years (1635–?) and was then promoted to be a censor in Peking. When Peking fell into the hands of Li Tzû-ch'êng [q. v.] for a brief period in 1644, Kung was given the concurrent post of superintendent of police of the north city. Under the Manchus he continued to serve as a censor and in other capacities. In later years he served as president of the Board of Punishments (1664–66), of the Board of War (1666–69), and of the Board of Ceremonies (1669–73). In 1670, and again in 1673, he was chief examiner in the metropolitan examinations. The posthumous title Tuan-i 端毅 was conferred on him, but was revoked by order of Emperor Kao-tsung in 1769.

Kung Ting-tzû was well known in his time as a poet, and it is as a poet that he is likely to be remembered by posterity. His name is linked with that of Ch'ien Ch'ien-i and Wu Wei-yeh [qq. v.] as one of the "three master poets of the eastern Yangtze region" (江左三大家). His collected poems, 定山堂集 *Ting-shan-t'ang chi*, were first printed in 1673, but were included in the list of banned books in the Ch'ien-lung reign-period. However, a fuller edition in 43 *chüan* with 4 supplementary *chüan* of poetry in irregular meter (here called *shih-yü* 詩餘, but usually known as *tz'u* 詞) was printed with the same title in 1883 by a descendant in the fourteenth generation. This descendant also printed his ancestor's memorials to the throne, 龔端毅公奏疏 *Kung Tuan-i kung tsou-su*, in 8 *chüan* with 2 appendices. Kung Ting-tzû had a con-

cubine by the name of Ku Mei 顧眉 (涓, 媚 or 媚, T. 眉 [梅] 生 or 眉莊 H. 橫波) whose family name was originally Hsü 徐. She was talented in music, poetry, and painting, excelling particularly in the delineation of orchids and bamboo.

For his relations with Adam Schall see under Yang Kuang-hsien [q. v.].

[1/489/17a; 6/44/11a; 19/甲上/14b; *Ho-fei-hsien chih* (1920 reprint of 1803 ed.) 24/1b; Li Chia-fu 李家孚, *Ho-fei shih-hua* (詩話, 1928), 上/1a; L. T. C. L. H. M., 465b lists 3 paintings by Ku Mei: 6 others on orchids and bamboo were reproduced by the 有正書局 *Yu-chêng shu-chü*, Shanghai, as supplement 39 in the series 中國名畫集 *Chung-kuo ming-hua chi*; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung*, p. 220; Yü Huai [q. v.], *Pan-ch'iao tsa-chi, chüan* 中.]

TU LIEN-CH'EN

KUNG Tzû-chên 龔自珍 (T. 璣人, 爾玉 H. 定齋, 羽琤山民), Aug. 22, 1792–1841, Sept. 26, scholar, poet, reformer, was a native of Hangchow—the subdivision known as Ch'ien-t'ang, though he registered in the schools as from Jên-ho. His great-grandfather, Kung Pin 龔斌 (T. 典瑞 H. 硯北, 半翁, d. 1788), had five sons, the eldest being Kung Ching-shên 龔敬身 (T. 紀懷 H. 匏伯, 1735–1800, *chin-shih* of 1769), and the third Kung T'i-shên 龔禔身 (T. 深甫 H. 吟臚, d. 1776, *chü-jên* of 1762). As the former had no son of his own, and as the latter had five, he adopted the eldest of the five, named Kung Li-chêng 龔麗正 (T. 賜泉, 陽谷 H. 關齋, 1767–1841, *chin-shih* of 1769), and brought up the other four after Kung T'i-shên had died. Kung Li-chêng, father of Kung Tzû-chên, held the posts of prefect of Hui-chou-fu, Anhwei (1812–16), and of intendant of Soochow and Sungkiang, Kiangsu (1816–25).

Kung Tzû-chên was a precocious child and was fortunate in having among his relatives many scholars who helped him in his studies. The most famous of these relatives was his maternal grandfather, Tuan Yü-ts'ai [q. v.], who taught him etymology. Kung Tzû-chên's interests were wide and included the writing of prose and verse, the collecting of inscriptions on stone and bronze, bibliography, governmental organization, and history. From 1802 to 1814 he stayed mostly in Peking where he had an opportunity to study political conditions at first hand. In 1810 he became a senior licentiate, and two years later he was engaged as collator in the Imperial

Printing Office. In 1814 he went to Hui-chou, Anhwei, to visit his father and while there helped to collect materials for the bureau which was compiling the prefectural gazetteer. Two years later he accompanied his father to Sungkiang. In 1818 he was in Hangchow where he passed the provincial examination for the *chü-jên* degree. At this time he became interested in the study of the Kung-yang commentary to the *Spring and Autumn Annals* (see under Chuang Ts'un-yü), and in 1819 he studied this and related commentaries under Liu Fêng-lu [q. v.]. The Kung-yang school of thought appealed strongly to Kung Tzū-chên because it encouraged men to be politically-minded and advocated reforms in government. Prior to this time Kung had written a number of short articles expounding his political views and the necessity of reform, for he lived in a period when far-sighted men like Pao Shih-ch'ên [q. v.] and he himself sensed the steady decline of the empire and the dangers that were looming ahead.

Anxious though he was to serve the dynasty, Kung Tzū-chên met with disappointments throughout his life. After failing twice in the metropolitan examinations, he purchased the rank of a secretary of the Grand Secretariat (1820) and in the same year published two long articles: one enumerating the advantages of making Turkestan into a province, the other a plea for a law forbidding foreigners to trade at Canton. Both these suggestions were ignored at the time, but the former was put into effect in 1884, after Tso Tsung-t'ang [q. v.] had reconquered Turkestan. The second article is no longer extant, but from the title, 東南罷番舶議 *Tung-nan pa Fan-po i* ("Bar Foreign Ships from our Southeastern Coasts"), we can surmise that Kung foresaw—some twenty years before the events—the coming disastrous conflict with foreigners. About the same time he attempted a comprehensive survey of Mongolia and the Mongols—a work never completed, but several chapters of which are included in his collected writings.

Owing to the death of his mother Kung Tzū-chên returned to Hangchow in 1823 to observe the period of mourning. About three years later he resumed his post in Peking. In 1827 he changed his name to Kung I-chien 龔易簡 (T. 伯定), but soon discarded it for the old one. Though he became a *chin-shih* in 1829, he was debarred from entering the Hanlin Academy owing to his poor handwriting. He qualified as a magistrate, but apparently preferred to

remain a secretary in the Grand Secretariat. In 1830 he, together with Lin Tsê-hsü and Wei Yüan [qq. v.], organized a poetry club. All three had a common interest in political affairs, and Kung and Wei shared in particular a love for geography and history.

Bitter against a system that could judge men's capabilities by the accidents of handwriting, Kung Tzū-chên produced a work on calligraphy which he entitled, 干祿新書 *Kan-lu hsin-shu*, "A New Guidebook for Seekers after Government Emoluments". In many articles he attacked the authorities, openly or covertly, for their lack of statesmanship and self-respect. Naturally he became known as unruly and was blacklisted by high officials. About this time he changed his name to Kung Kung-tso 龔章祚. In 1836 he was appointed a secretary in the Imperial Clan Court, and a year later was transferred to the Board of Ceremonies. Late in 1838, when Lin Tsê-hsü was sent to Canton as Imperial Commissioner in charge of foreign affairs, Kung wrote him about the unfavorable foreign trade which had caused a vast export of silver and a corresponding rise in commodity prices in relation to copper cash. He maintained that imported foreign goods such as woollen materials affected cotton products in China, and that the clocks and the glassware of the West were unnecessary luxuries. Hence he advised Lin to restrain foreign trade and to strengthen China's defenses by the manufacture of firearms. He proffered Lin his assistance, but the latter declined. Barred in every direction from being useful to his country, Kung suddenly left Peking in 1839. After purchasing a house in Hangchow he returned north to escort his family, but instead of entering Peking he is reported to have waited for the family about a day's journey from the capital. It is thought that in some way he had antagonized the powerful Grand Secretary, Mu-chang-a [q. v.], and that this accounts for his sudden departure and his reluctance to enter the city. However that may be, he spent the next two years in or near Hangchow and died in 1841 while traveling through Tan-yang, Kiangsu.

The novel *Nieh-hai hua*, written in 1907 (see under Hung Chün), links the names of Kung Tzū-chên and the poetess, Ku-t'ai-ch'ing (see under I-hui). There were in the lives of the two personages some coincidences on which to build what were doubtless unfounded tales of intimacy. Both lived in Peking at the same time, and both were gifted poets. In one of his poems Kung Tzū-chên refers to a noble lady who lived near

the T'ai-p'ing hu (southwest corner of the main city, Peking) where the palace of I-hui and his consort, Ku-t'ai-ch'ing, was located. Kung, moreover, expressed in his poems a preference for Manchu ladies who did not bind their feet. The poems of Ku-t'ai-ch'ing contain some references similar to those of Kung and, moreover, she is known to have had many friends among ladies from Hangchow which was Kung's native city. A few months after her husband died (1838) Ku-t'ai-ch'ing was expelled from her residence by her husband's son, for reasons unknown. Kung himself left Peking in 1839 and it is possible that his strange actions at that time, and his hurried departure from the capital are linked to differences with I-hui's son as well as with Mu-chang-a.

Kung Tzū-chên wrote many works on various subjects but few are extant. Only his short articles in prose and about a tenth of his poems are preserved in two main collections, entitled **定齋文集** *Ting-an wên-chi*, and *Ting-an wên-chi pu-pien* (補編), 4 chüan. The latter, printed in 1886, contains some of his prose writings. The former consists of three collections: the first two, entitled *Ting-an wên-chi* and *Ting-an hsü* (續)-*chi*, consist of prose works printed in 1868 by Wu Hsü (see under Wang T'ao) from manuscripts edited by Kung himself; the third, entitled *Ting-an wên-chi pu*, was printed by Wu in 1889 and contains the following titles: *Wên*, 1 chüan; **破戒草** *P'o-chieh ts'ao* (poems), 2 chüan; **己亥雜詩** *Chi-hai tsa-shih*, 1 chüan; *Tz'ü*, 5 chüan. The first four chüan of *ts'ü* were first printed by Kung himself in 1823. His poems had also been printed separately. A number of his letters and other writings were collected by Chang Tsu-lien **張祖廉** (T. 彥雲) who printed them in 1921 in his collectanea, **娟鏡樓叢刻** *Chüan-ching lou ts'ung-k'o*, under the title *Ting-an i-shu* (遺書). A few other works by Kung were also published, among them the **太誓答問** *T'ai-shih ta-wên*, printed in 1832, and the **春秋決事比** *Ch'un-ch'iu chieh-shih pi*, originally in 6 chüan, of which 1 chüan was printed in the *Huang-Ch'ing ching-chieh hsü-pien* (see under Juan Yüan).

Although these are perhaps all the works of Kung Tzū-chên that are extant, his influence in the scholastic field was enormous. He is justly known as a forerunner of the modern reform movement because many of the reformers of the late nineteenth century, such as K'ang Yu-wei and Liang Ch'i-ch'ao (see under T'an Ssü-t'ung), were influenced by his political

and social writings as these appear in the *Ting-an wên-chi*. In his articles he attacked the Ch'ing government for the political, social, and economic decadence of the time. He advocated the abolition of the civil service examinations as practiced in his day. He maintained that opium users should be strictly punished, that women should be discouraged from binding their feet, that the Court ceremonies of kneeling to the emperor should be modified, and that certain superstitious practices at Court should cease—all suggestions very revolutionary in his day. His program coincided with theories promulgated by students of the Kung-yang commentary to the *Spring and Autumn Annals*, namely, that government must at intervals adapt itself to changed social conditions. This school grew out of the School of Han Learning (see under Ku Yen-wu) which concerned itself with the objective study of ancient texts, but which in the Ch'ien-lung period (see under Tai Ch'ên) had to refrain from the discussion of political topics.

Thanks in part to the early training he received from Tuan Yü-ts'ai—his maternal grandfather—Kung Tzū-chên developed a clear and forceful prose style to which his powerful influence is in large part attributable. He possessed a more vigorous style than that of the T'ung-ch'êng School (see under Yao Nai), largely, no doubt, because he had something to say and could lay under contribution a much richer store of knowledge. Perhaps, however, he will be chiefly known to future generations and to larger circles by his lyric poems, especially those in the *Chi-hai tsa-shih* which are popular among students.

A son of Kung Tzū-chên, named Kung Ch'êng **龔橙**, also known as Kung Kung-hsiang **龔公襄** (T. 孝拱 H. 昌苑, another *ming* 珍, T. 太息, 刷刺, b. 1817), lived many years in Peking where he studied the Manchu and Mongol languages. For some twenty years, beginning in 1850, he lived in Shanghai where, according to Wang T'ao [q. v.], he was often in destitute circumstances. In 1860 he was engaged as a secretary by Thomas Wade (see under Tso Tsung-t'ang) whom he accompanied on the expedition to Tientsin and Peking. Thirteen volumes of his manuscripts, about etymology, phonetics and epigraphy, are in the possession of a Kao **高** family of Hangchow.

An uncle of Kung Tzū-chên, named Kung Shou-chêng **龔守正** (T. 象曾, 季思, posthumous name **文恭**, 1776-1851), was a *chin-*

shih of 1802 who served as president of the Board of Ceremonies (1838-44).

There are at least three chronological biographies, or *nien-p'u*, of Kung Tzū-chên: one compiled by Wu Ch'ang-shou 吳昌綬 (T. 印丞, 伯宛, H. 松隣, *chū-jên* of 1897), reprinted in 1935; another by Huang Shou-hêng 黃守恆; a third by Chu Chieh-ch'in 朱傑勳 and printed in the 周行月刊 *Chou-hsing yüeh-k'an* (No. 1). A supplement to the first was prepared by Chang Tsu-lien (see above) under the title, *Ting-an nien-p'u wai-chi* (外紀), printed in 1921 in Chang's *Chüan-ching lou ts'ung-k'o*.

[1/491/12b; 2/73/37b; 6/49/13a; Kung Shou-chêng, 季思自訂年譜 *Chi-sü tzü-ting nien-p'u*; Ch'ien Mu, *Chung-kuo chin san-pai nien hsüeh-shu shih* (char. same as in bibl. under Hui Tung); 廣州學報 *Kuang-chou hsüeh-pao*, vol. 1, nos. 1, 2 (Jan.-Apr., 1937); *Quarterly Journal of Liberal Arts*, Wuhan University, vol. 1, no. 4 (Jan. 1931); Juan Yüan [q. v.], *Liang-Chê yü-hsüan-lu, hsü-lu*; Wang T'ao [q. v.], *Ying-juan tsa-chih*, *chüan* 5; *idem Sung-pin so-hua* 5/1a; Chekiang Provincial Library, 文瀾學報 *Wên-lan hsüeh-pao*, vol. 2, nos. 3-4 (Dec. 1936), pp. 15-22, 23-24, 70-71.]

FANG CHAO-YING

K'UNG Kuang-sên 孔廣森 (T. 衆仲, 搗約, H. 驛 [巽] 軒), 1752-1786, scholar, a native of Ch'ü-fu, Shantung, was a descendant of Confucius in the seventieth generation. His grandfather, K'ung Ch'uan-to 孔傳鐸 (T. 振路 d. 1735, age 63 *sui*), inherited the title, Duke Yen-shêng 衍聖公 in 1723. His father, K'ung Chi-fên 孔繼汾 (T. 體儀 H. 止堂, d. 1786, age 62 *sui*), was a *chü-jên* of 1747 and the author of the 闕里文獻考 *Ch'üeh-li wên-hsien k'ao*, 100 + 1 *chüan*, printed in 1762—a comprehensive work on Confucius, his descendants, his disciples, and his philosophy. K'ung Kuang-sên became a *chü-jên* in 1768 at the age of seventeen *sui*. Three years later (1771) he became a *chin-shih* and a member of the Hanlin Academy, and was later appointed a corrector. His mother died in 1777. Although he resumed his official duties when the mourning period was over, he retired soon after. Before long his family became involved in a law suit, which made it necessary for him to go to many places for help. He was in Honan on this matter in 1785 when he met Pi Yüan [q. v.]. There he became acquainted with many scholars who were on Pi Yüan's secretarial staff, among them Sun

Hsing-yen and Hung Liang-chi [qq. v.]. Early in the winter of the following year (1786) K'ung Kuang-sên died—a few months after the decease of his father.

K'ung Kuang-sên was an ardent student of the classics, especially in matters relating to the Kung-yang school of the *Spring and Autumn Annals*. He was the first scholar in the Ch'ing period to study the Kung-yang interpretations, but his influence was negligible. Chuang Ts'un-yü [q. v.] is regarded as the real founder of the Kung-yang school which flourished in the later Ch'ing period.

Although K'ung Kuang-sên lived a short life of only thirty-four years he left seven works, which were printed during the years 1792-1814, first by his younger brother, K'ung Kuang-lien 孔廣廉 (T. 靜吾), and then by his son, K'ung Fu-ch'ien 孔服虔 (T. 元敬), a *chin-shih* of 1801. These works were brought together under the general title 驛軒孔氏所著書 *Hsün-hsüan K'ung-shih so-chu shu*. The following five of the seven titles relate to the classics: 公羊春秋經傳通義 *Kung-yang Ch'un-ch'iu ching-chuan t'ung-i*, 12 *chüan*; 大戴禮記補註 *Ta-Tai Li-chi pu-chu*, 14 *chüan*; 詩聲類 *Shih shêng lei*, 13 *chüan*; 禮學卮言 *Li-hsüeh chih-yen*, 6 *chüan*; and 經學卮言 *Ching-hsüeh chih-yen*, 6 *chüan*. The other two titles are 少廣正負術內外篇 *Shao-kuang chêng-fu shu nei-wai p'ien*, 6 *chüan*—a work on mathematics; and 駢儷文 *P'ien-li wên*, 3 *chüan*, his collected prose in the balanced, or *p'ien-li* style. All of these works, some of them in abbreviated form, appear in various collectanea. K'ung Kuang-sên was also an accomplished calligrapher.

[1/487/25a; 3/129/36a; 29/6/16a; 山東通志 *Shan-tung t'ung-chih* (1915) 172/15a; *Ch'üeh-li wên-hsien k'ao* 10/6a, 100/1b.]

TU LIEN-CHÊ

K'UNG Shang-jên 孔尚任 (T. 聘之, 季重 H. 東塘, 岸塘, 云亭山人), Nov. 1, 1648-1718 Feb. 14, scholar and dramatist, a native of Ch'ü-fu, Shantung, was a descendant of Confucius in the sixty-fourth generation. His father, K'ung Chên-fan 孔貞璠 (T. 用璞), was a *chü-jên* of 1633. K'ung Shang-jên built a studio in the Shih-mên hills (石門山) about fifty *li* north-east of Ch'ü-fu, which he styled Ku-yün ts'ao-t'ang 孤雲草堂 "The Lonely Cloud Villa." There he remained several years, until 1682, to devote himself to study. In 1684 he completed the compilation of

the family genealogy (家譜) in 24 *chüan* and re-edited the 闕里志 *Ch'üeh-li chih*, or history of the locality in which Confucius was born. A revised edition of the latter appeared in 1697. He also instructed, in the rites and in music, some 700 descendants of the sages who had in ancient times lived near Ch'ü-fu. In 1684 when Emperor Shêng-tsu stopped at Ch'ü-fu on his return from the south, K'ung Shang-jên was requested to lecture to him on the classics. In recognition of his services he was made a doctor (博士) in the Imperial Academy. In 1686 he was appointed to assist Sun Tsai-fêng 孫在豐 (T. 杞瞻, 1644-1689) in conservancy work on the Yellow River, with headquarters at Ch'ên-chou, Honan. Returning to the capital in 1689, he remained at his original post in the Academy for five years more. Owing to his interest in music there came into his possession in 1691 a small stringed instrument, *hsiao hu-lei* 小忽雷, of the T'ang dynasty, which became the theme of a drama of the same name, jointly written in 1694 by K'ung Shang-jên and Ku Ts'ai 顧彩 (T. 天石 H. 夢鶴居士). The instrument in question, together with a larger one of the same period, is now the property of Liu Shih-hêng (see under Liu Jui-fên) who compiled and published in 1911 a collection of literature on these instruments, entitled 雙忽雷本事 *Shuang hu-lei pên-shih*. Pictures of both instruments appear in the journal, 史學與地學 *Shih-hsüeh yü ti-hsüeh*, no. 2, July 1927.

In 1694 K'ung Shang-jên was promoted to be a secretary of the Board of Revenue and in 1699 an assistant department director in the same Board. But in the latter year he was dismissed from office. He lived in Peking until 1701 and then returned to Ch'ü-fu. It was in the spring of the year 1699 that he completed, after three revisions, his masterpiece in drama, the 桃花扇 *T'ao-hua shan* or "Peach Blossom Fan." It was received into the Palace in the autumn of the same year and by the following spring had already become popular. The plot is laid in Nanking and is based on historical events of the years 1644-45. The characters are all names of real persons of the period, such as Juan Tach'êng, Ma Shih-ying, Kao Chieh, Shih K'o-fa [q. v.], et al. The hero is Hou Fang-yü [q. v.] and the heroine, Li Hsiang-chün (see under Hou Fang-yü). In literary quality this drama ranks among the greatest in the Chinese language. K'ung Shang-jên and Hung Shêng [q. v.] were regarded as the two outstanding masters of the

time—being known as "K'ung of the North and Hung of the South" (南洪北孔).

The *Ssü-k'u* Catalogue (see under Chi Yün) gives notice of four works by K'ung Shang-jên. One of these constitutes his literary collection, 湖海集, *Hu-hai chi*, in 13 *chüan*, composed during his years of labor in the River Conservancy, hence the title. A short work in 1 *chüan*, 出山異數紀 *Ch'u-shan i-shu chi* is an account of his life from the time he left Shih-mên shan to the time he entered the Academy in Peking. It is included in the second series of the *Chao-tai ts'ung-shu* (see under Chên Chên-hui). In the same *ts'ung-shu* can be found his 人瑞錄 *Jên-jui lu*, in 1 *chüan*—a statistical report of the number of persons in sixteen provinces of the empire who in the year 1688 had lived to be seventy years of age or more. In 1687 he obtained a bronze foot-measure dated 81 A. D. This remained in the possession of the K'ung family, and is referred to in the writings of Wêng Fang-kang [q. v.] and Wang Kuo-wei (see Wên T'ing-shih). While he did not write on antiquarian or philosophical subjects, he greatly admired the scholarship of such men as Fei Mi, Li Kung, and Wan Ssü-t'ung [q. v.]. A short work of his, entitled 享金簿 *Hsiang chin pu*, is a catalogue of his collection of art objects in the fields of calligraphy, painting, epigraphy, and bronzes. It was first printed in 1911 in the seventh series of the 美術叢書 *Mei-shu ts'ung-shu*.

[3/142/54a; 15/6/14a; 23/13/8a; *Ch'ü-fu-hsien chih* (1774) 87/9b; Jung Chao-tsu 容肇祖, *K'ung Shang-jên nien-p'u* in *Lingnan Journal* III, no. 2; *Ssü-k'u* 63/6a, 67/2b, 133/4a, 184/1a; Wêng Fang-kang [q. v.], *Fu-ch'u chai wên-chi* 15/18a; Wang Kuo-wei, 觀堂集林 *Kuan-t'ang chi lin* 19; Aoki Seiji 青木正兒, 支那近世戲曲史 *Shina kin-sei gikyoku shi*, pp. 595-608; Suzuki Torao 鈴木虎雄, 支那文學研究 *Shina bungaku kenkyû*, pp. 239-47.]

TU LIEN-CHÊ

K'UNG Yu-tê 孔有德, d. Aug. 7, 1652, Chinese bannerman in the Plain Red Banner, was a native of Liaotung. He is reported in one source to have been a descendant of Confucius, his ancestors having emigrated earlier from Shantung. He served under Mao Wên-lung [q. v.] in Korea where he was a member of the band of ninety-seven (some sources say one hundred and ninety-seven) who captured Chên-chiang 鎮江, on the Yalu River, in 1621.

K'ung

When later in the year the Manchus retook the lost territory, he accompanied Mao to his island retreat. But after the execution of the latter in 1629 he refused to serve his successor, deserting instead to the standard of Sun Yüan-hua [q. v.] in Shantung where he became a lieutenant-colonel. When the Manchu attack on Ta-ling-ho began in 1631 he was sent with 800 cavalry to join in the defense. On his way there a mutiny took place among the troops under him, whereupon he embarked on an independent career, and after plundering many smaller towns in Shantung, laid siege on February 11, 1632 to the city of Têng-chou. This city he took eleven days later with the help of Kêng Chung-ming [q. v.]. When he had been joined by forces from Lü-shun (Port Arthur) and from the islands in the Gulf of Chihli, K'ung made plans to take the city of Lai-chou, but after a siege of more than six months he was forced by Ming troops to abandon the effort.

Early in 1633 Têng-chou was taken from him, and K'ung escaped across the sea to Liaotung where on May 24 he offered his services to the Manchus. Emperor T'ai-tsung received him in audience, treated him with honor, and appointed him a commander in the army. K'ung applied himself with energy to the Manchu cause; he shared in all the important expeditions with rank equal to a *beile* and acquired in 1636 the title of Prince Kung-shun 恭順王. When in 1642 the organization under Banners was extended to the entire Chinese army on the Manchu side, K'ung became attached to the Plain Red Banner. In 1644 he joined in the pursuit of Li Tzû-ch'êng [q. v.], after which he took part in the war against Ming adherents in Kiangnan. In 1646 he was appointed to combat the movement in support of the Ming Prince of Kuei (see Chu Yu-lang) in Hunan. His successes there were overwhelming. Returning in 1648, he was loaded with honors and after receiving the title of Prince of the Pacified South (Ting-nan wang 定南王) was dispatched in the following year at the head of 20,000 soldiers to subdue Kwangsi. Through the next two years he drove the Ming armies steadily back, but in 1652 he was outflanked by Li Ting-kuo [q. v.] who cut off his line of retreat through Hunan and shut him up in Kuei-lin, where, seeing that the loss of the city was imminent, he committed suicide on August 7. He was given the posthumous name Wu-chuang 武壯, and was buried with honors outside the gate, Chang-i mén 彰儀門,

Kuo

Peking. For his daughter, K'ung Ssü-chên, see biography of Sun Yen-ling.

[1/240/1a; 2/78/2a; 4/6/1a; 四王合傳 *Ssü-wang ho-chuan*, p. 38; Mao Pin [q. v.], *P'ing p'an chi*; Haenisch, E., *T'oung Pao*, 1913, p. 85.]

GEORGE A. KENNEDY

KUO Hsiu 郭琇 (T. 瑞甫 H. 華野), July 28, 1638-1715, Apr. 10, official, was a native of Chi-mo, Shantung. Made a *chin-shih* in 1670, he was nine years later appointed magistrate of Wu-chiang, Kiangsu, where he gained popularity for his interest in public works and his efficient administration. He sponsored the compilation of the local gazetteer, *Wu-chiang hsien-chih*, 46 + 1 *chüan*, which was printed in 1684. On the recommendation of T'ang Pin [q. v.], governor of Kiangsu, he was in 1686 made a censor. In this capacity he became one of the most famous officials of the K'ang-hsi period. Early in 1688 he memorialized the throne on the failure of Chin Fu [q. v.] in his attempts at river conservancy. At the same time he denounced the Grand Secretaries, Mingju [q. v.] and Yü Kuo-chu 余國柱 (T. 佺廬, 兩石, *chin-shih* of 1652), as well as several other officials, for corruption. Mingju and Yü were dismissed and the other officials accused were either cashiered or degraded. Kuo Hsiu was rapidly promoted and in 1689 was made president of the Censorate. Later in the same year he memorialized the throne on the bribery case of Kao Shih-ch'i and Wang Hung-hsü [qq. v.] who were both dismissed. At the same time, however, Kuo Hsiu himself was accused of recommending officials to Ch'ien Chüeh 錢珏 (T. 霖玉 H. 朗亭, d. 1703), then governor of Shantung. Kuo was degraded and before long various charges of corruption were brought against him by his enemies. The most serious charge against him was one concerning the administration of the granaries during his term as magistrate of Wu-chiang. In 1690 he was tried at Nanking by officials friendly to Mingju and Kao Shih-ch'i and was sentenced to banishment. But in the following year the sentence was set aside by Emperor Shêng-tsu, and Kuo was allowed to return to his home in Chi-mo.

After eight years of retirement, Kuo Hsiu met the emperor in June 1699 at Tê-chou, Shantung, when the latter was returning from his third tour of South China and had occasion to hear how well Kuo was remembered by the people of Wu-chiang. A few days after this

audience, Kuo was appointed governor-general of Hu-kuang (Hunan and Hupeh). As such Kuo proposed a comprehensive land survey of that region. Despite his warning that the government would receive about thirty percent less in taxes after the survey was made, his plan was approved by the emperor on the ground that it would benefit the poor. But during his four years in Hu-kuang not even the first steps toward the survey were taken. Several times he was denounced as unfit for his post. Pleading illness, he asked five times for permission to retire, but was repeatedly ordered to remain at his post. Finally news of the revolt of the Miao tribesmen in western Hunan which he had neglected to bring to the attention of the government was carried to the throne, and investigation by Chao Shên-ch'iao [q. v.] proved Kuo responsible. On account of this and other charges Kuo was dismissed in 1703. He died twelve years later, leaving a collection of memorials entitled 華野疏稿 *Hua-yeh shu-kao*, (also known as 松壁奏疏 *Sung-pi tsou-shu*), in 4 *chüan* supplemented by a *niên-p'u*, and other biographical material. These were printed in 1732 with prefaces added later. According to some accounts Kuo's early days as an official at Wu-chiang were marked by corruption, but for three or four years he escaped detection. When T'ang Pin became governor of Kiangsu in 1684, he became aware of Kuo's irregularities and warned him of the consequences. Kuo went to T'ang, made a confession, and took an oath to refrain from further illegal practices. He lived up to his promise.

[1/276/4a; 3/160/34a; *Chi-mo-hsien chih* (1873) 9/名臣 6b, 10/17a; Li Kuang-ti [q. v.], *Jung-ts'un yü lu hsü-chi*, *chüan* 14.]

FANG CHAO-YING

KUO Shang-hsien 郭尙先 (T. 元開 H. 蘭石, 伯抑), 1785-1833, Feb. 18, was a son of Kuo Chieh-nan 郭捷南 (T. 邦賢, d. 1820). His ancestral home was in P'u-t'ien, Fukien, but he was born at Li-yang, Kiangsu, in the home of his paternal grandfather, Kuo Chan-hsüan 郭占選 (T. 子徽, *chü-jên* of 1760), who was at that time magistrate of Li-yang. He passed the provincial examination as *chieh-yüan* (the highest ranking *chü-jên*) in 1807. Two years later he became a *chin-shih* and was appointed a member of the Hanlin Academy with assignment to study the Manchu language. Later (1811) he

was made a compiler of the Academy. In 1813 he was examiner of the province of Kweichow; in 1816, of Yunnan; and in 1819 of Kwangtung. He returned home in 1820 to observe the period of mourning for his father and while there assisted in the relief of the famine which afflicted Fukien in the following year. In 1828 he was appointed commissioner of education of Szechwan, and two years later was made assistant secretary of the Supervisorate of Imperial Instruction. After several promotions, he was made early in 1832 director of the Banqueting Court, and in the same year was appointed director of the Court of Judicature and Revision, and was ordered to take charge of the provincial examination of Shantung. Soon after his return to Peking he became seriously ill and died early in 1833 at the age of forty-eight (*sui*).

Kuo Shang-hsien was noted for his calligraphy, in which he was regarded by his contemporaries as the equal of Chao Mêng-fu (see under Tung Ch'í-ch'ang) of the Yüan dynasty and of Tung Ch'í-ch'ang [q. v.] of the Ming. Soon after reaching the age of forty his hair turned white, and this occurrence—unusual in China—was attributed by his close friend, Lin Tsé-hsü [q. v.], who composed his funerary inscription, to over-exertion in writing. However that may be, it is known that he seldom refused requests for specimens of his handwriting. Kuo Shang-hsien wrote many comments upon the calligraphy of famous men. A collection of these was made by his son-in-law, Hsü Tsu-fang 許祖芳 (T. 徵甫, d. 1866) and was printed with movable type in 1874 by Kung Hsien-tsêng 龔顯曾 (T. 詠樵, *chin-shih* of 1863), in 4 *chüan*, under the title 芳堅館題跋 *Fang-chien kuan t'i-pa*. Kuo Shang-hsien was also a painter, and in the last *chüan* of this work may be found his comments upon his own paintings. The *Fang-chien kuan t'i-pa* is included in the collectanea, 述古叢鈔 *Shu-k'ung-ch'ao*. The original draft of Kuo's diary of his trip to Szechwan—beginning with his appointment as commissioner of education on September 9, 1828, and ending with his return to Peking on January 29, 1832—was published under the title 使蜀日記 *Shih-Shu jih-chi*, 1 *chüan*, by his son, Kuo Chien-ling 郭錢齡 (T. 祖武, 子壽 H. 山民). Kuo Shang-hsien's collected works were edited and printed in 1845 by Wei Mao-lin 魏茂林 (T. 賓門 H. 笛生, *chin-shih* of 1809), under the title 郭大理遺稿 *Kuo Ta-h i-kao*, 8 *chüan*;

and his poems were published under the title
增默庵詩 *Tsêng-mo an shih*, 2 *chüan*.

[2/73/14b; 6/7/6a; 20/4/xx (portrait); 29/8/17a;
Fukien t'ung-chih (1871) 227/11b, (1922) 列傳
38/13a, 15a, 藝文 66/9b, 32/3b, 文苑 9/14a, 15b.]

S. K. CHANG

J. C. YANG

KUO Sung-tao 郭嵩燾 (T. 伯琛, 筠仙 H. 玉池老人), Apr. 11, 1818-1891, July 18, statesman, scholar and diplomat, was a native of Hsiang-yin, Hunan. In his younger days he studied in the Yüeh-lu Academy (嶽麓書院) at Changsha where he became a close friend of Tsêng Kuo-fan [q. v.] and Liu Jung (see under Lo Ping-chang). Becoming a *chin-shih* in 1847, he was selected a bachelor of the Hanlin Academy, but owing to mourning for the death of his parents he did not immediately assume office. In 1852 when the Taiping forces invaded Hunan, Tsêng Kuo-fan, who was then at home observing a period of mourning, was ordered to take charge of organizing volunteers in his native place. Tsêng was about to decline the appointment, but Kuo Sung-tao persuaded him to assume the responsibility. In 1853 Kuo was with the volunteer force which lifted the siege of Nanchang and released Chiang Chung-yüan [q. v.] from the beleaguered city. While in Nanchang, Kuo learned of the activity of the Taipings on the water, and suggested the establishment of a fleet on the Yangtze—a plan that was later put into effect (see under P'êng Yü-lin). Kuo was also one of the promoters of the plan to collect local taxes on merchandise, known as *likin* 釐金, in order to finance the war against the Taipings. The *likin* tax, introduced as an experiment at Yangchow in 1853 by Lei I-hsien 雷以誠 (T. 鶴皋, *chin-shih* of 1823), became an important source of income to provincial treasuries until its abolition in 1930-31.

Made a compiler of the second class, Kuo Sung-tao went to Peking in 1857 and in the following year was appointed to serve in the Imperial Study. In 1859 he was sent to Tientsin to assist Sêng-ko-lin-ch'in [q. v.] in building up the defenses against the British and French allies but shortly afterwards was sent to Shantung on a customs mission. In matters of foreign relations Kuo Sung-tao strongly opposed resort to force—at a time when many high officials maintained a hostile attitude to foreigners. Being at variance on this matter with his supe-

rior, Sêng-ko-lin-ch'in, and others, and aware that any suggested plans for the reform of the Shantung customs would be used against him, he resigned in 1860 and went home. But he was there not more than two months, when Tientsin fell to the allied forces (1860), resulting in the flight of the Court to Jehol and the burning of the Yüan-ming Yüan (see under Hung-li).

In 1862, on the recommendation of Li Hung-chang [q. v.], then governor of Kiangsu, Kuo Sung-tao was appointed grain intendant of the prefectures of Soochow and Sungkiang, and before long was made salt controller of the Liang-Huai region. In 1863 he became acting governor of K'wangtung where he facilitated the collection of revenues, subdued pirates, improved relations with Western powers, and helped to suppress a contingent of Taiping rebels under Wang Hai-yang (see under Hung Jen-kan). Nevertheless he was for some reason discharged from office in 1866. He was summoned to Peking in 1874, and in the following year was made judicial commissioner of Fukien. On February 21, 1875 the British interpreter, Augustus Raymond Margary, was killed in Yunnan (see under Ts'ên Yü-ying), and this incident led to further difficulty with England. Whereas most high Chinese officials took a militant attitude, Kuo submitted a memorial to the throne suggesting that Ts'ên Yü-ying [q. v.], governor of Yunnan, should be sent to the Board of Civil Office for questioning. This memorial stirred violent criticism, and some officials accused Kuo of trying to curry the favor of westerners.

The Chefoo convention (see under Li Hung-chang) which resulted from the Margary affair, stipulated that China should send a mission of apology to London. As important Chinese officials had already recommended the establishment of legations abroad, the government took the opportunity to appoint Kuo (1876) minister to England, and he was therefore the first Chinese minister of modern times to be stationed in a Western country. He and his staff and his associate, Liu Hsi-hung 劉錫鴻 (T. 雲生), who was later appointed minister to Germany (1877-78), set out from Shanghai on December 3, 1876. On his staff was the Scotsman, Samuel Halliday Macartney 馬格理 (T. 清臣, 1833-1906), who had been in the service of the Chinese government since 1862 and had for ten years (1865-75) directed the Arsenal at Nanking. On this mission Macartney served as secretary, and later as counselor in the Chinese Legation at

London, until a few months before his death. Arriving in London on January 21, 1877, Kuo presented his letter of credence at Buckingham Palace on February 6. Early in 1878 he was appointed concurrently Minister to France, and then took up residence in Paris. But in the autumn of the same year he was ordered back to China and Tsêng Chi-tsé [q. v.] was appointed to take his place. Kuo's tenure of office abroad was comparatively uneventful. From the beginning he was reluctant to accept the appointment and, moreover, was on bad terms with his associate, Liu Hsi-hung. He repeatedly urged the government to introduce railways, machinery and other Western conveniences, but his suggestions were strongly resented by recalcitrant officials in power and evoked a reprimand. Upon his return to China he did not proceed to Peking; so convinced was he that his life would be in danger there, that he pled ill health and went directly to his home. For a time he taught in the Academy, Ch'êng-nan Shu-yüan 城南書院, at Changsha and spent his last years chiefly in writing. As his studio was styled Yang-chih Shu-wu 養知書屋, he was also known as Yang-chih hsien-shêng (先生). But even in retirement he was always concerned with the welfare of the nation, especially with its foreign relations. On the question of the treaty of Livadia (see under Ch'ung-hou) and the French intervention in Annam (see under Li Hung-chang), he submitted memorials and offered opinions. As a liberal statesman he advocated the construction of railways and the establishment of a telegraph service. He was perturbed at the fatal obstinacy of the government authorities in matters of foreign affairs, and rightly so, for their policies resulted finally in the Boxer Uprising of 1900, nine years after Kuo's death.

Kuo Sung-tao produced several works on the classics, among them the 禮記質疑 *Li-chi chih-i*, in 49 *chüan*, first published in 1890. It is recorded that he also left a work, 湘陰圖志 *Hsiang-yin t'u-chih*, a topographical study of his native district in 34 *chüan*. His diary of the journey from Shanghai to London, entitled 使西紀程 *Shih-hsi chi-ch'êng*, appears in the collectanea *Hsiao fang-hu chai yü-ti ts'ung-ch'ao* (1891, see under Hsü Chi-yü). His collected works, *Yang-chih shu-wu ch'üan-chi* (全集), including 15 *chüan* of verse, 28 *chüan* of prose and 12 *chüan* of memorials, were first printed in 1892.

Two younger brothers: Kuo K'un-tao 郭崑燾 (T. 意城 H. 樛安, 1823-1882), a *chü-jên* of 1844, and Kuo Lun-tao 郭崑燾 (T. 叔和,

志城, 1827-1880), were learned scholars who rendered valuable service in the suppression of the Taipings. Kuo Sung-tao's eldest son, Kuo Kang-chi 郭剛基 (T. 依水), who died in early life, married Tsêng Chi-ch'un 曾紀純, fourth daughter of Tsêng Kuo-fan. A son of Kuo K'un-tao, Kuo Ch'ing-fan 郭慶藩 (T. 孟純 H. 子潯, 1844-1896), wrote or compiled some ten works, among which were the comprehensive annotations to *Chuang-tzû*, entitled 莊子集釋 *Chuang-tzû chi-shih*, 24 *chüan*, printed in 1894.

[1/452/1a; 5/15/5b; Autobiographical notes (玉池老人自叙, 1893); Liu Hsi-hung, 英軻日記 *Ying-yao jih-chi* in *Hsiao fang-hu chai yü-ti ts'ung-ch'ao* (see under Hsü Chi-yü); Chang Tê-i 張德彝, 四述奇 *Ssü-shu ch'i* (1883); Boulger, *The Life of Sir Thomas Macartney* (1908), with portraits; for a definitive history of the *likin* system see Lo Yü-tung 羅玉東, 中國釐金史 *Chung-kuo li-chin shih* (1936).]

TU LIEN-CHÉ

L

LABU 喇布 d. 1681, age twenty-eight (*sui*), member of the Imperial Family and second son of Jidu [q. v.], succeeded to the title of Prince Chien (簡親王 Chien Ch'in-wang) in 1670. In 1674 the emperor gave him the rank of Yang-wei Ta-chiang-chün 揚威大將軍 and ordered him to lead an army against Wu San-kuei [q. v.] and other rebels, and to garrison Nanking. In the following year, the emperor sent Labu to Kiangsi to take the place of Yolo [q. v.] who had been ordered to advance from Kiangsi into Hunan. Although Labu succeeded in several minor campaigns around Po-yang Lake, he was unable to prevent the invading army under Han Ta-jên 韓大任 and Kao Ta-chieh 高大節 (last word also written 傑 or 捷) from occupying Chi-an in 1676 and threatening the rear of Yolo's army. Labu was ordered to ease the situation by attacking Chi-an, but he was twice defeated by the brave rebel general, Kao Ta-chieh, when the Manchu army was routed and Labu fled. After Kao Ta-chieh's death, later in the year, Labu again besieged Chi-an, and by the following spring had reduced Han Ta-jên and his forces to starvation. A sudden sortie of the enemy took him by surprise and threw the Manchu troops into confusion, in the course of which Han Ta-jên and his men escaped. For this and for earlier defeats Labu was severely censured by the emperor, but at the beginning

of 1678, with the help of Chinese soldiers under Governor-general Tung Wei-kuo 董衛國 (d. Jan. 1684), he succeeded finally in defeating Han Ta-jên and forcing him to surrender. He then advanced to Ch'a-ling in Hunan, which had been recovered a few months earlier. After the death of Wu San-kuei Labu's army advanced and at the beginning of 1679 he recovered Hêng-chou and other cities, continuing on into Kwangsi and Yunnan. In 1681, after seven years of campaigning, he was recalled to Peking where he soon died. A year after his death he was retrospectively accused of inefficiency in operations at Chi-an and posthumously stripped of his titles.

[1/221/9b; 34/124/16b; Liu Chien 劉健, 庭聞錄 *T'ing-wên lu* (1915, *Yü-chang ts'ung-shu* edition) 5/8b-11a; *Tung-hua lu* K'ang-hsi 21: 6, 21: 12; Haenisch, E., *T'oung Pao* 1913, p. 85.]

GEORGE A. KENNEDY

LAN Ting-yüan 藍鼎元 (T. 玉霖, 任庵, H. 鹿洲), Sept. 19, 1680-1733, Aug. 1, official and author, was born in Chang-p'u, Fukien. His father, Lan Pin 藍斌 (T. 郁人, H. 文庵, 1658-1689), was a scholar, and his mother (née Hsü 許, 1661-1713) was commended for her many virtues to the governor, Chang Po-hsing [q. v.], and to the provincial commissioner of education, Shên Han 沈涵 (T. 度汪, H. 心齋, *chin-shih* of 1676). About the year 1703 he ranked first as *hsiu-ts'ai*, but never succeeded in passing the provincial examinations. Nevertheless he was immediately taken into the office of Shên Han. In 1707 Chang Po-hsing founded the Ao-fêng (鼇峯) Academy where Lan and other scholars of the province were invited to edit the writings of former philosophers. In 1710 Lan felt it incumbent upon himself to retire from active service to his home in order to support his aged mother and his grandparents by writing and teaching. He remained in seclusion until 1720, devoting his spare time to study. When in the following year Chu I-kuei [q. v.] revolted in Formosa a cousin of Lan, Lan T'ing-chên (see under Shih Shih-p'iao), brigade general of Namoa, led a flotilla and defeated the rebels after seven days. Lan Ting-yüan was with the army during the entire campaign, and thus was able to acquire first-hand the information which he afterwards used in his writings and discussions about Formosa. In 1724 he was chosen to go to Peking as a student of the Imperial Academy and

in the following year helped in the compilation of the *Ta-Ch'ing i-t'ung chih* (see under Hsü Ch'ien-hsüeh), his thorough knowledge of the southeast coast being of value in this work. His reputation as a geographer spread, and ministers leaving the capital to undertake duties in the provinces flocked to him for information concerning the regions in which they were to be stationed.

In 1728 Chu Shih [q. v.] introduced Lan to Emperor Shih-tsung. They discussed geographical and historical matters, river and sea transportation, and methods of governing Formosa. Shih-tsung appointed him district magistrate of P'u-ning, Kwangtung, and a month later Lan also became acting magistrate of Ch'ao-yang. In this double capacity he distinguished himself for the subtle and effective ways in which he suppressed bandits, and for his severity with the *sung-shih* 訟師, or lawyers who preyed upon simple folk by pretending to teach them schemes for getting money and evading the law. His wisdom in settling legal cases led the common people to believe he had supernatural aid. Zealous in furthering the interests of sound learning he personally arrested and had executed a woman who called herself "The Latter Day Leader of the Heavenly Religion" (後天教主) and her husband who was known as "The Fairy Duke," (仙公). Transforming the house which they had used as a temple for their cult into the Academy called Mien-yang Shu-yüan 綿陽書院, he there had sacrifices performed to various Sung philosophers and authorized the appropriation of a sum of money from the taxes for the employment of teachers and for scholarships.

Lan's career as district magistrate ended unfortunately. He had gained the enmity of the intendant of Hui-chou and Ch'ao-chou for examining too closely into transactions connected with the distribution of grain during a famine, whereupon the intendant brought six charges against Lan, the chief of which was bribery. As a result he was removed from office by imperial decree and imprisoned. Meanwhile the intendant was promoted to provincial judge. Lan's innocence, however, was generally recognized, both by the common people and by the officials. The prefect ordered his release and invited him to compile a history of the prefecture. The governor general, Omidā 鄂彌達 (d. 1761), invited him to stay with him as secretary. In 1732 Omidā addressed the throne vindicating Lan of all guilt in the P'u-ning

affair. The following year Emperor Shih-tsung summoned him to Peking, honored him with gifts, and appointed him acting prefect of Canton—a place of strategic importance where Europeans were coming and going and where Lan was eager to do what he could to carry out his duties. But he died one month after entering office.

Among Lan's more important writings are the 平臺記 *P'ing T'ai chi*, "Annals of the Pacification of Formosa," 11 *chüan*, published in 1723. It is an eye-witness account of the victorious campaign against Chu I-kuei, and a compendium of instructions for the control of Formosa. In his instructions on how to govern Formosa he advised agricultural exploitation, preparation against a possible invasion by the Japanese and the Dutch, the restriction of the aborigines to a special area, the building of schools, training in forestry, and diminution of taxes. His 女學 *Nü-hsüeh*, "Women's Culture," 6 *chüan*, has prefaces dated 1712, 1717, and 1718. It is divided into four sections: Virtue, Speech, Bearing, and Work, following the schematism of the Han historian, Pan Chao 班昭 (T. 惠姬), in her 女誡 *Nü-chieh*. Under each of these headings he gathered extracts from classical, literary, and historical works to illustrate the excellencies of famous women of the past. He contended that girls as well as boys should be educated in order the better to fulfill their function in society.

Dissatisfied with the Sung Dynastic History (*Sung-shih*) because of its confused treatment of geography, he resolved to "try his brush" (*shih-pi*) at writing history. The result was his 修史試筆 *Hsiu-shih shih-pi*, in 2 *chüan*, whose preface is dated 1728. It is a collection of 36 biographies, beginning with Fang Hsüan-ling 房玄齡 (T. 喬, 578-648) and Tu Ju-hui 杜如晦 (T. 克明, 584-629), and ending with Wang P'o 王朴 (T. 文伯, 906-959). The 棉陽學準 *Mien-yang hsüeh-chun*, 5 *chüan*, the preface of which is dated 1729, was written to educate students in Ch'ao-yang while Lan was acting magistrate of that district. It discusses such topics as rules for the intercourse of colleagues, rites to be observed in the class-room before the lecturer, rites to be observed in commemoration of various important dates in the life of Confucius, the source and the history of philosophy (道學), and the meaning of the Great Monad (太極). It also contains a list of the names of 56 of Lan's disciples. A collection of Lan's shorter writings up to the year

1726, entitled 鹿洲初集 *Lu chow ch'u-chi*, 20 *chüan*, was compiled by his friend, K'uang Min-pên 曠敏本 (T. 魯之, H. 岫樓, *chin-shih* of 1736). A more complete collection of Lan's works, entitled *Lu-chow ch'üan chi* (全集), 42 *chüan*, was printed in 1865. In place of the *P'ing T'ai chi* this compilation contains an abridged edition known as *P'ing T'ai chi-lüeh* (紀略). In 1879 the collection was reprinted under the editorship of a descendant, Lan Ch'ien 藍謙, who added five of Lan Ting-yüan's memorials.

[1/483/4b; 1/290/4a; 3/227/49a; *Ssü-k'u*, 63/6a, 64/7b, 98/4b-5b; 173/11a.]

RUFUS O. SUTER

LANG T'ing-chi 郎廷極 (T. 紫衡 and 紫垣 H. 北軒), May 16, 1663-1715, Feb. 25, official and scholar, was the descendant of a native of Liaotung. A son of Lang Yung-ch'ing 郎永清 (T. 定庵, 1620-1687), governor of Shantung in 1686-87, he came of a family which had had some military reputation in the Ming dynasty, but which later served the early Manchu emperors and belonged to the Chinese Bordered Yellow Banner. In 1681, at the age of nineteen (*sui*), he began his official career as sub-prefect of Chiang-ning, Kiangsu. After being promoted for distinguished service through various offices in the provinces of Yunnan, Shantung, Fukien, and Chekiang, he was appointed governor of Kiangsi on June 17, 1705, remaining at this post until late in 1712.

His long term as governor of Kiangsi and his intelligent interest in the local potteries at Ching-tê-chên enabled him to produce certain ceramic wares which came to be known as *Lang-yao* 郎窯, "made in the furnace of Lang." They are of various colors, two of which are usually regarded as characteristic of his craftsmanship, one the well-known *sang de boeuf*, the other an "apple green," frequently with a crackle. His name is rightfully attached to these wares and not that of Lang T'ing-tso [q. v.] as reported, with qualifications, in nearly all Western treatises on Chinese porcelain. Since the Lang wares were primarily imitations in every detail of the best products of the Hsüan-tê (1426-1436) and Ch'êng-hua (1465-1488) reign-periods, they were often mistaken for the earlier wares.

In 1712 Lang was made director-general of grain transport. He died at this post three years later, and had conferred on him the post-

humous name, Wên-ch'in 溫勤. He is said to have prepared a volume of collected essays and poems, but it is doubtful whether it was ever printed. A compilation of his on the art of drinking, 勝飲篇 *Shêng-yin p'ien*, in 18 *chüan*, was printed in the *Yüeh-ya-t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh) in 1853. It was probably first printed in 1710. This, and a minor work on the scholars whose tablets were placed in the temple of Confucius, entitled 文廟從祀先賢先儒考 *Wên-miao ts'ung-sü hsien-hsien hsien-jü k'ao*, were given notice in the *Imperial Catalogue* (see under Chi Yün).

The porcelain ware of Ching-tê-chên manufactured under the direction of Lang T'ing-chi is also known as *K'ang-hsi tz'ü* 康熙磁 after the reign title of Emperor Shêng-tsu who encouraged Lang in the work. In the following two reign periods (Yung-chêng and Ch'ien-lung), two officials were famous in the manufacture of porcelain at Ching-tê-chên: Nien Hsi-yao (see under Nien Kêng-yao) and T'ang Ying 唐英 (T. 俊公, 叔子 H. 蝸寄老人). Especially celebrated were the latter's products, known as *T'ang-yao*. T'ang was a Chinese, a member of the Plain White Banner, who had served from boyhood as a page in the Court of Emperor Shêng-tsu. In 1723, after being a servant for more than twenty years, he was appointed a secretary in the Imperial Household. He was connected with the imperial manufactory of porcelain at Ching-tê-chên from 1724 (1728?) to 1749. In the meantime he served as supervisor of customs at Huai-an (1736-38), at Kiukiang (1739-56?), and at Canton (1750-52). So enthusiastic was he about porcelain that he gave to his literary collection the title, 陶人心語 *T'ao-jên hsín-yü*, "Words from the Heart of a Porcelain Maker." It consists of 5 + 14 + 1 *chüan* and contains many articles concerning that industry.

[1/279/6a; 3/145/32a; 3/151/10b; 4/68/1b; *Ssü-k'u*, 83/6b, 133/2a; Ch'êng Chê 程哲, 審器說 *Yao ch'i shuo*, in *Chao-tai ts'ung-shu*, 8th installment 40/8a; Têng Chih-ch'êng 鄧之誠, 骨董瑣記 *Ku-tung so-chi* (1926) 1/2b; Hobson, *Chinese Pottery and Porcelain* (1915), vol. II, pp. 118, 121, 122, and *Later Ceramic Wares of China* (1925), p. 51; *T'oung Pao* (1923), p. 54; *Pa-ch'i wên-ching* (see under Shêng-yü) 58/8a; *Kiangsi t'ung-chih* (1881) 14/4b, 16/1b, 93/10a; 淮安府志 *Huai-an fu chih* (1884) 12/6a; *Kuangtung t'ung-chih* (1872) 44/4b.]

FANG CHAO-YING

LANG T'ing-tso 郎廷佐 (T. 一柱), d. 1676, official, was a member of the Chinese Bordered Yellow Banner. Beginning as a pupil in the Banner school, he served for a time as a clerk. In 1645 he became a sub-reader in the Grand Secretariat and later a reader. Appointed governor-general in Kiangsi in 1655, he was promoted to the post of governor-general of both Kiangnan (Kiangsu and Anhwei) and Kiangsi in the following year. When Chêng Ch'êng-kung [q. v.] invaded Kiangnan in 1659 Lang T'ing-tso and several other generals withstood him and finally defeated him at Nanking. In 1661 a separate governor-general was appointed for Kiangsi, after which Lang's jurisdiction extended over Kiangnan only. But when Kiangnan and Kiangsi were reunited in 1665 under one governor-general (兩江總督) he once more held that post until his retirement on account of illness in 1668. After the revolt of Kêng Ching-chung [q. v.] and the imprisonment of Fan Ch'êng-mo [q. v.] in 1674, Lang was ordered to take the latter's place as governor-general of Fukien. But because that province was in a state of rebellion, he maintained his headquarters with Giyešu [q. v.] at Chin-hua, Chekiang, where he died two years later. He was succeeded by his younger brother, Lang T'ing-hsiang 郎廷相 (d. 1688), who was dismissed in 1678 on a charge of incompetence.

[1/279/4b; 2/5/18a; 9/1/8b; *Shêng-ching t'ung-chih* (1784) 77/4b; 34/189/33a.]

FANG CHAO-YING

LANGTAN 郎坦, 1634-1695, general, was a member of the Gúwalgiya clan and belonged to the Manchu Plain White Banner. A son of Ubai [q. v.], he was appointed an Imperial Bodyguard at the age of fourteen (*sui*) and in 1649 served in the war against Chiang Hsiang [q. v.] at Tatung, Shansi. He was discharged in 1651 because of his father's condemnation (see under Ubai), but his post was restored to him in the following year. In 1663 he succeeded to the family's hereditary captaincy and followed Tuhai [q. v.] to Hupeh to suppress bandits. At his father's death in 1665 Langtan succeeded to the hereditary rank of viscount of the first class. In 1680 he was made deputy lieutenant-general of the Mongolian Plain White Banner, and two years later was transferred to the Manchu Banner. In order to ascertain the real condition of the Russians at Albazin, Langtan was sent with Pengcun [q. v.], on the pretense of

Langtan

hunting deer, to spy in the Amur region. They returned early in 1683 and memorialized the emperor on the situation, stating that 3,000 soldiers with twenty cannon would be sufficient to take the fort at Albazin. They advised that the troops should advance by land and that provisions should be transported by boat from Aigun on the slower route up the Amur River. They recommended the construction of about fifty boats to reinforce forty larger and twenty-six smaller vessels already in service. Their recommendations received imperial sanction and Bahai [q. v.], then military-governor of Ninguta, was entrusted with the task of building the boats, transporting cannon and stationing troops at strategic points. In 1683 Langtan was promoted to the rank of a commandant of the vanguard division and was sent to Heilungkiang city (west of Aigun) to help Sabsu [q. v.], then military-governor of that region. Before long a sifting of the numerous officers resulted in the dismissal of Langtan, but he was ordered to continue to serve without office or title.

In 1685 Pengcun was in command of the first expedition to attack Albazin, Langtan serving as a staff officer. After the Russians were allowed to retreat, and the fort was destroyed, Langtan and others returned to Mergen. Early in 1686, however, the Russians were found to have returned to Albazin and to be building a yet stronger fort. A new expedition was sent under Sabsu, with Langtan second in command. In July the fort was surrounded, but the Russians resisted stubbornly. Three months later when the news reached Peking that a Russian envoy was on his way for a peace conference, the besieging forces were ordered to be withdrawn. Langtan returned to Ninguta, and in 1688 was promoted to be lieutenant-general of the Mongolian Plain White Banner. In 1689 he was present at the Peace Conference of Nerchinsk and was one of the signers of the first treaty between Russia and China (see under Songgotu). Soon thereafter he was again transferred to command the Manchu Plain White Banner.

In 1690 outlaws made their appearance in Jehol, north of the Great Wall. Langtan was sent to quell them and succeeded in bringing back order to that region. In anticipation of a possible invasion by Galdan [q. v.], Langtan was in 1691 designated An-pei Chiang-chün (安北將軍) and placed in command of a detachment at Tatung, Shansi. Later in the year he was sent to Kweihwa to review the troops that were

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guarding the Mongolian border. In 1692, after his return to Peking, he was promoted to be a chamberlain of the Imperial Bodyguard, commandant of the division of fire-arms, and a member of the Council of State. In the next year, with the title Chao-wu (昭武) Chiang-chün, he commanded a detachment at Kanchow, Kansu, and in 1694 was transferred to Ninghsia in preparation for the offensive against Galdan. Later in 1694 he was sent to the Tula River in Outer Mongolia where Galdan was reported to have been seen. He returned to Peking without encountering Galdan but in 1695 was again sent out, this time to inspect the defense works along the Mukden borders. He fell ill near the Great Wall and died shortly thereafter.

[1/286/1a; 2/10/37b; 3/275/43a; 34/159/2b; see also bibliography under Sabsu and Songgotu.]

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LAO-sa. See under Loosa.

LEKEDEHUN 勒克德渾, d. Apr. 19, 1652, age thirty-four *sui* (the *Tung-hua lu* gives his age as twenty-four *sui*), the first Prince Shun-ch'êng (順承), was a great-grandson of Nurhaci [q. v.], a grandson of Daišan [q. v.], and the second son of Sahaliyen [q. v.]. His elder brother, Adali 阿達禮, who succeeded to the second-class principedom in 1636, was executed in 1643 for attempting to dethrone his cousin, Fu-lin [q. v.], and make Dorgon [q. v.] emperor. For this offense Lekedehun was punished by being excluded from the Imperial Family, but was pardoned late in 1644 (after the government was established in Peking) on the ground that he was too young to share in the plot. He was at the same time given the rank of a prince of the third degree. In 1645 Lekedehun was appointed commander-in-chief of the armies in Kiangnan to relieve his uncle, Dodo [q. v.]. Invested with the title, P'ing-nan Ta Chiang-chün 平南大將軍, Lekedehun went to Nanking and with the help of Hung Ch'êng-ch'ou [q. v.] conquered the province of Chekiang. Late in 1645 he was ordered to proceed to Wuchang, Hupeh, and in the following year succeeded in defeating the armies under the Ming general, Ho T'êng-chiao [q. v.] at Ching-chou and Hsiang-yang. He returned to Peking late in 1646. In 1648 he was raised to the rank of prince of the second degree with the title Shun-ch'êng Chün-wang 順承郡王. Late in the same year he was ordered to assist Jirgalang [q. v.] against the Southern Ming troops under Ho T'êng-chiao in Hunan. In

1649 the Manchu armies conquered Hunan and part of Kwangsi and captured Ho. After his triumphal return to Peking (1650) Lekedehun was made a member of the Council of State (議政), and in the following year a supervisor of the Board of Punishments. He died in 1652, and nineteen years later (1671) was given the posthumous name Kung-hui 恭惠.

His fourth son, Lergiyen 勒爾謹, succeeded to the principedom which continued in that branch of the family until 1715 when it was inherited by Norobu 諾羅布 (1650-1717, posthumous name 忠), who was Lekedehun's son. Norobu's fourth son, Hsi-pao (see under Furdan), the eighth Prince Shun-ch'êng, distinguished himself in the war against the Eleuths. The Principedom known as Shun-ch'êng constituted one of the eight branches of the Ch'ing imperial family which enjoyed special privileges (see under Dorgon). The family mansion in the west city, Peking, has in recent years been the property of Chang Hsüeh-liang 張學良.

[1/222/15a; 2/3/8a; 3/首8/33a; *Tung-hua lu*, Shun-chih, 9: 3; 京師坊巷志 *Ching-shih fang-hsiang chih* 5/10b.]

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Lê-pao 勒保 (T. 宜軒, clan name Feimo 費莫), 1740-1819, first Marquis Wei-ch'in (威勤侯), and one-time Duke Wei-ch'in, was a member of the Manchu Bordered Red Banner. His father, the Grand Secretary Wên-fu (see under A-kuei) was for a time commander of the armies fighting the Chin-ch'uan rebels of western Szechwan, but was killed in action in 1773. A student of the Imperial Academy, Lê-pao was selected in 1756 to be a copyist in the bureau for translating Buddhist literature into Manchu, and six years later was appointed a secretary in the Grand Council. After various promotions he was made a department director in the Board of War (1777). In 1778 he was sent to Urga as secretary to the Imperial Resident, later himself serving in that capacity (1780-85). In 1785 he was recalled to Peking and a year later was made governor of Shansi. From 1787 to 1795 he served as governor-general of Shensi and Kansu where he captured in several raids members of the secret religious society, Pai-lien chiao (see under Ê-lê-têng-pao), and in 1794 executed its leader, Liu Sung 劉松, a native of Anhwei who had lived in exile in Kansu for about twenty years.

In 1795 Lê-pao was transferred to Yunnan, and

was ordered to assist Fu-k'ang-an and Ho-lin [qq. v.] in pacifying a rebellion of Miao tribesmen in Kweichow. For a time in 1796 he went to Yunnan, but was ordered to Hunan after Fu-k'ang-an died. Early in 1797, for his error in forbidding the Burmese to send tribute to Peking in the preceding year, he was ordered to redeem himself by joining the armies then fighting in Hupeh against the Pai-lien chiao rebels. After winning a battle at Ch'ang-yang, Hupeh, he was ordered to proceed to southwestern Kweichow where another group of Miao tribesmen had rebelled. After campaigning for half a year he succeeded (in September 1797) in capturing the Miao stronghold in the mountains near Hsing-i (present An-lung), Kweichow. A month later he was created a marquis with the designation Wei-ch'in. In November he was transferred to be governor-general of Hunan and Hupeh, and early in 1798 was made commander of the armies in Szechwan against the Pai-lien chiao rebels, in place of I-mien (see under Ê-lê-têng-pao). After winning a battle at K'ai-hsien in eastern Szechwan on his way to the rebel stronghold, he was made governor-general of that province.

At this time the main rebel bands of Hupeh were crushed on the northwestern border of that province (see under Ming-liang), but in eastern Szechwan three large bands still occupied a vast area. Lê-pao was ordered to concentrate on one of these—namely the one led by Wang San-huai 王三槐. He won many battles over Wang and finally captured him by the ruse of getting him to surrender. This feat was rewarded out of all proportion to its place in the general campaign, for he was raised to a Duke, as was also the powerful minister, Ho-shên [q. v.]. Though Peking celebrated the capture of this rebel, the conflict in Szechwan had not in the least abated. In the last few months of 1798 Lê-pao was reprimanded several times for failure to take any rebel strongholds.

Early in 1799 Emperor Kao-tsung died. Emperor Jên-tsung, blaming Ho-shên for making false reports of victory and for profiting personally by prolonging the war, had that minister punished. Thereafter the emperor himself directed the campaign, his first step being to centralize the command in Szechwan. Lê-pao was made commander-in-chief of the forces of five provinces—Szechwan, Hupeh, Shensi, Kansu, and Honan—with Ming-liang [q. v.] and Ê-lê-têng-pao as assistant commanders. They won several battles, and Lê-pao moved

his headquarters to Ta-chou in eastern Szechwan. He adopted the new policy of arming the farmers and fortifying the villages, thus preventing the rebels from getting reinforcements or provisions. He also took steps to encourage deserters from the rebel ranks, especially those who had been impressed against their will. In the middle of the year 1799 he succeeded in rounding up the rebels in northeastern Szechwan. The emperor suggested sending ten to twenty thousand recruits to Szechwan in order to extirpate them at one blow, but Lê-pao insisted that he could do it without the recruits. He failed, however, to do so after several months of fighting. In September he was accused of loitering at Ta-chou while the rebels increased in number, and for this he was released from his command, in favor of Ming-liang who was soon replaced by Ê-lê-têng-pao. After two months' investigation the new governor-general, K'uei-lun (see under Ts'ui Shu), reported that Lê-pao had not been guilty of misusing military funds, nor was he incompetent as a commander. The emperor, however, blamed Lê-pao for sending other generals to fight while he himself stayed at Ta-chou, and so had him imprisoned in Peking awaiting execution. All his ranks and titles were taken from him. Early in 1800, when Ê-lê-têng-pao was sent to Shensi, the campaign in Szechwan was entrusted to K'uei-lun who also suffered several defeats. In April 1800 Lê-pao was freed from imprisonment and was sent to Szechwan as provincial commander-in-chief (*t'i-tu* 提督) and concurrently as acting governor-general. A month later he and the great general, Tê-lêng-t'ai [q. v.], defeated the rebels near Ho-chou, Szechwan, and stopped a rebel thrust on western Szechwan. Then Lê-pao turned towards the northwest to pursue a band of rebels into Kansu. In the middle of 1800 he was made full governor-general of Szechwan and for a year pursued rebel bands in the eastern part of that province. In September 1801, for capturing the leader of an important band, he was rewarded with the hereditary rank of a third class baron. In the first six months of 1802 he captured or killed a number of rebel leaders in Szechwan and was raised to a first class baron. By the end of the year most of the important rebel bands were crushed. Hence, early in 1803, Lê-pao was raised to a first class earl and was restored his designation, Wei-ch'in. In September 1804 Szechwan was finally cleared of rebels and he began work on the demobilization of volunteers. At an audience in Peking in 1805 he was praised for his adoption

of the policy to fortify the villages, which, according to the edict, was an important factor in the final victory. Thus Lê-pao was rewarded with the title, Grand Guardian of the Heir Apparent, and was decorated with a double-eyed peacock feather. From 1806 to 1807 he was active in crushing several revolts of recently reorganized provincial armies, and in 1808 put down an uprising of aborigines in southwestern Szechwan.

Early in 1810 Lê-pao was made a Grand Secretary and later was called to Peking to serve in that capacity. Before he arrived, however, he was accused of failure to report—when he was in Szechwan in 1809—a scandal about the high officials of that province. Inquiries by the emperor resulted in his degradation to president of the Board of Works. When he reached Peking he was transferred to the Board of Punishments and served concurrently in other posts. Early in 1811 he was sent to Nanking as governor-general, but in July was again recalled to Peking as a Grand Secretary. In 1812 he was made concurrently a chamberlain of the Imperial Bodyguard and was given a garden near the Yüan-ming Yüan, or Old Summer Palace. A year later he was given the concurrent post of a Grand Councilor. Soon he was troubled with his eyes and in 1814 he retired because of that ailment. He died in 1819, aged eighty (*sui*), and was canonized as Wên-hsiang 文襄. His hereditary rank was posthumously raised to a third class Marquis. The rank was inherited by his son, Ying-hui 英惠 (d. 1832), who served as military lieutenant governor of Urumchi (1822-29) and as assistant military governor at Kobdo (1831-32).

Lê-pao's younger brother, Yung-pao 永保 (posthumous name 恪敏, d. 1809), was in 1796 commander of the forces fighting the Pai-lien chiao rebels in Hupeh, but was arrested late in that year for errors in directing the campaign. He was imprisoned and all his property was confiscated. In 1798, in deference to his brother's successes, he was released and was given the command of a small force. In 1799, however, he was again imprisoned—at a time when his brother was also punished for military failures. In the account-book of a convicted official in charge of military expenses it was revealed that Yung-pao had received bribes of various amounts. Hence his property was again seized. In 1800 he was released and sent to Uliasutai in Mongolia to redeem himself. Late in 1802 he was made governor of Yunnan and in 1808

was transferred to Kwangtung, but died on the way.

The Ch'ing government gave most of the credit for the victory over the Pai-lien-chiao rebels to the Manchu generals, Ê-lê-têng-pao, Tê-lêng-t'ai, Lê-pao and Ming-liang, and to the Manchu soldiers from Kirin and Heilungkiang under their command. But a close study of the documents of the war shows that the Manchu soldiers did little of the fighting, the brunt of the resistance being borne by the farmers who, after their farms were devastated, were virtually compelled to join the army as volunteers in order to escape starvation. These farmer-soldiers, or *hsiang-yung* 鄉勇, as they were called, endured much and received few rewards—their defeats were ignored and their victories were reported as those of Manchu troops. Nevertheless, in 1799 reforms were initiated; the *hsiang-yung* were accorded better treatment and their commanders were recognized. It was they who finally put an end to the war. Among their commanders may be mentioned Lo Ssü-chü 羅思舉 (T. 天鵬, 1764-1840, posthumous name 壯勇), a native of Tung-hsiang, Szechwan, who was in the war from the beginning and who rose to the rank of a colonel in 1804, one year before the war ended. Later he served as provincial commander-in-chief of Kweichow (1821), of Yunnan (1821-25), and of Hupeh (1825-40). For collaborating with Hsi-ên (see under Ying-ho) in stabilizing the revolt of the Yao 瑤 aborigines in Hunan in 1832, he was given a minor hereditary rank. Another general, Liu Ch'ing 劉清 (T. 天一 H. 松齋, 1742-1827), a native of Kuang-shun, Kweichow, began his career as a civil official and served as magistrate in Szechwan when the war started in 1796. He commanded a group of volunteers and rose to be provincial judge of Szechwan in 1802. While serving as salt commissioner of Shantung (1812-16), he took part in stabilizing the T'ien-li chiao rebellion (1813, see under Na-yen-ch'êng). Then he served as a brigade-general in Shantung from 1816 to 1822 when he retired.

One factor contributing to the success of the war against the Pai-lien-chiao rebels was the strategy known as *chien-pi ch'ing-yeh* 堅壁清野, or "strengthening the walls and clearing the countryside". This involved concentrating people and food in fortified towns and villages and stripping the countryside of everything, in order that the rebels might obtain neither provisions nor recruits. The plan was originally suggested by Kung Ching-han 龔景瀚 (T. 惟廣

H. 海峯, 1747-1803, Jan. 19) of Foochow, a *chin-shih* of 1771 who served as magistrate (later a prefect) in Shensi, and as secretary to Governor-general I-mien (see under Ê-lê-têng-pao) from 1796 to 1799. His long article on the above-mentioned strategy was widely read before the plan was adopted by Lê-pao after 1799.

[1/350/1a; 2/29/1a; 3/33/4a; 3/186/42a; 3/314/16a; 3/318/19a; 3/321/45a; 3/324/39a; Wei Yüan [q. v.], *Shêng-wu chí*; 四川通志 *Szechwan t'ung-chih* (1815), *chüan* 83; Kung Ching-han, 澹靜齋全集 *Tan-ching chai ch'üan-chi*.]

FANG CHAO-YING

LI Ch'ang-kêng 李長庚 (T. 超人, 西巖), May 1, 1750-1808, Jan. 12, naval commander and first Earl Chuang-lieh (壯烈伯), was a native of Tung-an, Fukien. A military *chin-shih* of 1771, he was commissioned a junior Imperial Bodyguard. In 1776 he was appointed captain in command of a company stationed at Ch'ü-chou, Chekiang, and was promoted several times in the following eleven years. In 1787 he was made acting brigade general in command of the naval forces on Hai-t'an Island, Fukien, but was cashiered in 1788 for failure to apprehend certain pirates. Nevertheless, he was allowed to redeem himself by assisting the authorities at his own expense. He used his private means to finance a small fleet which he led against the pirates. Though in this way he expended a large part of the family property, he succeeded in regaining the confidence of the authorities. Late in 1789 he was given by imperial decree the rank of an expectant major in Fukien, receiving appointment in 1794. After gaining several victories over pirates he was promoted in 1797 to be acting colonel in command of the fleet at the Pescadores, and a year later was made brigade-general in command of the naval forces at Ting-hai, Chekiang. He devoted the rest of his life to the extermination of pirates that were harassing the South China coast.

The disturbed conditions in Annam were largely responsible for the piratical excesses of that day. In 1787 Juan Kuang-p'ing (see under Sun Shih-i) overthrew the Li Dynasty and in 1789 was recognized by Emperor Kao-tsung as King of Annam. He died in 1792, and his son, Juan Kuang-tsan (see under Sun Shih-i) reigned for ten years more. During these fifteen years (1787-1802), the throne of Annam was sought by Juan Fu-ying (see under Sun Shih-i) who

received help from Siam. As Juan Kuang-tsan was hard-pressed financially, he permitted part of his fleet to make piratical raids off the coast of Kwangtung. In time Chinese pirates joined them and the Chinese leaders received Annamese official ranks in exchange for their plunder. From 1795 the pirates began to operate along the Fukien coast and then off the coast of Chekiang. The Chinese pirates belonged to two main bands, one from Fukien under Ts'ai Ch'ien 蔡牽 (d. 1809), the other from Kwangtung under Chu Fên 朱潰 (d. 1809). These pirates enriched themselves by exacting 'protection' fees from merchant ships and by plundering those that refused to pay (see under Ts'ui Shu). Late in 1799 Li Ch'ang-kêng gained several victories over them and chased them to the northern border of Kwangtung. In that year Juan Yüan [q. v.] was appointed governor of Chekiang and soon was impressed by Li's abilities. Therefore in 1800 he and the governor-general, Yü-tê (see under Kuei-liang), requested Emperor Jên-tsung to appoint Li commander of the naval forces of Chekiang. In August of that year a pirate fleet of more than thirty Annamese ships and many smaller vessels anchored near Sung-mên with a view to making a landing. Li's fleet was anchored a little to the north. But on August 11 a typhoon which raged along the coast destroyed nearly the entire pirate fleet and about half of the government ships. More than a thousand pirates who swam ashore were captured, including a native of Kwangtung who held the Annamese rank of marquis. Thus ended Annamese piratical activities in China. When two years later Juan Fu-ying became king of Annam he formally put an end to the system.

But Chinese pirate fleets continued their operations, and in Chekiang at least Juan Yüan was determined to suppress them. He organized the residents of the coast into defense units, forbade all trade with the pirates, and entrusted Li Ch'ang-kêng with expanding the naval forces. As Li's vessels were smaller than those of the pirates, Juan encouraged the provincial officials to contribute a fund with which to build larger ships for the navy. He entrusted Li with money to construct thirty large vessels and these were completed in June 1801. Each ship was manned by eighty men and was equipped with cannon and other arms. After gaining several victories Li was made, late in 1801, naval commander-in-chief of Fukien. But as he was himself a native of that province, he was soon transferred to

Chekiang. Early in 1803 he dealt a crushing blow to Ts'ai Ch'ien's fleet near Ting-hai and chased the remaining ships to the Fukien coast. Finding himself overwhelmed, Ts'ai got into communication with Governor-general Yü-tê. Believing in the protestations of Ts'ai that he would surrender, Yü-tê ordered Li to relax his pressure. Ts'ai took advantage of the situation to escape, and it was not long before he recovered from his defeat. By offering large sums he persuaded unscrupulous ship-builders of Fukien to supply him with ships larger and better armed than the government vessels. With these he attacked in 1804 the rice transports of Taiwan Island. He combined his fleet with that of Chu Fên and in July of the same year he defeated a fleet of government ships off Foochow Bay. To counteract this formidable alliance Li Ch'ang-kêng was given the command of a combined fleet of Fukien and Chekiang forces. In September 1804 Li again defeated the pirates, forcing Chu Fên to break with Ts'ai and return to Kwangtung.

Early in 1805 Li was transferred to Fukien for about half a year but was then ordered back to Chekiang. In January 1806 Ts'ai Ch'ien, calling himself Chên-hai wang 鎮海王 (King who Stabilizes the Seas), led an attack on Taiwan with more than 100 ships. Augmented by the ruffians of the island, his force reached more than ten thousand. Li led his fleet to the Island and won several naval and land engagements. Ts'ai's fleet was bottled up in a bay with sunken boats, but late in March 1806 an unusual tide and severe winds so altered the position of the boats that Ts'ai escaped. For this reverse Li was stripped of his decorations. In the meantime he reported that he failed to capture Ts'ai because the pirate ships were larger and higher than any of the government vessels, and that after the retirement of Juan Yüan (August 1805, owing to his father's death), the governor-general, Yü-tê, refused to build more powerful vessels. In consequence of this report Yü-tê was removed and sent into exile.

When the new governor-general, A-lin-pao 阿林保 (d. 1809, posthumous name 敬敏), arrived at Foochow, his first act was to submit a series of memorials condemning Li as incompetent and cowardly. He reported that Li would linger for undue periods at some anchorage and then report false victories. However, an investigation by the governor of Chekiang, Ch'ing-an-t'ai 清安泰 (d. 1809, *chin-shih* of 1781), disclosed the fact that A-lin-pao's reports were

wholly unfounded and that Li sometimes had to anchor for long intervals to clear the ships of barnacles that retarded their speed. Moreover, Li's latest report of a victory was found to be correct and in no way exaggerated. The result was that A-lin-pao was severely reprimanded and Li was given back his decorations. This episode is an example of the hardships that Li was subjected to. While fighting desperate pirates, he had also to meet the calumny of prejudiced, jealous and corrupt officials.

Grateful to the emperor for this vindication, Li fought with increased valor and determination. After winning several victories over Ts'ai Ch'ien, he returned to Chekiang, in the middle of 1807, to attend to his duties as head of the provincial military administration. But in due time he was reprimanded by the emperor for relaxing the campaign against the pirates. Furious at this accusation Li at once sailed out of port and on January 11, 1808 overtook Ts'ai Ch'ien off the coast of Kwangtung. His ships were smaller, but greatly exceeded those of the pirate in number. During a fierce attack on Ts'ai's flagship Li was wounded in the neck by gunshot and died the following day. Ts'ai managed once more to escape.

When Emperor Jên-tsung received the report of Li's death he wrote that he was so shocked that he trembled, and so grieved that he could not keep from weeping. Li was given posthumously the hereditary rank of a third class earl with the designation, Chuang-lieh, and the name, Chung-i 忠毅. A special temple to his honor was erected in his native city, and his name was entered in the Temple of the Zealots of the Dynasty in Peking.

After Li's death the task of suppressing the pirates was entrusted to his former lieutenants, Wang Tê-lu 王得祿 (T. 百道 H. 玉峯, posthumous name 果敏, 1771-1842), Ch'iu Liang-kung 邱良功 (T. 玉輶 H. 琢齋, posthumous name 剛勇, 1769-1817), and Hsü Sung-nien 許松年 (T. 蓉嶺, 1767-1827). Early in 1809 Hsü defeated Chu Fên off the Kwangtung coast and a month later that pirate died of wounds. For this exploit Hsü was given the minor hereditary rank of *Yün-ch'î-yü*. Late in the same year Juan Yüan (who had returned to Chekiang as governor) conceived a new plan for attacking Ts'ai Ch'ien's large flagship. He suggested that the smaller government boats deal only with the auxiliary pirate ships, leaving Ts'ai's flagship to the larger vessels. Following these instructions Wang, in command of the Fukien fleet,

and Ch'iu in command of the Chekiang fleet, combined their forces for a determined attack. In September 1809, in a battle off the Chekiang coast near T'ai-chou, they succeeded in crushing the pirate. Separated from the rest of his fleet, Ts'ai fought valiantly in his flagship for two days and managed to sink several government vessels. But on September 27 his ship was finally sunk and he was drowned. For this victory Wang was created a viscount and Ch'iu a baron.

Li Ch'ang-kêng left no male heir, but his adopted son, Li T'ing-yü 李廷鈺 (T. 潤堂 H. 鶴樵, 1792-1861), inherited the earldom. Li Ch'ang-kêng is said to have written on military tactics and to have been an able poet. Of the naval heroes of the Ch'ing period, he ranks with Shih Lang [q. v.], especially as a commander and a strategist. Although when he took his *chün-shih* degree it was not required of him to be competent in naval matters, he decided to travel north by the sea route in order to acquire more nautical information. His lieutenants, Wang and Ch'iu, were like him natives of T'ung-an, as was also Ts'ai Ch'ien, the pirate.

[1/356/1a; 2/31/11b; 3/369/5a; *T'ung-an hsien-chih* (1929); Lo Shih-lin [q. v.], *Lei-t'ang-an-chu ti-tz'ü-chi*; Wei Yüan [q. v.], *Shêng-wu chi* 8/36a; 3/187/19a; 3/192/47a; 3/303/40a; 3/308/42a; 3/314/4a.]

FANG CHAO-YING

LI Chao-lo 李兆洛 (T. 紳琦, 申耆 H. 養一), Oct. 23, 1769-1841, Aug. 24, geographer, was a native of Yang-hu, Kiangsu. At five (*sui*) he entered school with his elder brother, Li K'ang-ling 李康齡 (T. 五初, 1767-1828). In 1781 he studied under his grandfather, Hsi Pin 奚賓 (T. 曰朝 H. 蕉峰, d. 1784), whose collection of essays, *蕉峰時文稿* *Chiao-fêng shih-wên kao*, Li Chao-lo edited and printed in 1834. In 1789 he began to study at the Lung-ch'êng Academy 龍城書院 in Ch'ang-chou, Kiangsu, which at that time was under the direction of the well-known scholar Lu Wên-ch'ao [q. v.]. From youth onward Li Chao-lo showed an interest in geographical and historical studies. In 1793 he engaged seriously in the study of geography, reading and making notes on the text of the *Tu-shih fang-yü chi-yao* (see under Ku Tsu-yü). He began teaching in 1792, and four years later wrote his first work, an outline history of China for children (in lines of four characters) which he entitled *歷代略* *Li-tai lüeh*. Another of his helps to study was a

collection of notes on the "Mirror of History" which he printed in 1803 under the title 讀網目條記 *Tu Kang-mu t'iao-chi*, in 20 *chüan*. In 1804 he became a *chü-jên* with highest honors, and in the following year a *chin-shih*. When released in 1808 from his studies as a bachelor in the Hanlin Academy he was appointed magistrate of Ch'ing-fu, Szechwan, but upon pleading for a post near his aged father he was sent instead to Fêng-t'ai, Anhwei. He assumed his duties early in 1809 and remained in Fêng-t'ai until 1814 when his father, Li Chêng-lan 李徵蘭 (T. 載廷, 茆亭, 1743-1814), died. From 1812 to 1814 he was concurrently in charge of the neighboring district of Shou-chou. Under his energetic administration Fêng-t'ai progressed both economically and culturally. In 1811 he began the compilation of the local history of Fêng-t'ai, 鳳臺縣志 *Fêng-t'ai hsien-chih*, in 12 *chüan*, which was completed in 1814 just before he abandoned that post. Three years later he became director of the Chên-ju Academy 眞儒書院 in Huai-yüan, Anhwei. In response to a request from the governor of Anhwei, K'ang Shao-yung 康紹鏞 (T. 鏞南 H. 蘭皋, 1770-1834, *chin-shih* of 1799), he supervised the compilation of two local histories of that province, namely of Huai-yüan, completed in 1818, and Tung-liu, completed in 1817. When K'ang Shao-yung was transferred to the governorship of Kwangtung (1820) Li Chao-lo accompanied him, and there met the great official and patron of literature, Juan Yüan [q. v.]. After a sojourn in Canton of more than a year, he returned home in the autumn of 1821.

Having become interested in the Europeans whom he saw in Canton, Li produced a work, entitled 海國紀聞 *Hai-kuo chi-wên*, in 2 *chüan*, an amplification of an earlier treatise by Wu Lan-hsiu (see under Lin Po-t'ung), entitled 海錄 *Hai-lu*. The *Hai-lu*, reprinted in 1938 under the title, *Hai-lu chu* (注), with notes by Fêng Ch'êng-chün 馮承鈞, was based on the observations of a Chinese named Hsieh Ch'ing-kao 謝清高 (1765-1821) who after the age of eighteen (*sui*) worked for fourteen years on Western ships, visited several Western countries, and retired in 1790, owing to loss of eye-sight. Having made a study of the accounts of foreign lands in the official histories, Li Chao-lo produced another work, entitled 海國集覽 *Hai-kuo chi-lan*. In 1823 he accepted a post as director of the Chi-yang Academy 暨陽書院 at Chiang-yin, near his home. There he remained for

eighteen years, until 1840—a year before his death.

The most important contribution of Li Chao-lo in the field of geography was a dictionary of place names, entitled 歷代地理志韻編今釋 *Li-tai ti-li chih yün-pien chin-shih*, in 20 *chüan*, completed and printed in movable type in 1837. In 1838 an historical atlas, 歷代輿地沿革圖 *Li-tai yü-ti yen-ko t'u*, designed to accompany the dictionary, was printed. Both works deal exclusively with the dynasties prior to the Ch'ing. The latter period is treated in another dictionary, entitled 皇朝輿地韻編 *Huang-ch'ao yü-ti yün-pien*, in 2 *chüan*, with an atlas entitled 皇朝一統輿圖 *Huang-ch'ao i-t'ung yü-t'u*, in 1 *chüan* (1832). This atlas, printed as a wall map (5 by 7 feet) in 8 scrolls, dated 1842, is in the Library of Congress. The two dictionaries were, as their titles indicate, arranged according to rhyme. The four above-mentioned works, together with a dictionary of reign-names, 歷代紀元編 *Li-tai chi-yüan pien*, 3 *chüan*, (compiled by a pupil, Liu Ch'êng-ju 六承如, under Li's supervision) were printed by Li Hung-chang [q. v.] in 1871 under the collective title 李氏五種合刊 *Li-shih wu-chung ho-k'an*. The *Li-tai chi-yüan pien*, re-edited and supplemented by Lo Chên-yü, was printed in 1925 under the title 重校訂紀元編 *Ch'ung chiao-t'ing Chi-yüan pien*. These works served as the basis of many recent ones of the same nature, but even so they have not lost their value. In addition to the local histories already mentioned, the following two were likewise compiled under Li's direction or with his collaboration: 江陰縣志 *Chiang-yün hsien-chih*, 28 *chüan*, completed in 1840, and 武進陽湖合志 *Wu-chün Yang-hu ho chih*, 36 *chüan*, completed in 1842, a year after his death. His collected literary works, 李養一先生文集 *Li Yang-i hsien-shêng wên-chi*, in 24 *chüan*, were first printed in 1852. When reprinted in 1878 four *chüan* of verse were omitted and the title was altered to 養一齋文集 *Yang-i chai wên-chi*.

Having a keen interest in literature, Li Chao-lo compiled several anthologies of prose and verse, namely: 駢體文鈔 *P'ien-t'i wên-ch'ao*; 皇朝文典 *Huang-ch'ao wên-tien*; 舊言集 *Chiu-yen chi*, etc. Being a calligrapher, he published collections of rubbings, among them 所見帖 *So-chien t'ieh* and its supplement, *So-chien t'ieh hsi-k'o* (續刻)—both printed in 1834. He also edited and printed the collected works of earlier and contemporary scholars, namely the 方孩末先生文集 *Fang Hai-wei hsien-shêng*

wên-chi of Fang Chên-ju 方震孺 (T. 孩未, 1585-1645); the works of Ch'ü Shih-ssü [q. v.]; and the writings of two sons of Hung Liang-chi [q. v.]. He also edited a work by Liu Fêng-lu [q. v.] on the Kung-yang commentary to the *Spring and Autumn Annals* and a work by Yeh Wei-kêng 葉維庚 (T. 貢三 H. 兩垞, 1773-1828) on reign-names, entitled 紀元通考 *Chi-yüan t'ung-k'ao*, 12 chüan (1827). His interest in scientific matters is shown by the fact that in 1833 he engaged a skilled coppersmith to help him construct a few astronomical instruments.

Li Chao-lo had two sons; the elder, Li Chuan 李顥 (T. 哲望, 1800-1831), died in early life; the younger, Li Yüan 李願 (*ming* changed later to Shao-hua 紹華 T. 慰望, b. 1802), attained some fame in calligraphy.

[3/247/1a; 5/73/1a; 20/4/00 (portrait); 26/3/5a; Chiang T'ung 蔣彤, 李申耆年譜 *Li Shên-ch'ü nien-p'u* (1913); *Wu-chün Yang-hu ho chih* (1879) 23/54a.]

TU LIEN-CHÊ

LI Ch'êng-liang 李成梁 (T. 汝器 or 汝契 H. 銀 [寅] 城), Aug. 21, 1526-1618, Ming general, was a native of T'ieh-ling, Liaotung. His ancestor in the fifth generation, Li Ying-ni 李膺尼, was a Korean who moved to T'ieh-ling in the early Ming period from a town on the south bank of the Yalu River. The latter's son, Li Ying 李英, was made hereditary secretary of the garrison at T'ieh-ling and became the recognized founder of the clan. Li Ying had five sons, each of whom founded his own branch of the clan. The eldest grandson, Li Ch'un-mei 李春美, succeeded to the hereditary secretaryship, and his descendants prospered in the Ming period. Another branch, founded by Li Ch'un-mao 李春茂, achieved fame in the Ch'ing period.

Li Ch'êng-liang was the eldest of four grandsons of Li Ch'un-mei. Owing to poverty he could not afford to pay the expenses attendant on the succession to the family rank, and so remained a *hsiu-ts'ai* until he was about forty *sui*. This, however, did not impede his official career, for he continued in service for more than thirty years. About 1565 he was helped financially by a censor who was inspecting his district, and finally he went to Peking to register his claims. After succeeding to the military rank he began to serve in the army, and in a few years became a lieutenant colonel in command of a fort

in Liaotung. In 1567, for his help in warding off the invading Mongols at Yung-p'ing, he was advanced to an assistant brigade general in the garrison at Liaoyang; and in 1570 rose to be commander of that garrison. For taking the stronghold of Wang Kao of Chien-chou (see under Nurhaci) in 1573, he was given the title, Commander in Chief of the Left Army (左軍都督府 左都督), and the rank of brigade general. When Wang Kao was captured, in 1575, Li was given the title of Grand Guardian of the Heir Apparent and a minor hereditary rank. For repeatedly defeating the Tumet Mongols at Chin-chou and elsewhere, he was created an earl (1579), with the designation, Ning-yüan Po 寧遠伯. A year later, for defeating an invasion by the Chien-chou Ju-chên (Manchus, see under Nurhaci), the earldom was made hereditary.

In the following eleven years (1580-91) Li Ch'êng-liang defended Liaotung against repeated attacks by the Tumet Mongols on the north and west, and occasional raids by the Ju-chên tribes on the east. In 1582 he took the stronghold of Wang Kao's son, Atai (see under Nurhaci) and in the encounter killed a number of Chien-chou chiefs, including the father and grandfather of Nurhaci [q. v.]. In 1584 he killed two chiefs of the Yehe tribe (see under Yangginu), and in 1588 temporarily subdued the Yehe. For these and other exploits he was rewarded with increased stipends and with elevation of the ranks of his sons and nephews. In time he and his family became very powerful and his sons held high military posts in Peking and the provinces. But he himself is reported to have become gradually less energetic in suppressing the border tribes, and tried to appease them; he would make harmless raids into enemy territory, kill a few civilians on the way, and report victories. For this he was frequently denounced by censors, but was always cleared by high civil officials who protected him. To appease his adversaries he several times requested that his power be lessened or that he himself be removed, but without avail. Finally, in 1591, he was accused of falsifying military reports, but the accusation was dropped. He pleaded illness, and later in that year was allowed to retire to his house in Peking which the emperor had given him in 1582. There he lived quietly for ten years, during which time the defenses in Liaotung were weakened by frequent change of commanders, among them two of his five sons (see below). In 1601 he was recalled from retirement to resume, at seventy-six *sui*, his post as brigade

general of Liaotung. He served there for seven years more and witnessed the gradual expansion of Chien-chou under Nurhaci whose life he had spared in 1583. According to some accounts, Nurhaci owed to Li not only his life but much of his early education in military affairs. At any rate, Li made possible Nurhaci's initiation into the rights and powers of a tribal chief of Chien-chou, and Li saw Nurhaci occupy territory which he himself had once controlled. He could not, however, foresee what great power Nurhaci would ultimately wield. After his rank was raised to Grand Tutor Li again retired to Peking where he lived until his death at the age of ninety-three (*sui*).

Of Li Ch'êng-liang's five sons, all of whom held high military posts and owed their start in life to their father's fame, the eldest, Li Ju-sung 李如松 (T. 子茂 H. 仰城, 1549-1598), stood out as a brave soldier. In 1592 he was commander-in-chief of the armies in Shensi which subdued the rebellion of a Mongol chief at Ninghsia. After some hard fighting the rebellion was suppressed and Li Ju-sung was ordered to go immediately to Korea to resist the Japanese invaders. He reached there early in 1593 and helped gradually to liberate most of that country. Late in that year he made a truce with the Japanese who held the southern seacoast of Korea, and he withdrew most of his forces early in 1594. In 1598 he served as brigade general of Liaotung and was killed in action with the Tumet Mongols. He was canonized as Chung-lieh 忠烈 and was posthumously given the rank of Ning-yüan Po.

The post of brigade-general of Liaotung was then given to Li Ch'êng-liang's fifth son, Li Ju-mei 李如梅 (T. 子清 H. 方城), who held it until he was superseded in 1618 by Li Ch'êng-liang's second son, Li Ju-po 李如柏 (T. 子貞 H. 肖城, 1553-1621). The latter had fought in the war against the Japanese in Korea (1593), and had served for some time as brigade-general of Kweichow and later of Ninghsia. After a retirement of more than twenty years he was recalled to service. In 1619 he was in command of one of the four armies under Yang Hao [q. v.] in the disastrous invasion of the territory of Nurhaci. After his defeat he was put in prison awaiting trial, and there he committed suicide. His younger brother, Li Ju-chên 李如楨 (H. 景城, d. 1631), the third son of Li Ch'êng-liang, was appointed brigade-general in command of the forces in Liaotung. In 1619 Li Ju-chên was accused of cowardice for failure

to rescue his ancestral home, T'ieh-ling, from the onslaught of Nurhaci, and was sentenced to imprisonment awaiting execution. Thus ended the continuous domination of the military power in Liaotung by Li Ch'êng-liang and his family, after a tenure of some fifty years. When the inheritor of the earldom, Li Tsun-tsu 李遵祖, a grandson of Li Ju-sung, was killed in 1644 at the fall of Peking, Li Ch'êng-liang's branch of the family was no longer powerful.

In the Ch'ing period the descendants of the above-mentioned Li Ch'un-mao gained prominence, but his branch of the family lost heavily in 1619 when T'ieh-ling fell to the Manchus. Ten men and six women lost their lives, some of the younger men being spared to serve under the Manchus. Contrary to custom, these men not only did not avenge the death of their forebears but served the Manchus vigorously and rose to be high officials. Li Ssü-chung 李思忠 (T. 葵陽, 1595-1657), a grandnephew of Li Ch'êng-liang, was captured by the Manchus in 1618. A year later his parents were killed by the Manchus, but he continued to serve them, and in 1621 brought many of his clansmen over to Nurhaci's side. He became a baron in 1631, and a member of the Chinese Plain Yellow Banner in 1642. In 1644 he followed Dodo [q. v.] to conquer China, and from 1646 to 1654 served as commander of the army in Shensi. His third son, Li Hsien-tsu 李顯祖 (T. 亢宗, 1633-1675, Manchu name 塞白理), served as provincial commander-in-chief of Kwangtung (1667-69) and of Chekiang (1669-75). The rank of baron was inherited by Li Hsien-tsu's branch of the family. Li Ssü-chung's second son, Li Yin-tsu 李蔭祖 (T. 繩武, 1629-1664), served from the age of twenty-six to thirty-two (*sui*) as governor-general of Chihli, Honan and Shantung (1654-58), and of Hupeh and Hunan (1658-60). He left a collection of memorials, entitled 總督奏議 *Tsung-tu tsou-i*, 6 *chüan*, printed in 1680 (a copy of this work is in the Library of Congress). His son, Li Ping 李鎔 (T. 長源, 1647-1704), helped to transport grain to Mongolia in 1696 (see under Yü Ch'êng-lung, 1638-1700) and served as governor of Shantung (1698-1700). Li Yin-tsu's cousin, Li Hui-tsu 李輝祖 (T. 元美 H. 蒲陽, 1631-1702), rose to be governor-general of Hupeh and Hunan (1698-99). Many other members of this branch of the Li family held high offices under the Manchus.

One member of this family became a famous poet and writer, namely Li K'ai 李鐸 (T.

鐵君, 眉山 H. 蔣青山人, 焦明子, b. 1686), a son of Li Hui-tsu. He took the special examination of 1736 (see under Liu Lun) but failed to pass. He and his wife, a daughter of Songgotu [q. v.], led a quiet life in or near Peking, writing poems or entertaining friends. He left a work on ancient history, entitled 尙史 *Shang-shih*, 70 + 4 *chüan*, printed in 1814, and a collection of poems, entitled 舍中集 *Han-chung chi*, 5 *chüan*, which was later re-edited and printed under the title, 睫巢集 *Chieh-ch'ao chi*, 6 + 1 *chüan*. In 1934 the *Han-chung chi* was printed (from an old manuscript) in the *Liao-hai ts'ung-shu* (see under Shêng-yü) together with a collection of the author's short works in prose, entitled 李鐵君文鈔 *Li T'ieh-chün wên-ch'ao*, 2 *chüan*.

[M.1/238/1a; *T'ieh-ling hsien-chih* (1917), p. 335; P'êng Sun-i [q. v.], *Shan-chung wên-chien lu*, 7/6a; Chuang T'ing-lung [q. v.], *Ming-shih ch'ao-lüeh*; Sonoda Ikki 園田一龜, 李成棟と其の一族に就て in *Tōyō Gakuhō*, vol. 26, no. 1, pp. 89-120; 3/152/31a; 3/266/3a; 6/45/14b; *Li T'ieh-chün wên-ch'ao*, 上/15b.]

FANG CHAO-YING

LI Ch'êng-tung 李成棟 (T. 廷貞), d. Apr. 7, 1649, Ming-Ch'ing general with an unenviable reputation for cruelty, was a native of Liaotung (some accounts say of Shensi). Formerly an officer under Shih K'o-fa [q. v.], when the Manchu general Bolo [q. v.] undertook the subjugation of the south, Li Ch'êng-tung was brigade general at Hsü-chou, Kiangsu. He surrendered with his command and collaborated in capturing the region around Shanghai for the Manchus, oppressing the populace which was loyal to the Ming and slaughtering the defenders of Chia-ting (see Huang Ch'un-yüeh). Later he campaigned in Fukien, and in 1646 became general-in-chief of Kwangtung. Feeling that his services were not adequately rewarded and, if the stories can be credited, encouraged by a favorite concubine, on May 2, 1648 he changed his allegiance again and was made Duke of Hui-kuo (惠國公) by the southern Ming. He induced the Ming emperor, Chu Yu-lang [q. v.], to move his court to Chao-ch'ing, Kwangtung, was promoted to generalissimo, and soon dominated the government. Later in the same year he led an army of 200,000 into Kiangsi, and on December 9-10 he was ingloriously defeated by Ch'ing troops at Kan-chou-fu. In a second encounter at Hsin-fêng on April 7, 1649 his strategy failed

and he was drowned in the course of the rout that followed. He was canonized as Chung-wu 忠武 and was given the posthumous title, Prince of Ning-hsia 寧夏王. His adopted son, Li Yüan-yin (see under Chin Pao), a Honanese whose original surname was Chia 賈, was made an earl.

[M. 59/65/1a; *Ming-chi nan-lüeh*, 12/6b, 13/2b, 6b, 7a, 7b, 13a, 14b, 17a; 嘉定縣乙酉紀事 *Chia-ting-hsien i-yu chi shih*, T'ung-shih, XI; Shao T'ing-ts'ai [q. v.], *Hsi-nan chi-shih* 9/1a.]

EARL SWISHER

LI Chih-tsao 李之藻 (T. 振之, 我存 H. 涼庵, 存園寄叟), d. Dec. 4, 1630, official and scholar, was a native of Jên-ho (Hangehow). After receiving the *chin-shih* degree in 1598, he was appointed an assistant department director in the Board of Works at Nanking. According to his friend, Matteo Ricci (see under Hsü Kuang-ch'i), he took a keen interest in the study of geography and in his youth drew up a description of China with maps of the fifteen provinces, which he believed to be the map of the world. He made the acquaintance of Ricci soon after the latter's arrival at Peking in January 1601. To his astonishment he found in Ricci's home a map of the world which Ricci had drawn in Kwangtung soon after his arrival in China (1582), had revised at Nanking (1600) and later (1602) published under the title 坤輿萬國全圖 *K'un-yü wan-kuo ch'üan-t'u*. Conscious of the limited scope of his own map, Li immediately devoted himself to the study of geography in particular and to Western science in general. Being at the same time an official in the Board of Works, Li directed the workers in the Board to construct many instruments, among them several kinds of sun-dials and an astrolabe with sights. In 1603 he went to Fukien to supervise the provincial examination, but soon returned to Peking. In 1604 Hsü Kuang-ch'i [q. v.] arrived in Peking and together with Li received instruction from Ricci until the latter's death (May 11, 1610). During this period Li studied with much diligence and wrote a number of prefaces to the works of Ricci, namely to the 天主實義 *T'ien-chu shih-i* (Li's preface dated 1607); and the 畸人十篇 *Chi-jên shih-p'ien* (Li's preface dated 1608). Ricci dictated several works to Li who put them into acceptable Chinese, among them the 圓容較義 *Yüan-jung chiao-i*, 1 *chüan*, a short treatise on geometry, printed in 1614; and the 同文

算指 *T'ung-wên suan-chih*, in 11 (10) *chüan*, a work on arithmetic, printed in 1614. Both are included in the *Hai-shan hsien-kuan ts'ung-shu* (see under P'an Chên-ch'êng).

Although Li had known Ricci for almost ten years, it was only in 1610 that he was baptized by him under the name Leo (Leon). It is said that Ricci attended him in a serious illness, and that out of gratitude to his benefactor and admiration for the teachings of Christianity he requested baptism, and vowed to devote the rest of his life to the service of the Church. After Ricci's death he took charge of the funeral arrangements and petitioned the Emperor to grant a place of burial for the missionary and later for his companions, Didace de Pantoja 龐迪我 (T. 順陽, 1571-1618) and Sabbathin de Ursis 熊三拔 (T. 有綱, 1575-1620).

In 1611 Li Chih-tsao went back to his native city to observe the period of mourning for his father. He invited Nicolas Trigault (see under Wang Chêng), Lazare Cattaneo 郭居靜 (T. 仰鳳, 1560-1640) and Sebastian Fernandez 鍾鳴仁 (T. 念江, 1562-1622) to preach at Hangchow, and rented a house for a chapel and a residence for the missionaries. It was at this time that Yang T'ing-yün [q.v.], who had previously been a devout Buddhist, made the acquaintance of the missionaries and was baptized. Yang's conversion aroused the bitter animosity of Buddhists against the Church.

Meanwhile the Imperial Board of Astronomy had miscalculated an eclipse of the sun which occurred on December 15, 1610, whereupon the astronomer, Chou Tzū-yü 周子愚, memorialized the throne that Pantoja and de Ursis, then residing at Peking, should be asked to translate the western calendar for the benefit of China. Hsü Kuang-chi and Li Chih-tsao were also recommended to assist them. These suggestions were approved and Li was recalled to Peking to assist in the work. But the project had not gone far when it was discontinued. About this time Li was appointed a sub-director of the Court of the Imperial Stud at Nanking. In 1613 Li presented his famous memorial in which he listed fourteen discoveries of Western science that had never been discussed in the writings of ancient Chinese worthies. At the same time he recommended that Pantoja, de Ursis, Longobardi (see under Chu Yu-lang), and Emmanuel Diaz 陽瑪諾 (T. 濱西, 1574-1659) assist in carrying out the work that had been proposed three years previously. This recommendation, too, was ignored.

In 1616 the persecution of the Catholic Church in China began—the chief instigator being Shên Ch'üeh 沈淮 (T. 銘績, *chin-shih* of 1592), then vice-president of the Board of Ceremonies at Nanking. In this crisis Li Chih-tsao retired temporarily to Hangchow where he and Yang T'ing-yün provided among their relatives a refuge for the persecuted missionaries. In 1619 when Hsü Kuang-ch'í was ordered to drill newly appointed recruits at Tungchow, east of Peking, he asked Li Chih-tsao and Yang T'ing-yün who were still at Hangchow to contribute money in support of the troops who were defending China against the Manchus. In 1621 Shên-yang and Liao-yang fell to the Manchus and a new demand arose for more effective implements of warfare. In the meantime Li had been appointed sub-director of the Banqueting Court and concurrently head of the department of Waterways and Dikes in the Board of Works. In this capacity he memorialized, in the fifth moon of 1621, that a shipment of Western cannon which Hsü Kuang-ch'í had ordered through his subordinate, Chang Tao 張燾, from Macao, be quickly transmitted to the capital. Four cannon reached Peking, but two of them exploded, causing the death of a number of Chinese. Shên Ch'üeh seized upon this misfortune to renew (1622) his persecution of the Christians. Having been made Grand Secretary, Shên was able to press his case and force the missionaries again to seek refuge in Li's home at Hangchow.

Li once more went into retirement, living in his garden called Ts'un-yüan 存園 where he devoted himself to writing and translation. In 1623 he wrote a preface to the *職方外紀 Chih-fang wai-chi*, 5 *chüan*, published in 1623, a geographical work begun by Pantoja and completed by Aleni (see under Ch'ü Shih-ssü) to accompany Ricci's map of the world. On May 21, 1625 Li wrote a short notice of the Nestorian Monument, 讀景教碑書後 *Tu ching-chiao pei shu-hou*, in which he identifies Nestorianism with the Christianity taught by Matteo Ricci. This article was included in a work by Emmanuel Diaz, entitled 唐景教碑頌正詮 *T'ang ching-chiao pei-sung chêng-ch'üan*, printed in 1644. Li translated, in collaboration with Francis Furtado 傅汎濟 (T. 體齋, 1587-1653), a work on logic, 名理探 *Ming li t'an*, 10 *chüan*, printed in 1631; and Aristotle's *De caelo et mundo*, under the title 寰有詮 *Huan yü ch'üan*, 6 *chüan*, printed in

1628 at his own expense. The last mentioned work has a preface by Li dated 1628.

As the old method of astronomical calculation again proved mistaken with regard to an eclipse in 1629, Li was appointed to assist Hsü Kuang-ch'i, Longobardi, and Jean Terrenz 鄧玉函 (T. 涵璞, 1576-1630) to revise it in a calendrical bureau (曆局), located inside the gate called Hsüan-wu mén 宣武門 at Peking. As a result they compiled a work on the newly-introduced European astronomy under the title *Ch'ung-chên li-shu* (see under Li T'ien-ching). Two years before his death Li edited a collection of 19 works by missionaries under the title 天學初函 *T'ien-hsüeh ch'u-han*, 52 chüan. A work by Li, entitled 殯宮禮樂疏 *P'an-kung li-yüeh shu*, in 10 chüan, on the history of the sacrificial ceremonies to Confucius, with illustrations of the sacrificial instruments, was copied into the *Ssü-k'u* Library and was given high praise in the *Imperial Catalogue* (for both see under Chi Yün). Another, entitled 渾蓋通憲圖說 *Hun-kai t'ung-hsien t'u-shuo*, in 2 chüan, printed in 1607, a treatise on the stereographic projection of the celestial sphere, was likewise copied into the *Ssü-k'u* Library.

[M. 1/31 曆志 11a-13b; *Hangchow fu-chih* (1922) 147/3a; Hsü Kuang-ch'i [q. v.] *Tsêng-ting Hsü Wên-ting kung chi* (1933); Ch'ên Yüan 陳垣, 浙西李之藻傳 *Chê-hsi Li Chih-tsao chuan* in 重刊辨學遺蹟; Juan Yüan [q. v.], *Ch'ou-jên chuan* (1935) pp. 387-90; Pfister, *Notices, passim*; Hung, William, 考利瑪竇的世界地圖 in 禹貢 (Apr. 11, 1936) vol. V, nos. 3-4; Giles, L., "Translations from the Chinese World-Map of Father Ricci," *Geographical Journal* (Dec. 1918), pp. 367-85.]

PAUL YAP TEH-LU
J. C. YANG

LI Ch'ing 李清 (T. 心水 H. 映碧 and 天一居士), 1602-1683, historian, fifth generation descendant of Li Ch'un-fang 李春芳 (b. 1510, *chin-shih* of 1547), was a native of Hsing-hua, Kiangsu, and a *chin-shih* of 1631. Living in the Ming-Ch'ing transitional period, he remained to the last a loyal subject of the former dynasty. He served as a censor first in Peking (1638-40, 1642), and then in Nanking under the Prince of Fu (1644-45, see under Chu Yu-lang). After Nanking fell in 1645 he retired to his home, and for 38 years devoted himself to writing. In this period he was twice recommended to posts in the new régime, but each time declined on the pretext of ill health. One of his historical works

諸史同異錄 *Chu-shih t'ung-i lu*, also known under the title 二十一史同異 *Er-shih-i-shih t'ung-i*, in 68 chüan, was a study of similarities and differences in the Twenty-one Dynastic Histories. It was singled out of the *Ssü-k'u ch'üan-shu* by Emperor Kao-tsung for complete destruction, in a special edict of 1787, on the ground that it made invidious comparisons between the reigns of the last Ming emperor and the first emperor of the Ch'ing. His longest work, 南北史合注 *Nan-pei shih ho-chu*, comprising comments on the official histories of the period 386-589 A.D., although banned in the eighteenth century is preserved in the Library of the Palace Museum. Among his shorter works may be mentioned the 三垣筆記 *San-yüan pi-chi*, consisting of historical notes covering the years 1637 to 1645 during which he served as censor in three Boards. It was reprinted in 1927 and also appears in the collective work 古學彙刊 *Ku-hsüeh hui-k'an* which was published in 1912-13.

[1/505/1b; 3/474/47a; *Ming-shih* 193/13b; *Hsing-hua-hsien chih* (1852) 8 列傳/25a; Wang Chung-min 王重民, 李清著述考 in *Lib. Sc. Quart.* II, No. 3, pp. 333-342; W. M. S. C. K. 9/9a ff., 18/25b; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung*; 明狀元圖考 *Ming chuang-yüan t'u-k'ao* 3/14b.]

TU LIEN-CHÊ

LI Ê 厲鶚 (T. 太鴻 H. 樊榭), June 16, 1692-1752, Oct. 17, man of letters, was a native of Ch'ien-t'ang (Hangchow). He belonged to a poor family and his father died when Li Ê was young. His elder brother sold tobacco to make a living. For a period of five years, beginning in 1714, he taught the two brothers, Wang Hang 汪沆 (T. 師李, 西灝, 槐塘, b. 1704) and Wang P'u 汪浦, who also lived in Hangchow. In 1720 he became a *chü-jên*, and in 1731 was invited to participate in the compilation of the 西湖志 *Hsi-hu chih*, a history of the West Lake region, which was completed in 1734. Ch'êng Yüan-chang 程元章 (T. 冠文 H. 恆齋, *chin-shih* of 1721, d. 1767), then governor of Chekiang, recommended him as a competitor in the *po-hsüeh hung-tz'ü* examination of 1736, but owing to an error in the arrangement of his paper, he failed to pass. Again in 1748 he set out for the capital, hoping to be selected to serve as a magistrate. He stopped, however, at Tientsin in the home of Cha Wei-jên (see under Cha Li) and was so

attracted by the literary gatherings in the latter's villa, Shui-hsi chuang 水西莊, that he proceeded no farther. Several months later he returned south. When Emperor Kao-tsung made his tour of South China in 1751, Li Ê and Wu Ch'êng 吳城 (T. 敦復 H. 鷗亭) submitted to him two pieces of dramatic verse, entitled 迎鑾新曲 *Ying-luan hsin-ch'ü*, which they jointly composed for the occasion.

Several times Li Ê enjoyed the hospitality of the Ma brothers (see under Ma Yüeh-kuan) of Yangchow, and at least the two following works were compiled primarily in the Ma family library: 宋詩紀事 *Sung-shih chi-shih*, in 100 *chüan*, anecdotes about poems of the Sung dynasty and their authors, of which Ma Yüeh-kuan is listed as co-compiler; and 遼史拾遺 *Liao-shih shih-i*, in 24 *chüan*, a supplement to the official history of the Liao dynasty (907-1211 A.D.). The former was first printed in 1746, the latter can be found in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung). Li Ê also wrote a biographical work on the court painters of the southern Sung period, entitled 南宋院畫錄 *Nan-Sung yüan-hua lu*, in 8 *chüan*, which is included in the *Wu-lin ch'ang-ku ts'ung-pien* (see under Ting Ping). His collected literary works, entitled 樊榭山房集 *Fan-hsieh shan-fang chi*, consisting of prose, poetry, *tz'ü* (詞), and *ch'ü* (曲), making a total of 40 *chüan*, were printed in 1884 by Wang Ts'eng-wei (see under Wang Hsien). The *Imperial Catalogue* gives notice to eight of his works of which all but one were copied into the *Ssü-k'u* Manuscript Library (for both see under Chi Yün). Li Ê was one of the prominent literary figures of his time, particularly in the field of poetry. His writing is characterized by originality, and by freedom from the standards set by Wang Shih-chên and Chu I-tsun [qq. v.] in the preceding generation.

[1/490/2a; 3/434/35a; 4/141/3a; 20/2/00 (portrait); 31/5/5a; *Hang-chou-fu chih* (1922) 145/28b; Lu Ch'ien-chih 陸謙社, 厲樊榭年譜 *Li Fan-hsieh nien-p'u* (1936).]

TU LIEN-CHÊ

LI Fu 李紱 (T. 巨來 H. 穆堂, 小山), Apr. 5, 1675-1750, official and scholar, was a native of Lin-ch'uan, Kiangsi, where his father who migrated from Shê-hsien, Anhwei, had settled after marrying into a family named Wu 吳. In his youth Li Fu was poor, and sometimes traveled hundreds of miles on foot to cities like Hui-chou (Anhwei)

or Soochow in search of work. Despite these handicaps he managed to carry on with his studies. Fortunately he made the acquaintance of Lang T'ing-chi [q. v.] who gave him financial assistance. In 1708 Li Fu passed first in the provincial examination, and in the following year became a *chin-shih*. He was selected a bachelor of the Hanlin Academy and later became a compiler. In 1717 he was placed in charge of the provincial examination of Yunnan, and three years later held the same post in Chekiang. Early in 1719 he was sent to Canton to represent the Emperor in offering sacrifices to the "Gods of the South Seas" (南海之神). In 1720 he was made a sub-chancellor of the Grand Secretariat and early in the following year, vice-president of the Censorate. After serving as examiner in the metropolitan examination of 1721, he was accused of unfairness to students, and was deprived of his ranks and offices, but was given a chance to return to official life by being asked to aid in conservancy work of the Yung-ting River.

Early in 1723, soon after Emperor Shih-tsung ascended the throne, Li was summoned to Peking and appointed acting vice-president of the Board of Civil Office. In July of that year he was sent to Shantung and Kiangsu to speed up the shipment of grain which, as revenue, was annually transported by canal to Tungchow (east of Peking) where it was stored in granaries. In the later years of the K'ang-hsi reign-period this movement of grain was retarded through lack of water, and frequently boats had to winter in the vicinity of Tungchow and Tientsin. Even after the ice in the canal thawed, the boats were often delayed in returning to the south on account of the northward movement of grain for the ensuing year. Li Fu, who in the meantime was given the rank of junior vice-president of the Board of War, succeeded in remedying the difficulty. But fearing there would still not be sufficient time for the boats to return before the canal froze, he suggested that the grain should be stored in Tientsin instead of at Tungchow, thus shortening the distance to be traveled that year. Many officials at court regarded the plan as impractical, but Li volunteered to carry it out. The grain was held in Tientsin for the winter as projected, thus enabling the boats to return south before the canal froze. In the spring the grain was transported to Tungchow before the next fleet

of boats from the south arrived. This feat won for Li Fu considerable gratitude and applause.

About the end of April 1724 Li was appointed governor of Kwangsi, a post he held for more than a year. There he put down a local uprising and initiated the compilation of the *廣西通志 Kwangsi t'ung-chih*, which was printed about 1726 in 200 *chüan*, by the provincial judge, Kan Ju-lai 甘汝來 (T. 耕道 H. 遜齋, posthumous name 莊恪, 1684-1739). In 1725 Li was promoted to the post of governor-general of Chihli, assuming office in April of the following year, with headquarters at Paoting. Two months later he was secretly ordered by Emperor Shih-tsung to detain at Paoting the latter's brother, Yin-t'ang [q. v.], who had been arrested in Sining, Kansu, and was being transferred to Peking on a charge of insubordination and conspiracy. According to documents recently published, Li had Yin-t'ang placed in solitary confinement with hands and feet shackled, and caused food to be sent to him over the wall by means of pulleys. Yin-t'ang survived three months of this treatment, but died in September 1726. A report spread far and wide that Li had murdered Yin-t'ang at the Emperor's behest. Accused of having recommended persons unfit for office and of having falsely blamed the Emperor's favorite, T'ien Wên-ching [q. v.], of murder, Li was removed from his post, early in 1727, and appointed junior vice-president of the Board of Works. Charged two months later with having mishandled, during his term as governor of Kwangsi, two cases involving aborigines of Kwangsi, he was forced to return to that province to settle the cases. There he was arrested on the charge of misjudgment and misconduct. Tried in Peking on twenty-one counts, he was sentenced to execution and confiscation of property, but at the last moment was pardoned by the Emperor and ordered to redeem himself by serving on the editorial board for the compilation of the first edition (1739) of the general history of the Manchu Banner system, *八旗通志 Pa-ch'i t'ung-chih*. He labored eight years on this work which is said to be largely his own contribution. In the meantime he compiled and edited three works on the philosophical school of Lu Chiu-yüan 陸九淵 (T. 子靜 H. 象山, 1139-1193) and Wang Shou-jên (see under Chang Li-hsiang). During the K'ang-hsi period this school had been forced into comparative obscurity by that of Chu Hsi (see under Hu Wei). Li Fu, who was born near Lu's native place, undertook to defend the Lu-Wang school by expanding Lu's chrono-

logical biography 陸子年譜 *Lu-tzu niên-p'u*, in 3 *chüan*, and by issuing a work on Lu's philosophy, entitled *Lu-tzu hsüeh-p'u* (學譜), in 20 *chüan*. In his *朱子晚年全論 Chu-tzu wan-nien ch'üan-lun*, in 8 *chüan*, Li reinforced with more material Wang Shou-jên's *Chu-tzu wan-nien ting-lun* (定論) which maintains that during his last days Chu Hsi was converted to Lu's philosophy. These works were printed in the seven-teen thirties and were later given notice in the *Ssü-k'u Catalogue* (see under Chi Yün).

In 1735 the new emperor, Kao-tsung, restored to Li Fu his rank, and not long after appointed him senior vice-president of the Board of Revenue. But in the following year Li was reprimanded for recommending too many new *chün-shih* to official posts, and was degraded. Early in 1737 he was appointed a vice-director of the Board which edited a collection of commentaries on the *Three Rituals*, entitled *San Li i-shu* (see under Fang Pao). In the same year he was sent to Shaohsing, Chekiang, to offer sacrifices at the tomb of the legendary Emperor Yü 禹, after which he returned to his native place to mourn the death of his mother. In 1741 he was appointed director of the Banqueting Court and was sent to Nanking as examiner of the Kiangnan provincial examinations. Later in the same year he was again promoted to the post of sub-chancellor of the Grand Secretariat. He retired in 1743 and died at his home in Lin-ch'uan seven years later. His epitaph was written by his devoted disciple, Ch'üan Tsu-wang [q. v.].

Li Fu was a famous writer in his day, both in prose and poetry. The first collection of his literary works, entitled 穆堂初稿 *Mu-t'ang ch'u kao*, in 50 *chüan*, was printed in 1740. A second collection, containing his later efforts, entitled *Mu-t'ang pieh-kao* (別稿), also in 50 *chüan*, appeared in print about the year 1747. By an edict of 1768 these collections were banned and the printing blocks destroyed, ostensibly because they contained two poems commemorating a gathering at which Tai Ming-shih [q. v.] was present. But in view of the fact that the gathering took place before Tai's case came to the attention of the throne (1711) Li's descendants were not punished. A combined reprint of both collections appeared in 1831, under the title 李穆堂詩文全集 *Li Mu-t'ang shih-wên ch'üan chi*, with alteration and omission of such passages as might provoke censorship. According to Wang Ching-ch'i [q. v.], Li was ungrateful to those who helped him to fame and wealth during his early years of distress and poverty.

One of Li's grandsons, Li Yu-t'ang 李友棠 (T. 茗伯 H. 西華, 適園, d. 1798), was a *chin-shih* of 1745. He was appointed associate director of the editorial board of the *Ssü-k'ü ch'üan-shu* in 1773, and later in the same year was made a vice-president of the Board of Works. In 1774 he was made Commissioner of Education of Chekiang, but was removed three years later for having written a poem in praise of the dictionary 字貫 *Tzū-kuan*, which became the subject of an inquisition and resulted in the execution of the compiler, Wang Hsi-hou [q. v.].

[1/299/1a; 3/70/1a; 9/15/18b; *Kwangsi t'ung-chih* (1801) 212/18a; Palace Museum, Peiping 文獻叢編 *Wên-hsien ts'ung-pien*, vol. 2; *Ch'ing-tai wên-tzū-yü tang* (see bibliography under Huang T'ing-kuei), vol. 2; Li Fu, *Memorials in 硃批諭旨 Chu-p'i yü-chih*; Wang Ching-ch'i [q. v.], *Hsi-chêng sui-pi*, p. 28b; *Lin-ch'uan hsien-chih* (1870) 39/18a.]

FANG CHAO-YING

LI Fu-sun 李富孫 (T. 既訪 H. 蕪訢, 富倉), 1764-1843, scholar, was a native of Kashing (Chia-hsing), Chekiang, whose family was well-known for several generations for its literary achievements. A direct ancestor in the fifth generation, Li Liang-nien 李良年 (T. 武曾 H. 秋錦, 1635-1694), competed in the special *po-hsüeh hung-tz'ü* examination of 1679. Although he was unsuccessful, he became one of the celebrated poets of his time. Li Liang-nien and his elder brother, Li Shêng-yüan 李繩遠 (T. 斯年 H. 尋壑, 1633-1708), and a younger brother, Li Fu 李符 (T. 分虎 H. 耕客, 1639-1689), came to be known collectively as The Three Lis (三李). In like manner Li Fu-sun, together with his elder brother, Li Ch'ao-sun 李超孫 (T. 奉曄, a *chü-jên* of 1795), and a remote cousin, Li Yü-sun 李遇孫 (T. 慶伯 H. 金瀾, 1765-after 1839), a senior licentiate of the third class (*yu-kung*) in 1798, were known as The Three Younger Lis (小三李) or Three Later Lis (後三李). After 1782 Li Fu-sun studied under Li Yü-sun's grandfather, Li Chi 李集 (T. 釋初 H. 敬堂, 六忍老人, 1716-1794), who was a *chin-shih* of 1763 and a scholar of considerable repute. Later Li Fu-sun had contacts with such scholars as Lu Wên-ch'ao, Ch'ien Ta-hsin, Wang Ch'ang, and Sun Hsing-yen [q. v.]. In 1801 he became a senior licentiate of the first class (*pa-kung*), and in the following year went to Peking with his brother, Li Ch'ao-sun. Upon his return to the south he

studied in the Ku-ching Ching-shê, an Academy at Hangchow founded by Juan Yüan [q. v.] when the latter was governor of Chekiang.

In 1804 Li Fu-sun became head of the Li-chêng Shu-yüan 麗正書院 at Chin-hua, Chekiang. Though occupied as a teacher in various places he found time to write on the Classics, on history and on other subjects. His work on the *Classic of Changes*, entitled 李氏易解賡義 *Li-shih i-chieh shêng-i*, 3 *chüan*, also known as 周易集解賡義 *Chou-i chi-chieh shêng-i* (author's preface dated 1790), is included in several collectanea. Seven other works by Li Fu-sun on the Classics appear in the *Huang Ch'ing ching-chieh hsü pien* (see under Juan Yüan). His two widely known historical works: 鶴徵錄 *Ho-chêng lu*, 8 *chüan*, first printed in 1797, and *Ho-chêng hou* (後) *lu*, 12 *chüan*, first printed in 1807, consist of biographical sketches of all the scholars who competed in the two *po-hsüeh hung-tz'ü* examinations of 1679 and 1736 (see under P'êng Sun-yü and Liu Lun). The *Ho-chêng lu* was begun by Li Chi and was completed in collaboration with Li Yü-sun. The collected literary works of Li Fu-sun, entitled 校經廣文稿 *Chiao-ching ch'ing wên-kao*, comprise 8 *chüan* of verse and 10 of prose. The collection was first printed in 1821.

The other two members of the above-mentioned trio also left works of importance. Li Ch'ao-sun produced a work on the *Odes*, entitled 詩氏族考 *Shih shih-tsu k'ao*, 6 *chüan*, which is included in the *Pieh-hsia chai ts'ung-shu* (see under Chiang Kuang-hsü) and other collectanea. Li Yü-sun was primarily a student of inscriptions on metal and stone. His 括蒼金石志 *Kua-ts'ang chin-shih chih*, 12 *chüan*, first printed in 1834, is a collection of such inscriptions found in the region of Kua-ts'ang, Chekiang, where he officiated as sub-director of schools. His 金石學錄 *Chin-shih hsüeh-lu*, 4 *chüan*, consists of some 450 biographical sketches of collectors or students of epigraphy. It has a preface by Li Fu-sun dated 1822, and was first printed in 1824 and later included in the *Ku-hsüeh hui-k'an* (see under Li Ch'ing).

[1/488/13ab, 14a; 2/69/28ab; *Chia-hsing hsien chih* (1906) 21/34b, 35b; 3/240/21a (for Li Chi); 梅里備志 *Mei-li pei-chih* 4/22b, 6/21a.]

TU LIEN-CHÊ

LI Hsing-yüan 李星沅 (T. 子湘 H. 石梧), July 8, 1797-1851, May 12, official, was a native of Hsiang-yin, Hunan. In 1832 he became a *chin-shih* and was selected a bachelor of the

Hanlin Academy. Made a compiler a year later, he was appointed to assist in several literary projects. Thereafter he served as educational commissioner of Kwangtung (1835-37), prefect of Han-chung-fu, Shensi (1838), grain intendant of Honan (1838-40), and provincial judge of Shensi (1840-41), of Szechwan (1841), and of Kiangsu (1841). Early in 1842 he was promoted to be financial commissioner of Kiangsu, where the first Anglo-Chinese war was raging. He had charge of supplying the armies of I-ching [q. v.] in their struggle against the invaders and, while the English fleet was sailing up the Yangtze River, he did his best to maintain order and quarantine the defeated soldiers. After the signing of the Treaty of Nanking (see under Ch'i-ying), he took charge of demobilization of the troops and of the reports on war expenditure. Late in 1842 he rose to the post of governor of Shensi, and in 1845 was transferred to Kiangsu. In both provinces he introduced reforms in the military and civil administration.

In 1846 Li Hsing-yüan was made governor-general of Yunnan and Kweichow to succeed Ho Ch'ang-ling [q. v.]. When he reached the province later in that year, he led the provincial troops to suppress a Muslim uprising at Mienning, and within two months achieved this objective. His speedy victory won for him the title of Grand Guardian of the Heir Apparent and the decoration of the peacock feather. In the middle of 1847 he became governor-general of Kiangnan and Kiangsi. At Nanking he paid special attention to the suppression of the pirates on the seacoast to insure the safety of grain transport by the sea route (see under T'ao Chu). He also made reforms in the salt administration. In 1848, owing to his strenuous relief activities in flooded northern Kiangsu, he became ill. Early in 1849 he suffered from pains in the muscles of his chest and, after repeated pleas, was granted leave to nurse his illness.

In 1850, although he had not yet recovered, Li Hsing-yüan went to Peking to mourn the death of Emperor Hsüan-tsung. In an audience with the succeeding emperor, Wên-tsung, he was given permission to return to his home to care for his aged mother. But at midnight, on December 22, 1850, he received a decree, dated seven days earlier, appointing him Imperial Commissioner to suppress the rebellion of the Taipings in Kwangsi (see under Hsiang Jung and Hung Hsiu-ch'üan). Early in 1851 he went to Liuchow to direct this campaign, but died there

before he could accomplish anything. He was canonized as Wên-kung 文恭.

The wife of Li Hsing-yüan, whose maiden name was Kuo Jun-yü 郭潤玉 (T. 昭華, 笙儵 H. 臺山女士), left a collection of poems entitled 簪花閣詩鈔 *Tsan-hua ko shih-ch'ao*. Verses which she and her husband exchanged with each other were printed in 1837 under the title 梧笙館聯吟 *Wu-shêng kuan lien-yin*. Li's own works appeared after his death under the title, 李文恭公遺集 *Li Wên-kung kung i-chi*, 46 *chüan* (also known as 芋香山館集 *Yü-hsiang shan-kuan chi*).

Li Hsing-yüan had five sons. The eldest, Li Hang 李杭 (T. 孟龍 H. 梅生, 1821-1848), was a *chin-shih* of 1844 and a Hanlin compiler. He left a collection of literary works entitled *Hsiao* (小) *yü-hsiang kuan chi*, 12 *chüan*. The third, Li Huan 李桓 (T. 叔虎 H. 黼堂, 1827-1891), an honorary licentiate, purchased the rank of an intendant of a Circuit, and in 1855 was sent to Kiangsi to await appointment. There, at Nanchang, he lived eight years, serving first as grain intendant (1856-62) and then as financial commissioner (1862-63). In the meantime he served several times as acting provincial judge and once as acting governor (1862), and held the following concurrent posts: director of the defense of Nanchang (1855-61) and superintendent of the bureau for collecting the taxes known as *likin* (1856-63). These were the years of the Taiping Rebellion and he did a great deal to stabilize the provincial administration which then was constantly harassed by rebel onslaughts and by corruption among the officials. In 1863 he was ordered to direct the campaign against the Nien bandits in Shensi but, after organizing a militia with a contribution of his own amounting to 20,000 taels, he was stricken with paralysis and retired in May of that year.

It is reported that Li Huan offended Tsêng Kuo-fan [q. v.] by remaining aloof from him. Before Li left Nanchang Tsêng ordered a careful examination of his accounts in the *likin* office, but found no cause for impeachment. Tsêng did, however, report a minor mistake that Li had made in a judiciary case for which he was lowered in rank. For this, or for other reasons, Li continued in retirement, although after a few years he recovered from his paralysis. During his retirement he edited his own and his father's works. His own collection, 寶章齋類稿 *Pao-wei chai lei-kao*, printed in 1890 in 100 *chüan* (an 82 *chüan* edition appeared in 1880), consists of his memorials and other official papers, his let-

ters, literary works, and miscellaneous notes concerning his life as an official. These notes, which bear the separate title, 甲癸夢痕記 *Chia kuei mêng-hên chi*, contain some honest and revealing descriptions of the life of officials in his day.

Li Huan is now remembered chiefly for having edited a massive and very valuable collection of classified biographies of famous men of the Ch'ing period, entitled 國朝耆獻類徵 *Kuo-ch'ao ch'ih-sien lei-chêng*. It consists of 484 *chüan* of major biographies, and 204 *chüan* giving the lives of princes of the Imperial Clan and of Mongols. In addition there is a table-of-contents in 20 *chüan*, an index in 10 *chüan*, a list of persons who have identical names, in 1 *chüan*, and an introduction in 1 *chüan*—making a total of 720 *chüan* in 294 volumes. Li drew his materials from many sources—official and private biographies, epitaphs, inscriptions on tombstones, miscellaneous notes, literary collections, etc. He began the compilation in 1867 when he was in Hunan; continued to work on it during the eighteen-seventies when he resided at Hangchow; and started the printing in 1884 after he returned to Hunan and had lost his eyesight. Despite these handicaps, he made alterations and additions while the printing was going on, and finally brought the work to completion in 1890. He then added a collection of biographies of women of the Ch'ing period, entitled *Kuo-ch'ao hsien-yüan* (賢媛) *lei-chêng*, 12 *chüan*, printed in 1891, the year of his death.

[1/399/1a; 2/42/12b; 5/24/23b; 7/25/17b; 5/38/10a; *Li Wen-kung kung hsing-shu* (行述); *Pao-wei chai lei-kao*; *Hunan t'ung-chih* (1885) 36/17a; Wang Hsien-ch'ien 王先謙, 虛受堂詩集 *Hsü-shou t'ang shih-chi* 14/18b; Kuo Sung-tao [q. v.], *Yang-chih shu-wu wen-chi*, 16/19b.]

FANG-CHAO-YING

LI Hsiu-ch'êng 李秀成 (original *ming* 以文), d. Aug. 7, 1864, age 40, commander-in-chief in the Taiping Rebellion, was a native of T'êng-hsien, Kwangsi. He was born in a poor family which eked out a precarious livelihood on mountain land. Between the ages of eight and ten (*sui*) he was taught by his maternal uncle to read, but thereafter assisted his parents in making a living. In 1850 Hung Hsiu-ch'üan [q. v.] began his rebellion in Li Hsiu-ch'êng's native province. When at the age of twenty-six or twenty-seven (*sui*) Li heard that Hung was preaching a new doctrine, the extreme poverty

of his family was his sole incentive for leaving home and joining the rebel chief, Wei Ch'ang-hui (see under Hung Hsiu-ch'üan) when Wei was stationed in a neighboring village. As the insurgent movement advanced from Kwangsi to Hunan and on to Kiangsu, Li Hsiu-ch'êng was only a common soldier in the army, but he did not abate his study of the Classics and histories even though such works were prohibited by the Taiping leaders. After the taking of Nanking (March 19, 1853), he became head of a battalion. In November 1853 he served as an officer under the Assistant King, Shih Ta-k'ai [q. v.], in Anhwei, and in 1854 under the minister of state, Hu I-kuang (see under Yang Hsiu-ch'ing), in the attack on Lu-chou, Anhwei. As a reward he was made twentieth commander (1854).

Li Hsiu-ch'êng rose to power because of the abilities he displayed in a crisis. When murderous internal dissention overtook the Taipings (1856, see under Hung Hsiu-ch'üan), the Eastern King, Yang Hsiu-ch'ing [q. v.] and the Northern King, Wei Ch'ang-hui and thousands of their adherents were killed. Equally disturbing was the fact that the Assistant King, Shih Ta-k'ai, led an enormous number of soldiers from Nanking to wage a private campaign in southwest China (see under Shih). A search was then made for capable leaders, with the result that the eighteenth commander, Ch'ên Yü-ch'êng [q. v.], the twentieth commander, Li Hsiu-ch'êng, and the minister of state, Mêng Tê-ên 蒙得恩 (d. 1861 or 1862), were recommended to the Celestial King, Hung Hsiu-ch'üan, to take charge of military affairs. Mêng Tê-ên, a native of Kuei-p'ing, Kwangsi, was later made Tsan-wang 贊王, or Prince Tsan, and finally became generalissimo—Ch'ên Yü-ch'êng and Li Hsiu-ch'êng being his assistants. The Celestial King's brothers, Hung Jên-fa and Hung Jên-ta (see under Hung Hsiu-ch'üan) were entrusted with state affairs. Soon after his appointment, Li Hsiu-ch'êng was ordered to guard the city of T'ung-ch'êng, Anhwei, and to strengthen the defenses of that province. He invited a large number of Nien banditti under Chang Lo-hsing (see under Sêng-ko-lin-ch'in) to join the Taipings, thus stabilizing for a time the insurgents' position in Anhwei.

In 1857 Li Hsiu-ch'êng was recalled to Nanking to be made marquis with the designation, Ho-ch'êng 合成. He remained at the capital in order to attempt reform in the government. At this time the Celestial King's brothers con-

trolled all important affairs and permitted many corrupt practices. Li submitted a memorial advocating enforcement of the laws against bribery, the bestowal of proper rewards and punishments, the reduction of taxes, and more reliance on the able Assistant King, Shih Ta-k'ai. The Celestial King, irritated by the memorial, deprived Li of his ranks which, however, were soon restored to him. Li was made chief civil administrator, but before long the military situation made it necessary for him to leave Nanking to combat government troops. Before leaving the capital he appointed Lin Shao-chang 林紹璋 (d. 1861), later designated Chang Wang 章王 or Prince Chang, to assist Mêng Tê-ên in the hope of curtailing the latter's rising influence.

Thereafter Li Hsiu-ch'êng was occupied in the active defense of the Taiping capital, Nanking. The reorganized imperialists under the command of Ho-ch'un and Chang Kuo-liang (see under Hsiang Jung) who had conquered Chü-jung (July 16, 1857) and Chinkiang (December 27, 1857) both in Kiangsu, marched on Nanking. Li rushed to Wu-hu with a detachment of 5,000 soldiers and then marched northeast and captured Ch'üan-chiao (May 10, 1858), Ch'u-chou (May 11), and Lai-an (May 13) in the hope of relieving the peril to Nanking. As Li's forces were inadequate, he retired to Ch'üan-chiao leaving a garrison at Ch'u-chou under Li Chao-shou 李昭壽 (original *ming* 兆受, later changed to 世忠), a native of Ku-shih, Honan, and a Nien bandit chief, who had joined the Taipings. After a military conference of all their leaders the Taipings defeated the government forces at Pukow opposite Nanking. From Pukow Li Hsiu-ch'êng led a detachment eastward and took Yangchow (October 9, 1858) while Ch'ên Yü-ch'êng led another brigade northward and took Liu-ho, Kiangsu (October 24, 1858). But simultaneously Li Hsü-pin [*q. v.*] pursued the Taipings from T'ung-ch'êng (October 13, 1858) and Shu-ch'êng (October 24) to San-ho-chên, a strategic town, south of Lu-chou, Anhwei. Li Hsiu-ch'êng and Ch'ên Yü-ch'êng hastened to San-ho-chên with all speed and after severe fighting delivered the government forces a crushing blow—causing Li Hsü-pin to die on the battlefield (November 15, 1858). Thus the Taiping positions in Anhwei and Nanking were again secure.

By an unexpected turn of events Li Hsiu-ch'êng was made Chung Wang 忠王 or Loyal Prince in 1859. In November of the year 1858 Li Chao-shou had treacherously turned over the cities of Ch'u-chou and Lai-an to the Manchus.

Li Hsiu-ch'êng then wrote him a letter, dated December 6, 1858, begging him to return to the Taiping cause. Li Chao-shou not only ignored the invitation but in an official dispatch (1859) urged Li Hsiu-ch'êng to join the Ch'ing government—at the same time twitting him because Ch'ên Yü-ch'êng had been made a prince while Li Hsiu-ch'êng was then only a general. It happened that Li Chao-shou's dispatch was reported to the Celestial King who decided that instead of punishing Li Hsiu-ch'êng for corresponding with the enemy he would make him Chung Wang, allowing him to retain his post as generalissimo of the Taiping kingdom. These honors were conferred upon him to encourage him to further effort.

Thanks to Li Hsiu-ch'êng's tactics, Pukow was recovered in November 1859 and Hangchow was occupied from March 19 to 23, 1860. The imperialists, unaware of the strategy being used against them, dispatched relief forces to Hangchow, with the result that their main troops outside of Nanking were conclusively defeated (May 1860) and the imperial commanders, Ho-ch'un and Chang Kuo-liang lost their lives. This so disheartened the government troops in Kiangsu and Chekiang, that Li Hsiu-ch'êng was able also to take Changchow (May 24, 1860) and Soochow (June 2). At the fall of Soochow Li did all he could to prevent unnecessary destruction. He ordered his soldiers to refrain from killing the inhabitants or their cattle or from destroying their homes. Violators were punished with death and peace was soon restored to the city.

After he had taken Soochow, Li Hsiu-ch'êng is said to have been asked by disaffected imperialists in correspondence with him and by some Westerners living in Shanghai to attack that city. He set out with this objective in mind and established his headquarters (August 18, 1860) near the Catholic Cathedral at Zikawei about 18 *li* southwest of Shanghai. His forces destroyed many barracks of government troops 9 *li* from Shanghai, and then attacked the west, south and north gates of the city. But hindered by inclement weather, they could not make a speedy entrance. Contrary to Li's expectations the Western powers, jealous of their trade, decided to help the Ch'ing government. The traitors who had corresponded with Li were beheaded, and the assault of the Taipings was repulsed by the imperialists, aided by the American adventurer, Frederick T. Ward (see under Fêng Kuei-fên), who was in command of a nondescript but

effective force paid by the local government of Shanghai. In several inconclusive engagements Li was slightly wounded by shrapnel (August 22, 1860). As government troops at Kashing, Chekiang, were threatening his rear he went to rescue that city and thence to Soochow. When he arrived at Soochow he had word of a large number of volunteers in Kiangsi and Hupeh who desired to join him. On his way west he stopped at Nanking and urged the Celestial King and his high officials to lay up provisions against a probable long siege. The Celestial King reproached him for his anxiety, but the high officials thought well of his advice. Their plan, however, was frustrated by Hung's brothers. When Li reached Kiangsi he found many followers of Shih Ta-k'ai under the command of T'an T'i-yüan and Wang Hai-yang (see under Hung Jên-kan) ready to join him. Others, also from Kiangsi and Hupeh, flocked to his standards, so that his force is said to have been increased by 300,000 men. He conquered most of the cities in Kiangsi and harassed Tsêng Kuo-fan [q. v.] at Ch'i-mên in southern Anhwei (1860-61). He also overran a considerable part of Hupeh. But as Tso Tsung-t'ang [q. v.] defeated Li's cousin, Li Shih-hsien 李世賢 (d. Aug. 23, 1865, Prince Shih 侍王, a brave general of the Taipings), at Lo-p'ing, Kiangsi, and as Tsêng Kuo-ch'üan [q. v.] was persistently besieging Anking, Li Hsiu-ch'êng, fearful of being shut up in Kiangsi and Hupeh, withdrew his forces to attack Chekiang. There he quickly took many cities, including Hangchow (December 29, 1861). In these victories he was considerate of his enemies. All government officials who lost their lives in the conflict were buried with due ceremony and those captured were treated with respect. He provided some 10,000 coffins to inter the refugees who died of hunger, and those in need were supplied with rice and were granted loans without interest until they recovered their means of livelihood. In the meantime the Taipings lost Anking (September 5, 1861). In this reverse they also lost their brave general, Ch'ên Yü-ch'êng who was pursued and died in May 1862. The loss of Anking was a step toward the fall of Nanking, and the death of Ch'ên deprived Li of his best general.

Li Hsiu-ch'êng went from Hangchow to Soochow to spend the Taiping New Year (February 10 or 11, 1862). On his way he received many petitions charging his able subordinate, Ch'ên K'un-shu 陳坤書 (d. 1864), with misgovernment in Soochow. Li had entrusted Ch'ên with the

rule of that city after it was taken in June 1860. Fearing Li's wrath, Ch'ên fled with his forces to Changchow before Li could arrive. Hoping to gain for himself equal rank with Li, Ch'ên had offered large bribes to the high officials of the Taiping court to make him Hu Wang 護王 or Prince Hu. Ch'ên, now no longer under the command of Li, encamped his force at Changchow and fought effectively in the area west of Shanghai and south of Nanking but was finally besieged at Changchow by Li Hung-chang, Liu Ming-ch'uan [q. v.] and the Ever Victorious Army. After sanguinary battles, the government forces took that city on May 11, 1864, and Ch'ên K'un-shu was captured and was soon afterwards executed.

After remaining in Soochow for four months to reorganize the local government and improve the people's condition, as was his custom, Li Hsiu-ch'êng again proceeded (1862) to attack Shanghai which in 1861 had been assaulted only by small brigades. On January 8, 1862 he publicly announced to the people of Shanghai and Sung-chiang that the Taipings were about to take those cities. He urged the imperialists to submit to him, the Westerners to remain neutral, and the populace to be quiet. A few days later he advanced upon the city, but his assault was repulsed, chiefly by French and English forces and by Ward's "Ever Victorious Army" (常勝軍)—so called by the Ch'ing government to encourage the Chinese to enlist in it. Simultaneously Li Hung-chang ordered 5,500 Anhwei soldiers under the command of Ch'êng Hsüeh-ch'i [q. v.] and Liu Ming-ch'uan to come to the rescue of the city (April 8, 1862). These allied forces captured Chia-ting (May 1, 1862) and Ch'ing-p'u (May 12) and then proceeded to attack T'ai-ts'ang and K'un-shan, all in the neighborhood of Shanghai. At this critical moment Li Hsiu-ch'êng took personal command of 10,000 veterans and proceeded from Soochow to the front. After furious encounters Li defeated the allied forces of Ward and Li Hung-chang at T'ai-ts'ang (May 21, 1862), retook Chia-ting (May 26) and Ch'ing-p'u (June 9) and subjected Sung-chiang to a long siege. When the latter city was about to fall, Li Hsiu-ch'êng received three messages daily from the Celestial King, begging him to relieve Nanking which Tsêng Kuo-ch'üan's Hunan Braves were assaulting.

Toward the end of August 1862 Li Hsiu-ch'êng withdrew his force, said to number 300,000 men, from Shanghai to Nanking. Day and night, for

46 days after October 12, 1862 he attacked Tsêng Kuo-ch'üan's quarters at Yü-hua t'ai on the outskirts of Nanking. But owing to Tsêng's superior tactics and to the fact that Li's men were spent by continuous assaults and were suffering from cold, hunger and illness, Li had finally to abandon the effort. At this point, his cousin, Li Shih-hsien, suggested that as the Ch'ing forces were inadequately prepared to protect the area north of the Yangtze it would be wise to take Yangchow, and that with added provisions he might also attack Tsêng's base at Anking and so remove the menace to the Taiping capital. Li Hsiu-ch'êng accepted the suggestion. At the end of 1862 he sent a detachment across the Yangtze and took Ho-chou, Han-shan and Ch'ao-hsien, all in Anhwei. In the spring of 1863 he personally proceeded to Anhwei and took many cities. But he had no chance to approach Anking since he was forced by Pao Ch'ao, P'êng Yü-lin [qq. v.] and others to go northwestward as far as Liu-an, a city near the border of Hupeh (May 1863). Finally he ordered his troops back from the west to retake Yangchow. Though he forced his way through Ch'u-chou and T'ien-ch'ang with Yangchow in view, he had to abandon this hope because his hungry soldiers could not maintain themselves in the devastated areas through which they passed. Moreover the Celestial King at Nanking urgently needed Li's help after Tsêng Kuo-ch'üan strengthened his base at Yü-hua-t'ai (June 1863) and occupied many strategic points round the city. Thus the campaign against Anking and Yangchow failed and Li had to face the necessity of a direct attack on Nanking.

When Li Hsiu-ch'êng was again near Nanking he advised Hung Hsiu-ch'üan to lead half a million men in a general retreat to some other region. But Hung stoutly declined to do so, in the belief that God would take care of him. At that time (1863) Nanking, Soochow and Hangchow were three important headquarters of the Taipings. But Nanking was doggedly attacked by Tsêng Kuo-ch'üan, Soochow was menaced by Li Hung-chang, and Hangchow by Tso Tsung-t'ang [q. v.]. The Taiping generals holding Soochow and Hangchow begged Li Hsiu-ch'êng to come to their rescue, but the Celestial King would not permit it. Finally Li did obtain permission to aid Soochow which was harassed by the forces of Li Hung-chang (see under Ch'êng Hsüeh-ch'i). Though Burgevine (see under Fêng Kuei-fên) with 300 veterans fought with the Taipings at Soochow from August

2 to October 17, 1863, the insurgents were gradually forced to retire into the city. [Burgevine had been a commander of the Ever Victorious Army in 1862, but owing to arrears in salary had mutinied (January 3, 1863) against the Chinese government at Sungkiang and Shanghai, and when dismissed (January 15, 1863) joined the Taipings.] When Li Hsiu-ch'êng came to the relief of Soochow the combined Taiping forces made an effort to take the city, but without success. Realizing that the situation was serious, Li went west of Soochow (December 1) to a point not far from Changchow in order to attack the government forces in the rear or go to Nanking to give the Celestial King time to effect a general retirement from Nanking. But in the meantime eight Taiping chiefs, who by this time were very hard pressed in Soochow, made arrangements with Li Hung-chang to surrender, which they did on December 5, 1863 (for details see under Ch'êng Hsüeh-ch'i).

Thereupon Li Hsiu-ch'êng returned to Nanking. On March 31, 1864 Hangchow was taken by Tso Tsung-t'ang; and Nanking, the sole remaining Taiping base, was closely besieged and fiercely attacked by Tsêng Kuo-ch'üan. Soldiers and civilians within the distressed city had nothing to eat and wept as they begged Li for help. Li distributed his own supplies of rice to the poor and his own money to his soldiers. At this juncture the Celestial King, Hung Hsiu-ch'üan, committed suicide (June 1864). Tsêng's forces undermined the city walls with elaborate tunnels and finally took Nanking on July 19, 1864. Hundreds of Taiping officials and maid-servants in the palaces drowned themselves or in other ways ended their lives. Thousands upon thousands of soldiers were mercilessly killed by the victorious army and a majority of government buildings were destroyed. Li Hsiu-ch'êng, taking the Celestial King's successor, Hung Fu (see under Hung Hsiu-ch'üan), and several hundred others with him, rushed out through a break in the city wall at midnight July 19. But as soon as they emerged they were scattered by pursuing soldiers. Having given his best war horse to Hung Fu, and having taken, in his haste, a poor one for himself, he was unable to flee any great distance and was forced near daybreak on the following morning to hide in a ruined temple at the top of the hill called Fang-shan 方山. There he relaxed and divested himself of his heavy burden of jewels and silver. Observing several villagers approaching, he ran away leaving his jewels behind. The villagers chased him,

but knelt before him when they recognized that he was the Loyal Prince. For two days he was sequestered by them while they discussed how they could release him to the Taiping forces. As another group of villagers had seized the jewels, a quarrel ensued. This disturbance caught the attention of a general, Hsiao Fu-ssü 蕭孚泗 (posthumous name 壯肅, d. 1884), a native of Hsiang-hsiang, Hunan, who on the night of July 22 arrested Li and took him to Tsêng Kuo-ch'üan. Hsiao had served as an officer in the Hunan Army against the Taipings since 1853 and had been promoted to the post of provincial commander-in-chief of Fukien (1863). He was rewarded for his capture of Li by being given the hereditary rank of a first class baron.

In Nanking Li Hsiu-ch'êng was questioned by Tsêng Kuo-fan and ordered to put his answers into writing. From July 30 to August 7 he wrote the whole story of the Taiping Rebellion, particularly of his part in it. When he had completed the account he was executed on Tsêng Kuo-fan's order at Nanking at midnight August 7, 1864. According to Tsêng Kuo-fan's diary, Li Hsiu-ch'êng's sketch was abridged by Tsêng from some 40,000 words to 28,000. Tsêng's postface to Li's account states that the deleted portions related to the ten advantages of persuading the Taiping remnants to submit to the government, ten mistakes of Hung Hsiu-ch'üan which led to the downfall of the Taiping state, praise of the Hunan Army, and a plea for his own life. This abridged sketch was translated by Walter T. Lay under the title *The Autobiography of the Chungwang* (Shanghai, 1865). The original Chinese version usually has the title 李秀成供狀 *Li Hsiu-ch'êng kung-chuang* or *Li Hsiu-ch'êng kung*. It appears in an undated reprint in the 中國近百年史資料續編 *Chung-kuo chin-pai-nien-shih tzü-liao hsü-pien* under the title 太平天國始末 *T'ai-p'ing T'ien-kuo shih-mo* (1933). A photographic reproduction of an early block print, entitled *Li Hsiu-ch'êng kung*, has a preface by Professor Méng Sên (see under Chao I-ch'ing) dated 1936.

From Li Hsiu-ch'êng's own account of his life we know that he was unfailingly loyal to the Taiping régime, filial to his mother, friendly to his inferiors, and considerate of his enemies. After 1858 he was the pillar of the Taiping régime. His loyalty and persistence doubtless prolonged the rebellion for several years. Some of his mandates, letters and poems are collected in the *T'ai-p'ing T'ien-kuo wên-shu*, *T'ai-p'ing T'ien-*

kuo chao-yü, and *T'ai-p'ing T'ien-kuo shih-wên ch'ao* (see under Hung Hsiu-ch'üan).

[1/481/1a; 2/60/11b; *T'ai-p'ing T'ien-kuo yeh-shih* (see under Hung Hsiu-ch'üan); *Chung-kuo chin-pai-nien shih tzü-liao*, first collection (1931); Tsêng Kuo-fan [q. v.], *Tsêng Wên-chêng kung nien-p'u* and his diary; *P'ing-Chê chi-lieh* (see under Tso Tsung-t'ang); Lin-le, *Ti-ping Tien-kuoh* (London, 1866); Shanghai hsien-chih (1871); Maybon, Ch. B., et Fredet, Jean, *Histoire de la Concession Française de Changhai* (Paris, 1929); Morse, H. B., *The International Relations of the Chinese Empire*, vol. II (London, 1918); Allen, Bernard M., *Gordon in China* (London, 1933).]

T'ENG SSÜ-YÜ

LI Hsü-pin 李續賓 (T. 克惠 H. 勉菴) d. 1858, Nov. 15, age forty-one (*suì*), a native of Hsiang-hsiang, Hunan, was one of the leaders of the "Hunan Braves". Shy and reserved as a youth, he became a pupil of Lo Tsé-nan [q. v.] and a senior licentiate. When his teacher organized, in 1852, a militia to suppress the Taipings, Li Hsü-pin volunteered to assist him—bringing to his task skill in archery and a powerful physique. Soon afterwards he was made commander of a battalion to fight the enemy in Kiangsi, Hunan and Hupeh (1853-54). He and T'a-ch'ü-pu [q. v.] both possessed extraordinary bravery and usually fought at the front in places of greatest danger. Needless to say Li was repeatedly promoted. In 1855 he was stationed in Kiangsi and Hupeh. He recovered several cities in the latter province and participated in the attack on Wuchang which then, for the third time, was firmly in the grip of the rebels.

The untimely death of Lo Tsé-nan on April 12, 1856—eight months before Wuchang was taken—dealt a severe blow to the morale of the troops in the latter encounter. But Li Hsü-pin took over the command, and by his unselfishness, his capability, and his bravery soon revived the spirit of his soldiers. The aid which the Taiping leader, Shih Ta-k'ai [q. v.], attempted to bring to the rebels was frustrated after twenty-eight encounters. The resistance of the Taipings was further weakened by a long and deep trench filled with water which effectually cut off provisions and prevented communication. In due time these tactics proved effective and Wuchang was taken (December 19, 1856). The Taipings were driven to Kiukiang, and there Li resorted to the same method of digging a trench about ten miles long, at the same time repelling other in-

surgeons who came from Anhwei to relieve the situation (1857). After prolonged fighting Kiukiang was taken on May 19, 1858. Li Hsü-pin was rewarded with the title of governor and after a brief interval was ordered to proceed to Anhwei where, in a short time, he gained possession of four cities. While marching an army of some 5,000 men to the provincial capital, Lu-chou (present Ho-fei), Li encountered strong resistance at San-ho-chên, a strategic town about eighty *li* south of his destination. Though he destroyed many of his opponents' barracks, his detachment was hemmed in by the rebel leader, Ch'ên Yü-ch'êng [q. v.], and after desperate fighting Li Hsü-pin, the majority of his officers and many of the Hunan Braves lost their lives. The Emperor, moved by the loss of so valorous a general, granted to Li the posthumous rank of governor-general, the name Chung-wu 忠武, and the hereditary ranks of *Ch'i-tu-yü* and *Yun-ch'i-yü*. In 1864 the hereditary rank was raised to a baron of the second class which was inherited by his son, Li Kuang-chiu 李光久. The latter was also awarded the degree of *chü-jên* (1858) and later served as provincial judge of Chekiang.

Li Hsü-pin left a collection of memorials to the throne, entitled 李忠武公奏議 *Li Chung-wu kung tsou-i*, 1 *chüan*; and literary remains, entitled, *Li Chung-wu kung i-shu* (遺書), 4 *chüan*. Though Lo Tsê-nan is celebrated as the organizer of the Hunan Braves, Li Hsü-pin was regarded by Tsêng Kuo-fan [q. v.] as the one who led the army to fame. Command of the troops passed into the hands of Li's brother, Li Hsü-i 李續宜 (T. 克讓 H. 希菴 d. 1863, age 41 *sui*), who was also a famous general. Though less popular, he was less hasty and more circumspect than his brother. In 1859 he led the re-organized Hunan Braves in repelling the invasion of Shih Ta-k'ai at Pao-ch'ing, Hunan, and in 1860 he took part in the campaign in Anhwei, a province in which he served as governor, in 1861 and again in 1862-63. In the meantime he was governor of Hupeh for a few months. He was canonized as Yung-i 勇毅.

[1/414/1a, 4b; 2/43/6a, 49/17b; 5/56/14a, 26/2b; 7/26/13b; 8/9/1a, 14 下/1a; Hu Lin-i [q. v.], *Hu Wên-chung kung i-chi*, *chüan* 32 (1875); Huang P'êng-nien [q. v.], *T'ao-lou wên-ch'ao* 4/3b.]

Tsêng Ssü-yü

LI Hung-chang 李鴻章 (T. 子猷, 漸甫 H. 少荃, 儀叟), Feb. 15, 1823-1901, Nov. 7, statesman and diplomat, was a native of Ho-fei (Lu-

chou), Anhwei. An ancestor eight generations before him was born into a family named Hsü 許 but changed his surname when he was adopted into the Li family. His father, Li Wên-an 李文安 (T. 式和 H. 五[恩] 泉, original *ming* 文环, 1801-1855), was a *chin-shih* of 1838 and therefore a classmate (同年) of Tsêng Kuo-fan [q. v.]. After Li Hung-chang became a *chü-jên* (1844), he went to Peking where he studied intensively under the direction of Tsêng who became thereafter his patron and close friend. He became a *chin-shih* in 1847, was selected a bachelor in the Hanlin Academy and three years later was made a compiler.

When the Taiping rebels reached Anhwei in 1853 Li Hung-chang and his father returned to their native place to organize the militia to combat them. In the meantime Tsêng Kuo-fan recommended Li Hung-chang to Chiang Chung-yüan [q. v.], then governor of Anhwei. Under Chiang's direction, Li led his local recruits and won a battle at Yü-hsi k'ou in the department of Ho-chou, thus gaining the decorations of a sixth grade official. However, Chiang died with the capture of Lu-chou and Li's force was dispersed after serious reverses. Early in 1854 Li joined the staff of the new governor of Anhwei, Fu-chi 福濟 (T. 汝舟 H. 春瀛, 元修, d. 1875), and a year later, when Han-shan, Anhwei, was recovered, he won the rank of prefect. On July 6, 1855 his father, Li Wên-an, died, but the exigencies of war made it necessary for Li to remain in camp (unofficially) instead of retiring to observe the period of mourning. In the years 1855-57 the army of Fu-chi recaptured Ho-fei and was successful in other operations around Lake Ch'ao. As a member of the staff Li received due rewards. He was given the rank of a provincial judge (1856) and was registered as prepared for the office of an intendant (1857).

Discontented with Fu-chi's policies, Li left Anhwei in 1858 to join his patron, Tsêng Kuo-fan, who was then encamped at Nanchang. There he had a share in the recapture of Ching-tê-chên (May, 1858) and the rest of Kiangsi province. Tsêng was appointed governor-general of Kiangnan and Kiangsi in 1860, but Li, disagreeing with his policy of operating from Ch'imen as being too cautious, and on other matters as well, left his service early in 1861. After Tsêng Kuo-ch'üan [q. v.] captured Anking (September 5, 1861) Li sent Tsêng Kuo-fan a letter of congratulation and in return was invited to rejoin him.

When the Chung-wang (see under Li Hsiu-

ch'êng) by spectacular victories revived the Taiping cause in 1860, the coastal provinces were thrown into panic and merchants and gentry begged for imperial aid to augment the help secured from foreign sources at Shanghai. But troops could not be spared until after the capture of Anking (1861). Then Li was persuaded to recruit a sufficient force in Anhwei and proceed to Shanghai as acting governor of Kiangsu. With his new army (henceforth known as Huai-chün 淮軍) and a detachment of Tsêng's veterans, he reached Shanghai by steamer in April 1862, prepared to co-operate with Tsêng Kuo-fan at Anking, with Tso Tsung-t'ang [q. v.], now viceroy of Fukien and Chekiang, and with Tsêng Kuo-ch'üan at Nanking—the aim being to drive on the Taipings from three directions and hem them in.

Li, at the early age of thirty-nine (*sui*), was thus placed at the head of a normally wealthy province, virtually all of which was in rebel hands. He found foreign forces defending Shanghai, and a foreign-trained and officered Chinese brigade, later known as the Ever Victorious Army, organized by Frederick Townsend Ward (see under Fêng Kuei-fên), helping the imperialists to drive the insurgents from near-by towns. Ward's brigade was subsidized by the provincial authorities through a merchant known by the firm name of "Takee" who acted as paymaster. The expense of these well-drilled troops and their arrogance made them unpopular, but they had ability to win victories, and Li made it clear that he would continue to employ them. Ward lost his life at Tzeki in September 1862, and after a short interval Henry Burgevine (see under Fêng Kuei-fên) was installed as commander. But Burgevine, despite his popularity with the men, soon incurred the hostility of Li by failing to go to Nanking when a severe crisis brought a request from Tsêng for aid. This antagonism grew when Burgevine later forcibly collected from "Takee" sums due his army. He was dismissed, and after some delay and negotiation Charles George ("Chinese") Gordon 戈登 (1833-1885), was released by the British Government to take his place. Gordon won renown by reorganizing the force and by co-operating effectively with Li. This force became the spearhead of Li's campaign, going forward side by side with the Hunan and Anhwei "Braves" in the capture of T'ai-ts'ang, K'un-shan, Chiang-yin, and then Soochow where a number of Taiping chiefs were forced to submit. When these chiefs were put to death on the suspicion that

they planned treachery, Gordon was furious and threatened to attack Li (for details see under Ch'êng Hsüeh-ch'í).

Early in 1864 the government forces moved towards Ch'ang-chou in three divisions—in close co-operation with each other and with Tso Tsung-t'ang's Chekiang armies. With the capture of Ch'ang-chou the Ever Victorious Army had completed its task and was disbanded. Tsêng ordered Li to join forces with Tsêng Kuo-ch'üan at Nanking, but fearing that jealousies might be aroused if he shared with Tsêng the honor of Nanking (which fell on July 19, 1864), he refrained on the ground that his forces were needed elsewhere. For his part in crushing the Taiping Rebellion he was made a first class Earl with the designation Su-i (肅毅伯).

During the next year (1865), in co-operation with Tsêng, civil government was restored in Kiangsu and steps were taken toward the building of iron works (see under Ting Jih-ch'ang). In May 1865 Tsêng was ordered to take command in Shantung against the Nien bandits (see under Sêng-ko-lin-ch'ín), and Li was made acting governor-general at Nanking where he established an arsenal under the direction of Halliday Macartney (see under Kuo Sung-tao). But as Tsêng failed to win a swift victory over the bandits and was ordered back to Nanking (late in 1866), Li was made Imperial Commissioner to direct the campaign. Early in 1867 Li was made governor-general of Hunan and Hupeh but did not assume that office until the bandits were suppressed in 1868 (see under Liu Ming-ch'uan). For his exploits in this campaign Li was given the minor hereditary rank of *Ch'i-tu-yü* and the title of Grand Guardian of the Heir Apparent and was made concurrently an Associate Grand Secretary. He also secured leave to visit Peking where he was received with great honor. The official account of the campaign against the Nien rebels, entitled *Chiao-p'ing Nien-fei fang-lieh* (see under I-hsin) was completed in 1872 and published by the Tsungli Yamen with a preface of the same date.

Li Hung-chang took over his duties as governor-general at Wuchang on March 1, 1869. But his routine as a civil official was broken when in July he was sent to investigate charges against the governor-general of Szechwan, Wu T'ang 吳棠 (T. 仲宣 H. 棣華, *chü-jên* of 1835, d. 1876), and to look into disorders arising from quarrels between Christians and the local populace in Yu-yang, Szechwan, and in Tsun-i, Kweichow—the last-named cases having been appealed by

church authorities through the French minister at Peking. Li was negotiating with the Bishop when word came that the French minister, Rochechouart (see under Ch'ung-hou), was on his way up the Yangtze to investigate other cases in Hupeh, and Li hastened back to meet him at Wuchang. These negotiations were scarcely completed when Li was again ordered to Kweichow to investigate the failure of the provincial forces of Szechwan, Kweichow and Hunan to co-operate in their conflict with the Miao. But when about to assume this duty he was summoned north to cope with the Mohammedan uprising. Gathering his forces at T'ung-kuan he reached Sian in July 1870. But in the meantime another crisis had arisen which caused him to be summoned to the coast—namely the Tientsin massacre of June 21, 1870 (see under Ch'ung-hou). Tsêng Kuo-fan had not reached a complete settlement of this issue and was ill; the French were bringing warships, and panic had seized the authorities in Peking. At first Li seemed inclined to fight, but grew more cautious as he approached Tientsin. His appointment to succeed Tsêng as governor-general reached him en route and Tsêng returned to Nanking after having virtually settled the case.

Hereafter routine administrative duties held Li Hung-chang in Chihli for a quarter of a century. During this period he served concurrently as Grand Secretary (1872-1901) and after 1879 held the honorary title of Grand Tutor of the Heir Apparent. As Superintendent of Trade for the North almost every question involving foreign relations, the adoption of Western techniques, or the dispatch of students abroad (see under Jung Hung) came to his attention. To carry out these multifarious duties he at first divided his time between Paotingfu and Tientsin, but later spent most of his time in the latter place.

Li's first experience as a diplomat came in 1871 when he was called upon to negotiate a treaty with Japan. China was unwilling to concede 'most favored nation' rights or to permit trade in the interior. The resulting treaty signed on July 29, 1871 between Li and Date Munenari 伊達宗城 (H. 藍山, 1818-1892) was highly unsatisfactory to Japan but she soon obtained a diplomatic victory which resulted in her first seizure of Chinese territory. China had declined in 1871 to assume responsibility for the murder by Formosan savages of a number of shipwrecked Loochoo Islanders, on the ground that the issue was a purely Chinese one. How-

ever, rather than go to war, for which the country was then unprepared, an indemnity was paid to Japan. Unfortunately, however, in the documents which were drawn up the Chinese government referred to the Loochoo Islanders as "people belonging to Japan" and from 1874 onward Japan seized upon this as a sufficient renunciation to organize the islands as a feudal dependency and in 1879 to incorporate them as a Japanese prefecture. When General Grant was in China on his world tour Li requested him to plead in Japan for reconsideration of the annexation issue, intimating that China in return would facilitate the proposed negotiations for limiting the emigration of Chinese to the United States. Grant was instrumental, as a private citizen, in securing a re-study of the case with the result that, early in 1880, Japan sent Takezoe Shinichirō 竹添進一郎 (T. 光鴻, 1842-1917) to negotiate with Li at Tientsin. Li at first agreed to Takezoe's proposal to divide the islands between China and Japan, as suggested by others; but several months later, when opposition in China grew stronger and when it became known that the islands to be ceded were barren, the agreement was allowed to lapse.

The settlement of the stormy issues that the British Minister raised in connection with the Margary case (see under Kuo Sung-tao and Ts'ên Yü-ying) was finally entrusted to Li Hung-chang. As plenipotentiary he reached Chefoo in August 1876, and there he concluded the Chefoo Convention (September 13) which not only settled this case but provided for the opening of new ports, for regulation of the trade between Burma and Yunnan, and for rules of procedure in the reception of foreign envoys.

During this time Korea was steadily slipping legally from the suzerainty of China and the status of that kingdom became problematical when China declined to assume responsibility in a dispute which arose between Korea and Japan in 1875. Since China's relationship was rather that of a patron than a protector she encouraged Japan to negotiate with Korea directly. Japan, therefore, made a treaty in 1876 as though dealing with an independent power. The question of Korea's relationship to China was temporarily deferred, but the ground was steadily being cut from under China's claim. This became apparent a few years later when the United States tried to open trade with Korea. Though Commodore Shufeldt availed himself of Li's aid in negotiating in 1882 a treaty of commerce, and though the terms were actually drawn up by the

two men for the Korean envoys to sign, Li was unable to insert in it any recognition that Korea was a dependency of China. The best he could do was to secure consent for an accompanying letter from the King of Korea, recognizing this fact but adding that Korea was free in her internal and foreign relations. Li was only partly responsible for the blunders in diplomacy of this period; some were made without his consent in Peking, and he did the best he could to retrieve what others had lost.

More than most higher officials of his day, Li Hung-chang realized that the backwardness of China in the matter of arms placed her at the mercy of stronger powers and that the lack of swifter communications and modern machinery retarded her economic progress. Hence he became the patron of many new economic enterprises and technical innovations. In 1872 the conservatives complained at the excessive cost of steamers, but in a memorial Li made a spirited defense of his policies on the ground that foreign encroachment was imminent and that China must provide herself with some of the things that made Western nations strong. Hence he supported in 1872 the proposal of Jung Hung for a steamship line, recommending that a government-subsidized company be formed, operating at first with chartered vessels to carry tribute rice from the South. From this developed the China Merchant's Line whose ships ran not only between northern and southern ports, but also to Japan, the Philippines and Singapore. Incidentally, a large part of the company's stock was owned by Li, as was the case with most of the enterprises he sponsored. Unfortunately, an experimental railway built between Shanghai and Woosung in 1876 was discontinued in the following year. But in 1880 Li submitted a memorial vigorously urging resumption of railway building. He proposed four trunk lines: Peking to Ch'ing-chiang-p'u (near Nanking on the Grand Canal), to Hankow, to Mukden, and to distant Kansu, all to be financed by properly safe-guarded loans. But much inertia had to be overcome before a line was authorized, namely, an eighty-one mile railway linking Tientsin with the T'ang-shan coal mines which Li had been instrumental in opening with modern machinery. Other railways were not constructed until years later (see under Chang Chih-tung).

Li Hung-chang likewise sponsored the first permanent telegraph lines in China. Sporadic attempts had been made since 1865 to construct

short lines, among them one from Shanghai to Woosung, built under foreign auspices, and one from Tientsin to the Taku forts, built by Chinese. In 1880 Li recommended the construction of a line from Tientsin to Shanghai and this was completed on December 24, 1881. Three years later it was extended to Peking and from then on to the chief cities of the empire. Li sponsored a number of proposals for schools of a technical character to train Chinese to conduct these modern enterprises, including a weaving mill which was installed in Shanghai in 1882. But many of his proposals were not carried out, owing to the conservatism of the officials or to the cost which seemed to them prohibitive. A Military Academy was opened in Tientsin in 1885, and long before this there were the beginnings of a modern navy (see under Shên Pao-chên). But it was a distinct drawback to China that the arsenals and ship-building yards—the first of these being established when Li was governor at Shanghai, others being located later at Foo-chow and Tientsin—were regarded as provincial rather than national enterprises. Up to 1888 Li, as an associate controller of the Board of Admiralty (see under I-huan), was able to secure funds to build up a fleet of some twenty-eight vessels, but from then till the out-break of the war with Japan (1894) a series of setbacks crippled the navy, among them the requisition of two million taels to celebrate the Empress Dowager's birthday (see under Hsiao-ch'in) the resignation of Captain Lang, formerly of the British Navy, who with Admiral Ting Ju-ch'ang 丁汝昌 (T. 禹廷, d. 1895), had built up the navy; and the death of Prince Ch'un (see under I-huan), one of its chief friends among the Manchu princes. The provincial authorities who thus saw sums, which they had grudgingly contributed to the navy, diverted to other uses, naturally cut down their appropriations. Other reforms likewise were retarded after 1888.

Owing to the death of his mother in 1882, Li Hung-chang secured a leave of absence, but trouble in Korea forced his recall in the same year. Leave for the burial was curtailed in 1883 because of French aggressions in Annam. Prior to taking his second leave, Li negotiated a treaty with France securing recognition of Chinese suzerainty over Annam and placing a neutral zone between Chinese and French spheres. But this understanding was repudiated in Paris and M. Tricou was sent from Tokyo to negotiate another treaty recognizing the independence of Annam. Tricou awaited Li

at Shanghai, but when Li passed through that city in July 1883 Li could not be held there to revise the treaty in conformity with French wishes. He was coldly received by all the foreign officials, except the American Minister, John Russell Young 楊約翰 (1840-1899). Li tried in vain to secure mediation on this menacing problem, and M. Tricou followed him to Tientsin where a tentative agreement was reached which would save some vestige of Chinese prestige in Annam. But even this was not drawn into a definite treaty, and an undeclared war ensued. Li did not contribute his northern fleet to this war lest it be needed for defense, but he did inspire the negotiations for selling the China Merchant's steamers to Russell and Company (旗昌洋行) with a verbal understanding that they might be repurchased after the danger of capture was over. France attacked Formosa (see under Liu Ming-ch'uan) and in February 1885 declared a state of war to exist. But some Chinese successes on land (see under Fêng Tzū-ts'ai), together with a French Cabinet crisis, resulted in a new treaty on April 4, 1885, which was signed by Li Hung-chang on June 9. France virtually got what she desired yet without great loss of prestige to China.

The indifferent success regarding Annam led to a determined effort to retrieve China's position in Korea. The riots in July 1882 which forced the Japanese minister, Hanabusa Yoshitada 花房義實 (1842-1917), to flee, and caused Li to hasten north from Anhwei, resulted from a break between pro-Japanese radicals and pro-Chinese conservatives in Korea. The Tai Wŏn Kun (see under Li Shu-ch'ang) was brought to China as a prisoner. But the issues were settled directly (August 29) between Korea and Japan, thus still further damaging Chinese prestige. One faction in China hoped to establish overlordship in Korea by stationing a resident at Seoul, but Li, fearful of foreign complications, contented himself with putting in force a set of trade regulations—to be enforced by commissioners both in Tientsin and in Seoul—granting Chinese greater privileges than those enjoyed by subjects of other nations. He secured the appointment of P. G. Mollendorff 穆麟德 (1847-1901) to organize the Korean Customs, and in place of Chinese consuls in Korean ports he appointed deputy trade commissioners who also exercised criminal jurisdiction over Chinese subjects. But Harry Parkes (see under Yeh Ming-ch'ên) ignored

China's plans when he negotiated treaties with the Koreans in 1883, and in the following year various nations pressed Korea for privileges equal to those the Chinese enjoyed. Moreover, Korean radicals supported by Japanese, sought full independence for their country. On December 4, when the newly-established postal system was being celebrated, a pro-Japanese faction staged a riot and, according to a pre-arranged plan, forced the King to summon Japanese Legation guards to the Palace. Two days later the Chinese garrison at Seoul, in an attempt to rescue the King, attacked the Japanese guards in the Palace and compelled them to withdraw from Korea (see Yüan Chia-san). Japan sent two of her ablest statesmen to settle this case: Inoue Kaoru (see under Wu Ta-ch'êng) to Seoul to seek redress from the King, and Itô Hirobumi 伊藤博文 (H. 春畝, 1841-1909) to Tientsin to reach an understanding with Li. After several meetings Itô and Li decided upon the following points: mutually to renounce the policy of stationing troops or military advisors in Korea; the modernization of Korea would be effected by advisors from a third power; and in case of further disturbance no troops would be sent without prior notification to the other power.

Despite this virtual acknowledgment of Japan as an equal in Korea, Li spent the ensuing nine years seeking to recover Chinese prestige and control of that country. While Mollendorff administered the Customs under Robert Hart's (see under Chang Chih-tung) directions from Peking, Yüan Shih-k'ai (see under Yüan Chia-san) was made 'Resident' to assist the King in internal and foreign affairs; and Judge Denny, former consul at Tientsin and a personal friend of Li, was persuaded to take the office of advisor to the King. Denny, however, disappointed Li by taking for granted the independence of Korea. In 1885 the British suddenly occupied Port Hamilton, whereupon Li negotiated a secret treaty of alliance with the Russian Minister. The British were, however, given the necessary guarantee which led to the evacuation of Port Hamilton (1886) and the treaty of alliance with Russia was never ratified.

While matters were proceeding thus in Korea Li managed in 1886 to carry through the long-desired removal of the Catholic church which overlooked the Imperial Palace in Peking. This was effected by direct negotiation in Rome and also with the Bishop in Peking. Direct diplomatic relations with the Vatican were suggested in the hope of settling numerous

church cases without the intervention of France, but France vetoed the proposal.

The prestige of Li Hung-chang seems to have reached its highest point early in the 'nineties. On his seventieth birthday in 1892 the Empress Dowager and the Emperor showered him with gifts and honors. A work containing pictures of the celebration and eulogies by his friends, was published in 6 volumes under the title, **合肥相國七十賜壽圖** *Ho-fei hsiang-kuo ch'i-shih tz'ü-shou t'u*.

In the meantime affairs in Korea did not become less confusing. The constant struggle between radicals and conservatives, and the unending foreign intrigue, came to a head in 1893 when the reactionary, semi-religious society known as Tong Haks **東學黨** came forward. This group, whose aim it was to cast out all Western innovations, had a special animus against Japan, which in their eyes had proved a renegade to Eastern Civilization and to Confucian teachings. The danger of revolution was not lessened when Kim Ok-kyun **金玉均** (T. 伯溫 H. 古筠, 1851-1894), leader of the radical, pro-Japanese faction and a refugee at Shanghai, was murdered (March 29) and his corpse brought to Korea and cut up and distributed through the country as a warning to liberals. The Korean government managed to suppress the disturbance, but called on China for military aid. Japan, who also sent forces, proposed to China reforms in the government, and when China declined to co-operate, made demands on Korea. The sending by China of reinforcements was regarded as a challenge to Japan who commenced hostilities by sinking the chartered troopship, *Kowshing* (July 25, 1894).

It was far from Li's intention to challenge Japan to war, for as stated above his navy was crippled, after 1888, for want of funds. But the Peking government controlled by his political rival, Wèng T'ung-ho [q. v.], advocated resistance. The resulting defeat was fatal to Li's prestige. His Korean policy was shattered, his navy was routed, and for both catastrophes he alone was blamed. He was deprived of honors but held at his post, frantically seeking for funds, for munitions, for mediation. He was dejected and at his wit's end. Yet the blame was laid on him for a war which he would have avoided. In November he sent his trusted advisor, Detring **德瑾林**, with a personal letter to Ito to negotiate peace, but Detring was not received. Attempts were made through the American minister, Charles Denby **田貝** (1830-1904), to discuss

peace on the basis of Korean independence, but Japan replied that she would make her terms known only to properly accredited plenipotentiaries sent to Japan. Consequently China dispatched Chang Yin-huan [q. v.] and Shao Yu-lien (see under Ch'ung-hcu) to Hiroshima. There they were met early in January by Ito and Mutsu Munemitsu **陸奥宗光** (1844-1897). But Japan rebuffed them on the ground that their credentials were improperly drawn up, nor would she permit them to secure revised credentials by telegraph. Only a man of very high rank would be acceptable, and this pointed to Li himself. Li's cup of bitterness was not yet drained to the dregs, for on February 17 a cablegram from Tokyo stated that no plenipotentiary need come who was not authorized to cede territory and settle outstanding questions, great and small, including demands Japan would later make known. China could only accept the hard terms and Li was appointed. Prior to setting out for Shimonoseki he called on various legations to seek aid. Though no such pledges are definitely known to have been given, some writers profess to believe that Count Cassini of Russia did virtually pledge Russian aid in case Manchurian territory should be demanded, and that Britain intimated she would not be indifferent if her sphere in the South were invaded. The first meeting with the Japanese took place on March 20, when an armistice was refused except on impossible terms. Four days later Li was shot by a fanatic and the incident so stirred public opinion that profuse apologies were made and a generous armistice was granted (March 30) for a limited period. Li's nephew and adopted son, Li Ching-fang **李經方** (T. 伯行, 1855?-1934) became the plenipotentiary and continued the negotiations.

The terms of peace confirmed China's worst fears. They included not only the independence of Korea but the cession of the Liaotung Peninsula, Formosa, and the Pescadores. Included also were an indemnity of 300,000,000 Kuping taels, the opening of seven new ports to trade—chiefly in the Yangtze and West River regions—and numerous concessions to Japanese merchants. Though a few slight concessions were granted, China was compelled to accept them virtually as first made on April 1. The last touches were added on April 17, 1895, and the treaty was signed, but China still hoped for modifications before final ratification. The hoped-for intervention came on April 23 when Russia, France and Germany advised Japan to

retrocede the Liaotung Peninsula. China suggested that the treaty be rewritten, but Japan insisted on ratification first, and after that bowed to the will of the three European powers.

As reward for her services Russia desired the immediate recognition of Li's alleged promises, but Li had been transferred to a non-political post in Peking and could do nothing. The following year, however (1896), on the occasion of the Tsar's coronation in Moscow, Russia insisted that Li was the most suitable delegate to represent China, and the appointment was made. He left Shanghai on March 28, passed through Odessa on April 27, and reached St. Petersburg on April 30. There he was received with great honor by Lobanoff and Witte, and he negotiated with the latter a secret treaty aimed against Japan and providing for an alliance. Permission was given to Russia to build (through the semi-official Russo-Chinese Bank) the Chinese Eastern Railway across Manchuria. Later a contract was officially made between the Chinese Government and the Railway (organized under the bank) which granted special tariff rates, and set forth the terms under which guards might be placed along the line. It was agreed that the road might be purchased by China at the end of thirty-six years and that it might revert to her without compensation after eighty years.

From Russia Li proceeded round the world visiting the Kaiser and Bismarck in Germany, and making stops at The Hague, Brussels and Paris. On August 5 he had an audience with Queen Victoria, and at the end of that month was introduced to President Cleveland in Washington. Sailing from Vancouver on September 14—but refusing to go ashore in Japan—he returned to Tientsin on October 3, 1896. Many anecdotes are still current about this journey round the world. In sharp contrast with his triumphant progress abroad was the cool welcome he received at home. It was owing to the power of the Empress Dowager alone that his enemies did not reach him; and Chinese writers hint that her protection at this juncture was secured at a round price. So Li remained in office, attached to the Tsungli Yamen. Early in 1898 Russia secured the lease of the Liaotung Peninsula, and in connection with the further right which she received to extend her railway south from Harbin to Port Arthur and Dalny, Count Witte is authority for the statement that he gave bribes both to Li Hung-chang and to Chang Yin-huan.

In the summer of 1898—during the Hundred Days of Reform (see under T'an Ssü-t'ung)—Li was dismissed from the Tsungli Yamen, and that autumn was sent to supervise conservancy work along the Yellow River. He retained his position as Superintendent of Trade for the North and in that capacity made, in the autumn of 1899, an extended tour of inspection of the chief northern seaports. Soon thereafter he was appointed acting governor-general of Kwangtung and Kwangsi, the appointment being changed after a few months to full governor-general. In that capacity he sought to curb the gambling which was then widespread, but he did not accomplish much before the Boxer outbreak (1900), and the attendant calamities made it urgent that he return to the capital to negotiate with the angered Western powers. Having managed, along with the other southern governors, to maintain order and protect foreign lives and property during the storm (see under Chang Chih-tung), he was virtually the only acceptable spokesman for the scattered and discredited northern régime. Appointed plenipotentiary and governor-general of Chihli, he came north toward the end of the summer, stopping in Shanghai long enough to explore the situation and hold preliminary conversations. Li strove with all his power to make the indemnities as small as possible and the other conditions free from undue humiliation. But the cards were all in the hands of the triumphant allies and the onerous treaty was finally signed on September 7, 1901. Even while he was thus engaged, Russia was hounding him to sign another treaty granting her a free hand in Manchuria. This last bitterness was evaded, however, when he died on November 7.

During his public career which covered nearly half a century, Li Hung-chang had helped to deliver the dynasty from the Taiping Rebellion and had introduced many reforms, particularly in the years 1870-94. Relying much on the advice of Sir Halliday Macartney, William Pethick 白狄克 (d. 1901), Chester Holcombe 何天爵 (1844-1912), Sir Robert Hart and Detring, not to mention others, he did perhaps all he could for a land where the conservatism of the people, a reactionary officialdom, and unrestrained international rivalry, made each step forward a matter of great difficulty. Always progressive, yet patient and conciliatory, it was his fate to bear the blame for failures which might have been avoided if he had had his way. Nevertheless he bore defeat with composure

and dignity. Fateful also is the fact that the triumph of Japan caused such a strong reaction in favor of Russia that the policies Li worked out brought about, not a Far Eastern-balance, but the Russo-Japanese war and a train of consequences that may be attributed to it.

Li Hung-chang was posthumously given the honorary title of Grand Tutor, the name Wên-chung 文忠, and the hereditary rank of Marquis of the first class. His name was entered in the Temple of Eminent Statesmen, and in later years special temples were erected to his memory in Peking, Tientsin, Shanghai, Nanking, Soochow and other places. His rank was first inherited by his son, Li Ching-shu 李經述 (T. 仲彭, d. 1901?), and then by the latter's son, Li Kuo-chieh 李國杰 (T. 偉侯, 1881-1939), who was Chinese Minister to Belgium (1910-12) and director of the China Merchant's Steam Navigation Company until 1932. Li Hung-chang's elder brother, Li Han-chang 李瀚章 (T. 筱荃, 1821-1899), served as governor-general at Wuchang (1867, 1870-75, 1876-82) and at Canton (1889-95). Li Hung-chang's youngest son, Li Ching-mai 李經邁 (T. 季高, d. 1938), was minister to Austria in 1905-07.

The collected literary works of three generations of the Li family, each in 8 *chüan*, were edited by Li Kuo-chieh and printed in 1904 under the collective title, 合肥李氏三世遺集 *Ho-fei Li-shih san-shih i-chi*—the works of Li Hung-chang, bearing the sub-title, *Li Wên-chung kung i-chi*. Li's memorials, correspondence, and other documents were printed in 1908 under the collective title, *Li Wên-chung kung ch'üan-shu* (全書), 165 *chüan*, with an additional *chüan* of biographical information. Drafts of Li's letters, composed by his secretary, Yü Shih-mei 于式枚 (T. 穗生 H. 晦若, 1859-1915), were reproduced (1916) in facsimile with Li's corrections, under the title *Li Wên-chung kung ch'ih-tu* (尺牘), 32 volumes. Yü served on Li's staff from 1885 to 1899, and later rose to the post of vice-president of the Board of Civil Appointments (1910). Among others who rose with Li's help to fame and position may be mentioned Chou Fu 周馥 (T. 玉山, 1837-1921), who after serving under Li for many years was made governor-general at Canton (1906-07).

[1/417/1a; 2/57/1a; 2/59/23a; 5/7/7b; 5/30/21a; *Li Wên-chung kung ch'üan-chi*; 傳相遊歷各國日記 *Fu-hsiang yu-li ko-kuo jih-chi* (1897); Li Shu-ch'un 李書春, *Li Wên-chung kung Hung-*

chang nien-p'u in 史學年報 No. 1 (1929); I-hsin [q. v.], *Ch'ou-pan i-wu shih mo*, T'ung-chih; I-hsin [q. v.], *Ch'ing-chi wai-chiao shih-liao*; 清光緒朝中法交涉史料 *Ch'ing Kuang-hsü ch'ao Chung-Fa chiao-shê shih-liao*; *Ch'ing Kuang-hsü ch'ao Chung-Jih* (日) *chiao-shê shih-liao*; *The Memoirs of Count Witte*, tr. and ed. by Abraham Yarmolinski (1921); Morse, H. B., *International Relations of the Chinese Empire*, vol. II, III; Bland, J. O. P., *Li Hung-chang* (1917); Douglas, R. K., *Li Hung-chang* (1895); Little, Mrs. Archibald, *Li Hung-chang, His Life and Times* (1903); 廬州府志 *Lu-chou-fu chih* (1885), 12/5a; Okudaira Takehiko 奥平武彦, 朝鮮開國交渉始末 *Chôsen kai-koku kôshô shimatsu* (1935); Itô Hirobumi (see above), 秘書類纂 *Hisho ruisan* (1933-34); Mutsu Munemitsu (see above) 蹇蹇錄 *Kenken roku* (1895) reprinted in 1933 in 岩波文庫 *Iwanami Bunko*.]

WILLIAM J. HAIL

LI Hung-tsao 李鴻藻 (T. 寄雲 H. 石孫, 蘭孫), 1820-1897, July 31, official, was a native of Kao-yang, Chihli. He became a *chü-jên* in 1844 and a *chin-shih* in 1852, followed by appointment as bachelor in the Hanlin Academy. A year later he was made a compiler, and in 1855 began to serve in the Palace School for Princes. After a term of three years (1857-60) as commissioner of education of Honan he was reappointed a teacher in the Palace School. He was ordered by Emperor Wên-tsung to Jehol where in 1861 he was made exclusively responsible for the education of the emperor's only son, Tsai-ch'un [q. v.], who was then five *sui*. In 1861 this child ascended the throne, and a year later the dowager empresses appointed Li Hung-tsao one of four tutors, the others being Ch'í Chün-tsao, Wêng Hsin-ts'un, and Wo-jên [qq. v.]. Li was rapidly promoted, becoming, early in 1863, libationer of the Imperial Academy. In 1864 he was made a sub-chancellor of the Grand Secretariat and concurrently a Probationary Grand Councillor. Two years later—soon after he was made a vice-president of the Board of Revenue and a Grand Councillor—his foster mother died, but he was not at once given permission to return home to observe the mourning owing to the fact that the young emperor would not concentrate on his studies except under the tutelage of Li. Li, however, insisted on going and remained at home for two years.

In 1868 Li returned to his post as a Grand Councillor, and a year later once more became a

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vice-president of the Board of Revenue. In 1872 he was made president of the Board of Works. In the meantime he continued as tutor to Tsai-ch'ün (Emperor Mu-tsung) until the latter died in January 1875. In 1876 he became a member of the Tsungli Yamen, but from 1877 to 1880 he remained in retirement owing to the death of his own mother. In 1880, when he again served on the Grand Council and in the Tsungli Yamen, he led a group of officials who condemned Ch'ung-hou [q. v.] for concluding the treaty which ceded Ili to Russia. In the same year Li Hung-tsao and Pao-yün (see under Wên-hsiang) negotiated at Peking with three commissioners from the United States—J. B. Angell (1829-1916), J. F. Swift (1829-1891), and W. H. Trescott (1822-1898)—concerning the limitation of Chinese immigrants to America (see under Chang Yin-huan). On November 17, 1880 they signed two treaties, one conceding the right of the United States Government to "regulate, limit, or suspend the coming of Chinese laborers to the United States, but not absolutely prohibit it"; the other concerning commercial and judicial matters. The following year (1881) Li was made president of the Board of War and concurrently an Associate Grand Secretary. In 1882 he became president of the Board of Civil Appointments, but two years later—when the Grand Councilors were blamed for mismanagement of matters relating to France and Annam—he and all the Councilors were dismissed. The real cause of this sweeping change was a conflict between I-hsin [q. v.] and the Grand Council on the one hand, and Empress Hsiao-ch'in, I-huan [q. v.], and a group of conservatives on the other. I-hsin was removed, and so were all those closely associated with him, including Li who was lowered in rank three grades.

In 1885 Li Hung-tsao was again made a sub-chancellor of the Grand Secretariat and later in the same year became junior vice-president of the Board of Civil Appointments. In 1887 he was appointed president of the Board of Ceremonies, a post he held until 1896. Early in 1888 he was sent to Honan to repair the dike at Chengchow. But he was several times reprimanded for failure to complete the work speedily, and so was recalled to Peking eight months later. From 1884 onward he was deprived of his powers as Grand Councilor, but he gradually won the favor of Empress Hsiao-ch'in. In 1894, after the outbreak of the Sino-Japanese War, he was made an adviser on military affairs, and before long

Li

was re-instated as Grand Councilor. He and I-hsin thus returned to power, but both were then too old for vigorous service. In 1895 Li was again ordered to serve in the Tsungli Yamen, and in the following year once more became an Associate Grand Secretary and president of the Board of Civil Appointments, but died a year later. He was canonized as Wên-chêng 文正 and his name was entered in the Temple of Eminent Statesmen.

From 1864 to 1884 Li Hung-tsao was a potent factor in the government, being sometimes referred to as the leader of a group of officials who were natives of northern provinces—among them Chang Chih-tung, Shêng-yü, Chang P'ei-lun, and Pao-t'ing [q. v.]. As these same men were also members of the party known as Ch'ing-liu-tang (see under Pao-t'ing) which made attacks on Li Hung-chang [q. v.] and other high officials, Li Hung-tsao was branded as the leader of that party also.

A son of Li Hung-tsao, named Li Yü-ying 李煜瀛 (b. 1882), popularly known by his *tzü* as Li Shih-tsêng (石曾), was made in 1897 a department director of a Board, but went in 1902 to France as attaché in the Chinese Legation. While there he made a study of biology. Since 1928 he has been president of the National Academy of Peiping, and a member of the Supervisory Committee of the Kuomintang.

[2/57/43a; 6/1/6b; 詞林輯略 *Tz'ü-lin chi-lüeh*; *Chin-shih jên-wu chih* (see under Wêng T'ung-ho); *Tung-hua lu*, T'ung-chih 11: 8; Portrait, and examples of his calligraphy, in *Kao-yang hsien chih* (1933); 清朝野史大觀 *Ch'ing-ch'ao yeh-shih ta-kuan*, 4/91.]

FANG CHAO-YING

LI Ju-chên 李汝珍 (T. 松石), c. 1763-c. 1830, novelist and phonetician, was a native of Ta-hsing (Peking). He went to Hai-chou, Kiangsu, in 1782 in the company of his elder brother, Li Ju-huang 李汝璜 (T. 佛雲), who was appointed salt receiver at Pan-p'u (Hai-chou). There he remained for some twenty years. During this period he met Ling T'ing-k'an [q. v.] and the Hsü brothers: Hsü Ch'iao-lin 許喬林 (T. 石華) and Hsü Kuei-lin 許桂林 (T. 同叔 H. 月南 c. 1778-1821, *chü-jên* of 1816), the latter two being his brothers-in-law. In 1801 he went to Honan, where he was made an assistant magistrate. Three years later (1804) he visited his brother at Ts'ao-yen ch'ang, Kiangsu, where the latter served as

salt receiver after 1803. It seems that Li Ju-chên then returned to Honan, remaining in that province for about five years. Thereafter he apparently went north, residing in or near Peking.

A work by Li Ju-chên on phonetics, entitled *音鑑 Yin-chien*, or *Li-shih (李氏) yin-chien*, 6 *chüan*, was completed in 1805 and was first printed in 1810. Another edition of it was printed in 1868 to which 1 *chüan* of bibliography was added by Hung Ti-yüan 洪棣元. In writing this book Li Ju-chên applied his knowledge of both the Northern and the Southern pronunciations and so was able to make some radical improvements in orthodox phonetic theories. Ho Ch'iu-t'ao [q. v.] wrote two post-scripts to the *Yin-chien*, in which he criticized Li Ju-chên for stressing only the sounds, neglecting the written characters, and disregarding references to earlier works. This criticism by Ho is an indication of how far Li Ju-chên's approach differed from that of his precursors, and also where his originality lay.

The famous novel by Li Ju-chên, entitled *鏡花緣 Ching-hua yüan*, 100 chapters, was the result of some ten years of labor (1810-20). When first completed it was copied, circulated and read in manuscript. Though the date of the earliest printing is not definitely known, it is certain that a printed edition appeared in 1828. In 1829 it was reprinted in Kwangtung, supplemented by 108 pages of illustrations. In 1888 the Tien-shih chai 點石齋 (a publishing house famous for its lithographic work) of Shanghai printed it lithographically with new illustrations and a preface by Wang T'ao [q. v.]. The Ya-tung Shu-chü 亞東書局 (Shanghai) printed a punctuated edition in 1923 with a long introduction by Dr. Hu Shih.

The background of the novel is laid in the time of the celebrated Empress Wu 武曌 or 武則天 (624-705), who reigned from 684 to 705 A. D. and in 690 changed the name of the dynasty from T'ang (唐) to Chou (周). The story centers round the adventures in various imagined overseas kingdoms of one hundred talented women who had been re-incarnated from different flowers. When the empress issued an edict to open the examinations to women as well as to men, these women competed successfully and received posts of various kinds. In his portrayal of these kingdoms Li Ju-chên gives an account of their customs and ridicules by contrast many customs then prevailing in China. Among the social problems he discusses

are the double moral standard between the sexes, the neglect of women's education, and the evils of foot-binding and concubinage. Particularly effective is his description of the Women's Kingdom (女兒國) in which the relative position of the sexes is the reverse of that prevailing in China. In this kingdom the women are the overlords; the men stay at home, bind their feet, and adorn themselves with powder and rouge. Dr. Hu Shih regards the *Ching-hua yüan* as worthy of a permanent place in the world's history of the emancipation of women.

[Hu Shih, *鏡花緣的引論* in 胡適文存 *Hu Shih wên-ts'un*, second series (1924) 4/119, and *關於鏡花緣的通信* in *Hu Shih wên-ts'un*, third series (1930) 6/859; Ch'ien Ching-fang 錢靜方, *小說叢考 Hsiao-shuo ts'ung-k'ao* (1916) 上/68; Lin Yutang, "Feminist Thought in Ancient China" in *T'ien Hsia Monthly*, vol. I, no. 2, pp. 127-150.]

TU LIEN-CHÊ

LI Kuang-ti 李光地 (T. 晉卿 H. 厚庵), Sept. 29, 1642-1718, June 26, official, was a native of An-hsi, Fukien. He was born in a scholarly family of moderate means which became impoverished in the course of the wars and lawlessness of the early Ch'ing period. In 1655, aged fourteen (*sui*), he and eleven members of his family were kidnapped by bandits but were rescued a year later by an uncle. He became a *chin-shih* in 1670, was selected a bachelor of the Hanlin Academy and was assigned to acquire the Manchu language. He later maintained that his interest in phonetics began with his study of Manchu. He was made a compiler in 1672 and a year later was granted leave to return home. In 1674 Kêng Ching-chung [q. v.] rebelled at Foochow and summoned many noted men-of-letters to his aid. Li Kuang-ti, realizing that not to side with Kêng might bring on difficulty for his family, went from An-hsi to Foochow to interview the rebel, but managed to depart soon on the plea that his father was ill. His friend, Ch'ên Mêng-lei [q. v.], was then staying in Foochow where the two agreed to help each other—Ch'ên would seem to favor Kêng while Li would act as a spy for the Manchus. Thus, whatever the outcome of the rebellion, each would have someone to plead his case with the victor. Li's family went into hiding in the mountains of southern Fukien. In 1675 he sent to Emperor Shêng-

tsu a memorial, concealed in a wax ball and carried by a trusted servant, in which he reported that the Manchu army might easily invade Fukien by way of T'ing-chou-fu. The plan was never utilized but the memorial made a deep impression on Emperor Shêng-tsu who thereafter regarded Li as thoroughly loyal. When Giyešu [q. v.] recovered Fukien (1676) and Kêng surrendered, Li went to Foochow where he learned that he had been raised to a reader of the Hanlin Academy (1677). He was about to set out for Peking when the death of his father made it necessary to observe a period of mourning. During that time the forces of Chêng Ch'êng-kung [q. v.] made inroads on southern Fukien, but Li sent (1678) relatives of his to guide by little known trails the Manchu armies in the recovery of that region. When the region was pacified he was rewarded with the rank of a sub-chancellor of the Grand Secretariat and went to Peking with his mother in 1680 to assume the post. A year later, when the emperor inquired about affairs in Formosa, which was still held by Chêng Ch'êng-kung, Li advised the emperor to subjugate the island, recommending Shih Lang [q. v.] as the man to undertake it.

Early in 1682 the trial of Kêng Ching-chung and his followers took place and Ch'ên Mêng-lei, like them, was held for treason. Li Kuang-ti made no overt efforts to help Ch'ên and consequently their friendship was severed. Ch'ên maintained that the "memorial hidden in wax" was not the work of Li alone, but was drafted by himself and Li in collaboration. Though Kêng and other rebels were executed, Ch'ên was sentenced only to exile—saved, it is said, from a more severe fate by a secret memorial from Li begging leniency. Be that as it may, the two were never reconciled.

In June 1682 Li Kuang-ti was granted leave to accompany his mother back to Fukien. After remaining there four years, he returned to Peking and was granted several audiences. The emperor was still convinced of Li's loyalty and ability, especially since Shih Lang, whom Li had recommended, succeeded in conquering Formosa (1683). Li was appointed to a high office of Chancellor of the Hanlin Academy, but finding himself the target of jealous officials, he again asked for leave. At home scarcely a year, it was incumbent on him to return to Peking in 1688 to mourn the death of Empress Hsiao-chuang [q. v.]. About this time several officials whom he had recommended as able

administrators or as good writers were convicted on various charges. Li was reprimanded for these errors of judgment, but was pardoned despite the activities of his enemies, especially Hsü Ch'ien-hstieh [q. v.], to have him discredited.

Early in 1690 Li Kuang-ti was made junior vice-president of the Board of War and early in 1694 was given the concurrent post of director of education in Chihli. In April 1694 he was informed of his mother's death and asked for the usual leave for mourning. This was granted but he was ordered to observe the mourning in Peking. Many rumors were afloat as to why Li did not return to his home on this occasion, but for not doing so he was often accused of thinking more of his rank as an official than of the obligations of filial piety. These accusations dealt a severe blow to his aspirations to be known as a true follower of the Sung philosophers whose doctrines were much in vogue and were sponsored by Emperor Shêng-tsu. During the period of mourning Li Kuang-ti edited several works of Chu Hsi and the Ch'êng brothers (see under Hu Wei), possibly to prove that he was still a loyal adherent of the Sung school.

After the mourning period, Li Kuang-ti was again appointed director of education of Chihli (1696-98) and in 1697 was concurrently made a vice-president of the Board of Works. Early in 1699 he was appointed governor of Chihli, a post he held until late in 1705. In the meantime he was given the concurrent post of president of the Board of Civil Appointments (1703-05). Late in 1705 he was made a Grand Secretary, in which capacity he served until his death in 1718. During this last term in office he headed several commissions for the official compilation of works expounding the Sung philosophy, namely: the complete works of Chu Hsi, 朱子全書 *Chu-tzu ch'üan-shu*, 66 *chüan*, the emperor's preface dated 1713, printed in 1714; annotations to the *Book of Changes*, 周易折中 *Chou-I ch'ê-chung*, 22 *chüan*, printed in 1715; and a synthesis of the doctrines of the Neo-Confucian school, entitled 性理精義 *Hsing li ching-i*, 12 *chüan*, printed in 1715, the emperor adding a preface dated 1717. Li Kuang-ti was known as having mastered the *Book of Changes* and was often asked by Emperor Shêng-tsu to explain that Classic to him. On one occasion, however, the emperor remarked that Li's interpretation left him in the dark. On another occasion the emperor requested Li to use the principles of that Classic to predict the outcome of a battle. When the prediction indicated a

defeat the emperor agreed, but added that the defeat would be for the enemy and not for himself. This proved to be the case.

During his last years at Court, Li Kuang-ti pleaded for lenient treatment of certain officials—notably Ch'ên P'êng-nien and Chang Po-hsing [qq. v.]—when they were in distress. It is reported also that when Fang Pao [q. v.] was accused, Li saved the life of that scholar by stressing his achievements as a writer. Among those whom Li brought to fame may be mentioned Yang Ming-shih (see under Shên T'ung), Chao Shên-ch'iao, Ho Ch'o, Hui Shih-ch'i, Mei Wên-ting, and Mei Ku-ch'êng [qq. v.]. The last two were noted for their attainments in mathematics, a subject in which Emperor Shêng-tsu was interested. Li himself made some efforts to excel in this field but without success. After his death he was canonized as Wên-chên 文貞.

An early edition of the collected works of Li Kuang-ti bore the title *Li Wên-chên kung* (公) *ch'üan-chi*, but a more complete edition, entitled *榕村全集 Jung-ts'un ch'üan-chi*, appeared with a preface dated 1829. This edition contains thirty-eight items by Li and ten by four of his descendants. Fourteen of the items consist of Li's treatises on the classics. One, entitled *Jung-ts'un yün-shu* (韻書), is a classification of Chinese words by rhyme. Another, entitled *Jung-ts'un tzu-hua pien-o* (字畫辨訛), lists characters often written in mistaken forms. A work, entitled *曆象本要 Li hsiang pên-yao*, printed in 1742—though attributed to Li—was probably written by Mei Wên-ting. Li compiled two anthologies of prose, one of verse, and three of *pa-ku* essays used in the examinations. The *Jung-ts'un ch'üan-chi* includes Li's own verse and essays, and a collection of his sayings as recorded by his disciples, entitled *Jung-ts'un yü-lu* (語錄), 30 *chüan*, originally printed in 1729. A supplement to this collection of sayings, entitled *Jung-ts'un yü-lu hsü-pien* (續編), 20 *chüan*, printed in 1933, sheds much light on the intrigues and political cliques of the K'ang-hsi period. Being a capable politician, Li Kuang-ti emerged victorious after many other leading officials had been disgraced. Unlike others he carefully avoided being involved in the struggle of the sons of Emperor Shêng-tsu for the throne. At one time he spoke for the heir apparent, Yin-jêng [q. v.], but managed never to offend the contenders. He seems to have been particularly favored by Yin-chên [q. v.] who, after ascending the throne, honored him posthumously with the title of Grand Preceptor of the Heir Apparent

(1723) and entered his name in the Temple of Eminent Statesmen (1733).

Li Kuang-ti had three sons, two of whom grew to maturity. The elder, Li Chung-lun 李鍾倫 (T. 世德 [得] H. 榮園, 1663–1706), was a *chü-jên* of 1693 and the author of the *周禮訓纂 Chou-li hsün-tsuán*, 21 *chüan*, printed in 1757, and three other works which are included in the *Jung-ts'un ch'üan-chi*. The younger, Li Chung-tso 李鍾佐 (T. 世諧 H. 允亭, 1668–1691), died young, but his son, Li Ch'ing-chih 李清植 (T. 立侯 H. 穆亭, 1690–1744), became a *chin-shih* in 1724 and then a Hanlin compiler, later rising to the rank of junior vice-president of the Board of Ceremonies (1744). Three works by Li Ch'ing-chih are included in the *Jung-ts'un ch'üan-chi*, one being a *nien-p'u* of Li Kuang-ti, entitled *文貞公年譜 Wên-chên kung nien-p'u*, 2 *chüan*. A son of Li Ch'ing-chih, named Li Tsung-wên 李宗文 (T. 延彬 H. 郁齋), also became a *chin-shih* (1748) and a Hanlin compiler, and rose to the rank of a vice-president of the Board of Ceremonies (1773–77). One of his works is printed in the *Jung-ts'un ch'üan-chi*. A son of Li Chung-lun, named Li Ch'ing-fu 李清馥 (T. 根侯 H. 遜齋), was prefect of Taming-fu (1737–42) and of Kuang-p'ing-fu (1742–43), both in Chihli, and the author of a revised edition of the *nien-p'u* of Li Kuang-ti, entitled *Jung-ts'un p'u-lu ho-k'ao* (譜錄合考), compiled chiefly from material in the *Jung-ts'un yü-lu hsü-pien*, and in unpublished letters. This and another work by Li Ch'ing-fu, entitled *道南講授 Tao-nan chiang-shou*, 13 *chüan*, (completed 1770?) were printed in the *Jung-ts'un ch'üan-chi*.

[1/268/5b; 1/486/24b; 2/10/23a; 2/67/11a; 3/10/1a; 3/76/53a; 3/407/34a; 4/13/4a; 6/3/5b; 7/7/16a; 9/6/15b; 17/4/4; 18/7/10; *Fukien t'ung-chih* (1922) 列傳 34/1a; *Ta-ming fu chih* (1854), 10/24b; *Kuang-p'ing fu chih* (1894) 7/4b.]

FANG CHAO-YING

LI Kung 李燾 (T. 剛主 H. 恕谷, childhood name 四友), May 14, 1659–1733, Feb. 14, philosopher, was born in the village of Hsi-ts'ao-chia-tsui 西曹家裏, in the district of Li-hsien, Chihli. During his childhood he was taught by his father, Li Ming-hsing 李明性 (T. 洞初 H. 晦夫, privately canonized 孝愍先生, 1615–1683), a scholar whom Yen Yüan [q. v.] praised as one of the most upright men of his day. At the close of 1673 Li Kung married Wang Chih-shun 王至順 (1658–1676), a sister of Wang

Yang-ts'ui (see under Yen Yüan). Wang's estimate of Li is contained in his dictum that whereas he himself was a conservative, and Yen a radical, Li approached the golden mean (吾近狷, 兄近狷, 李妹夫, 乃近中行). After some two years of a happy married life Wang Chih-shun died early in 1676. Li remarried in 1677 and in the same year became a licentiate with high honors, but declined to take a government stipend, being convinced that such stipends were designed by the Manchus to lure the scholarly class to their régime. By the time he was twenty years of age (1679) he wrote a work on filial piety, entitled 求孝集 *Ch'iu-hsiao chi*, which perhaps is no longer extant. In the same year (1679) both he and his friend, Li Hsien 李憫 (T. 毅武, 1652-1687), went to study under Yen Yüan who had achieved a high reputation as a philosopher in North China. Li was so impressed with Yen's emphasis on practicality that he abandoned many of his old views to follow him, with the result that Li became the best expositor of Yen's teachings and the one who secured for them the recognition they finally obtained. In imitation of his master he began in 1680 to keep a diary which was later utilized by his two disciples, Fêng Ch'ên 馮辰 (T. 拱北, 樞天) and Liu T'iao-tsan 劉調贊 (T. 用可, b. c. 1700), to compile his chronological biography under the title, 李恕谷先生年譜 *Li Shu-ku hsien-shêng nien-p'u*, 5 *chüan*, completed in 1736. In the meantime Li studied medicine and medicinal herbs with a view to supplementing his income. Being interested in practical knowledge, he visited a number of teachers to receive instruction in various fields—in mathematics from Liu Chien-t'ien 劉見田 (1679), in ceremony from Yen Yüan (1680), in playing the lute (琴) from Chang Êr-su 張而素 (T. 函白) in 1680, and in archery from Chao Ssü-kuang 趙思光 (T. 錫之) and Wang Jo-chi 汪若紀 (1681). On February 10, 1682 he sponsored a spring festival entertainment in his home to which he invited a number of friends, among them Liu Ch'ung-wên 劉崇文 (T. 煥章 H. 肇南, *chü-jên* of 1639, d. 1688, age 75 *sui*), Chang Êr-su, Wang Yang-ts'ui, and Yen Yüan—the last mentioned composing an essay for the occasion, entitled 穀日燕記 *Ku-jih yen-chi*. During the ensuing two years (1682-83) Li read extensively works on philosophy, history, military tactics, music, and economics.

As his financial needs became more pressing, Li Kung began in 1683 the life of a private tutor which he carried on with interruptions till 1708.

During the years 1683-84 he taught in the home of a fellow-townsmen, Chao T'ai-jo 趙太若. In 1685 he accompanied Chang Êr-su to Pao-an (present Cho-lu), Chahar, where the latter was serving as a minor local official. But Chang resigned from the post after a month and Li went (April-May 1685) for the first time to Peking which he later visited some thirty-eight times—the last being in 1727. There he tutored for about four months in the home of a captain named Shên 申. There he made the acquaintance of two Kuo brothers: Kuo Chin-t'ang 郭金湯 (T. 子堅, 鞏庵, 1659-1706) and Kuo Chin-ch'êng 郭金城, (T. 子固, 1660-1700), and toward the close of 1685 he taught the children of Kuo Chin-ch'êng. After a short visit to his native place he returned to the capital (early in 1686) and made the acquaintance of Hsü San-li 許三禮 (T. 典三 H. 西山, *chin-shih* of 1661, 1625-1691), and other notables. About this time he began to compile his notes on history which were later published under the title, 閩史郡視 *Yüeh-shih ch'i-shih*, 4 + 1 *chüan*. Declining an invitation to teach in the family of Songgotu [*q. v.*], he returned home at the end of 1686, but went early in the following year (1687) to Peking where he taught in two families, one named I 伊, the other Ch'ên 陳. Preferring to be near his home, he transferred (1687) to the village of P'ang-chia-tsui 龐家叢, in the district of Kao-yang, Chihli, to teach in the family of Ch'í Huan 齊燿 (T. 燧侯) where he remained until the close of 1688. In the meantime he frequently interviewed his famous teacher, Yen Yüan, and corresponded with scholars—among them Fei Mi [*q. v.*]. In 1688 he wrote two articles on irrigation and river conservancy, entitled 開東北水利 *K'ai tung-pei shui-li* and 治河利運 *Chih-ho li-yün*. These articles were later included in his work, 廖忘編 *Ch'ou-wang pien*—a collection of his miscellaneous writings after 1686. Three years later he showed the collection to Yen Yüan, but it seems to be no longer extant. In 1689 he accepted the invitation of his former instructor, Chao Ssü-kuang, to teach the latter's four sons in the village of Chao-chia-chuang 趙家莊 in his native district until 1690 when he competed successfully in the Shun-t'ien provincial examination for the degree of *chü-jên*. In the meantime (1689) he wrote a preface to Yen's work, *Ts'un-hsing pien* (see under Yen Yüan), and compiled, among others, a work on the classification of errors in moral conduct, entitled 訟過則例 *Sung-kuo tsê-lí*. This treatise, printed in 1695, was based on a similar work,

紀過格 *Chi-kuo ko*, by Liu Tsung-chou [q. v.]. Failing in the metropolitan examination in 1691, Li taught in the following two years in the home of another neighbor, Yen Chung-k'uan 閻中寬 (T. 公度 H. 易菴, *chin-shih* of 1679, d. age 72 *sui*).

In 1695 Li was invited by Kuo Chin-t'ang to T'ung-hsiang, Chekiang, where Kuo was a district magistrate. Several of Li's works were printed there, including the above-mentioned *Sung-kuo tsé-li* with a preface by Wang Fu-li 王復禮 (T. 需人 H. 草堂), dated 1695. Returning to his native place in the same year (1695) he went to Peking (1696) where he taught for another year in the home of Kuo Chin-ch'êng. In 1697 he was again invited by Kuo Chin-t'ang to T'ung-hsiang, remaining there until 1699. During his stay in T'ung-hsiang he advised Kuo on local problems, studied music (1698) under Mao Ch'í-ling [q. v.], wrote among other works a treatise on the *Great Learning*, entitled **大學辨業** *Ta-hsüeh pien-yeh*, which was printed in 1701, and married a Hangchow girl, Wang Fêng-ku 王鳳姑 or 呂素娟 (d. 1706, age 24 *sui*), who bore him two sons, Li Hsi-jên 李習仁 (T. 長人, childhood name 隆官, 1699-1721) and Li Hsi-chung 李習中 (childhood name 在官, b. 1702). On his way home with his family in 1699 he paid a visit to Yen Jo-chü [q. v.] at Huaian, Kiangsu. In 1700, while visiting Peking, he accepted the offer to teach in the family of Wu Han 吳涵 (T. 容大 H. 匪菴, *chin-shih* of 1682, d. c. 1709). There he met a number of scholars, among them Wang Yüan, Chin Tê-ch'ün, Wan Ssü-t'ung, and Hu Wei [qq. v.]. In June-July 1700 he was invited by Yü Ching 于鯨 (T. 南溟, d. 1701) to Ying-chou, Shansi, where the latter was serving as a local official. Then he returned home and wrote a work on the training of children which he entitled, **小學稽業** *Hsiao-hsüeh chi-yeh*, 5 *chüan*. In the autumn of the same year (1700) he was once more invited to teach the children of Wu Han at Peking where he stayed until the close of 1700. About this period, too, he wrote several articles on ancient ceremony.

Li's work on music had in the meantime been printed by Mao Ch'í-ling under the title **李氏學樂錄** *Li-shih hsüeh-yüeh lu*, 2 *chüan*, and it was later copied into the *Ssü-k'u* Manuscript Library (see under Chi Yün). After a short visit to his native place he continued his teaching (1701) in the home of Wu Han and wrote, among other works, an essay denouncing Buddhism which he entitled **關佛論** *P'i-Fo lun*. Through

the financial assistance of Wu Han and Hsü Ping-i (see under Hsü Ch'ien-hsüeh) he was able to print several of his works, among them the above-mentioned *Ta-hsüeh pien-yeh* and **聖經學規纂** *Shêng-ching hsüeh-kuei tsuan*, 2 *chüan*—the latter a work on the system of education advocated in the Classics, with a preface by himself dated 1698. By this time (1701) he had won such a reputation that Wan Ssü-t'ung invited him to lecture in Peking on the teachings of the sages. Returning in 1701 to his native place, he lectured to his disciples on the *Doctrine of the Mean* (*Chung-yung*)—the substance of these lectures being later brought together by Ch'ên Jui-an 陳叔庵 under the title **恕谷中庸講語** *Shu-ku Chung-yung chiang-yü*. Thereupon he taught for half a year (1702) in the home of Wang Shao-hsien 王紹先 in the neighboring district of Su-ning. But that same year he returned to Peking where he made the acquaintance of Wên Tê-yü 溫德裕 (T. 益修, *chü-jên* of 1672). After a brief visit to his home he returned (early in 1703) to Peking and there gave more lectures. He was introduced by Wang Yüan to Fang Pao [q. v.] in whose residence he often stayed on his subsequent visits to the capital.

In April-May 1703 he returned to his native place and was later joined by Wang Yüan whom he introduced to Yen Yüan, thus establishing between these two a lasting friendship. In 1704 he went to Yen-ch'êng, Honan, to advise the district magistrate, Wên Tê-yü, in matters of local administration, but hearing that his great teacher, Yen Yüan, had died (September 30, 1704) he went home and set up at Po-yeh a shrine to him which he called Hsi-chai Hsüeh-shê 習齋學舍. After another brief sojourn in Yen-ch'êng in the following year (1705), he returned home to complete the chronological biography of his teacher, under the title, *Yen Hsi-chai hsien-shêng nien-p'u* (see under Yen Yüan). In 1706 he made three more trips to Peking, mainly to look after the printing blocks of his works, *Ta-hsüeh pien-yeh* and *Shêng-ching hsüeh-kuei tsuan*, which were in the custody of Wu Han who had resigned his post and left Peking. During the years 1707-08 Li taught in the home of a neighbor, Li Chih-an 李止庵, who lived in the village of Hsin-ch'iao 新 (or 辛) 橋. In the meantime he made brief visits to Peking (1707) to supervise the printing of the above-mentioned *nien-p'u*, and to Paoting (1708) to visit Wang Yüan [q. v.] whose work, *P'ing-shu*, he re-edited in the same year under the title *P'ing-shu ting*, 14 *chüan*. On June 8, 1709 he

set out for Fu-p'ing, Shensi, to assist the local magistrate, Yang Ch'in 楊勤 (T. 慎修). There he quickly demonstrated his administrative ability and won such a reputation that numerous officials came to seek his advice on local problems. After a short visit to his native place, early in 1710, he returned on April 5 to Fu-p'ing and remained until October 8 when he resigned.

Though Li Kung kept a diary, the material covering the period 1711-14 is reported in his *nien-p'u* as missing. This may be due to the fact that during those years he was indirectly concerned in the trial of a certain Chang Wan-tsai 張萬載 who was arrested in 1715 on a charge of fostering a seditious movement. During the trial Chang named as his friends Li Kung and two of Li's followers, Yang Jên-chu 楊仁樹 and Wang Tzū-p'ei 王子丕. When the case terminated in 1716, Chang was executed, Yang Jên-shu and Wang Tzū-p'ei were banished, but Li was not molested owing to his evident integrity. In the meantime Li went (1712) to assist Chang Tao 張燾, then prefect of Tsinan, but soon returned home when he discovered that the prefect was incompetent. Early in 1713 he went to Peking to supervise the printing of his commentary on the *Classic of Changes*, 周易傳注 *Chou-i chuan-chu*, 7 + 1 *chüan*, on which he had worked intermittently in the years 1703-12. This work was later copied into the *Ssü-k'u* Manuscript Library. In 1714 he made the acquaintance of Yün Ho-shêng 惲鶴生 (T. 泉聞, *chü-jên* of 1708, d. age 79 *sui*) who was then tutor in the family of P'u Fêng-ch'ao 浦鳳巢, magistrate of Li-hsien. Thereafter Yün became an ardent advocate of the teachings of Yen Yüan and Li Kung and introduced their views to South China.

Having in the meantime applied for a position in the government (1717), Li was appointed in the following year department director of schools at T'ung-chou, Chihli, but he soon resigned owing to illness. Returning home in 1719, he made a trip to south Chihli in order to spread his doctrines. In 1720 he went to Peking to discuss with Fang Pao the possibility of exchanging his own property in Li-hsien for property which Fang owned in Nanking. Li wanted to make his home in South China where he hoped to find better response to his teachings. Fang Pao, then a bond-servant in the Imperial Household, had no hope of returning to Nanking and so agreed to the proposal. Li Kung and his son, Li Hsi-jên, set out for Nanking on November 19, 1720 to make a preliminary survey of Fang's

property, and returned early in the following year (1721). It seems that Li agreed to the exchange, but gave up the plan when he heard that his son had died while making a second trip to Nanking (1721).

Thereafter, except for a few short trips to Paoting and to Peking, Li spent most of his time in his native place devoting himself to writing. During the years 1725-26 he completed his commentary on the *Spring and Autumn Annals*, 春秋傳注 *Ch'un-ch'iu chuan-chu*, 4 *chüan*, of which a part was included in his collected work, 恕谷後集 *Shu-ku hou-chi*, 13 *chüan*, which contains his writings during the years 1703-27. In 1727 he made a last trip to the capital in a vain effort to convince Fang Pao of the fallacies in Sung philosophy. Returning from Peking in the same year (1727), he completed a political treatise which he entitled, 擬太平策 *I t'ai-p'ing ts'ê*, 7 *chüan*, which was printed in 1731. During an illness in 1728-29 he wrote a work, entitled, 天道偶測 *T'ien-tao ou-ts'ê*, which is perhaps no longer extant. Early in 1730 he was repeatedly asked by T'ang Chih-yü 唐執玉 (T. 益功, 薊門, *chin-shih* of 1703, 1669-1733), then governor-general of Chihli, and Wang Mu (see under Wang Yüan-ch'i) to help compile the provincial gazetteer, which was printed in 1735 under the title 畿輔通志 *Chi-fu t'ung-chih*, 120 + 1 *chüan*. Though he made several trips to Paoting to participate in the work, he resigned in 1731 owing to illness. In the following year (1732), realizing that his ailment was incurable, he wrote his own funerary inscription, and died early in 1733. He was privately canonized by his disciples as Wên-tzū 文子.

Through his repeated visits to the capital, where he could communicate with the scholars and writers from various parts of the country, Li Kung was able to gain a nation-wide hearing for the teachings of the Yen-Li School. He devoted the latter part of his life to writing—despite the professed aversion of the Yen-Li School to book-learning. He prepared a series of commentaries on the Classics under the titles: *Lun-yü* (論語) *chuan-chu*, 1 *chüan*; *Ta-hsüeh* (大學) *chuan-chu*; *Chung-yung* (中庸) *chuan-chu*, 1 *chüan*; and *Chuan-chu wên* (問), 1 *chüan*, which were accorded notice in the *Ssü-k'u*. Other of his writings are: 評乙古文 *P'ing-i ku-wên*, 1 *chüan*, a collection of annotations of selected passages from the Classics; 學射錄 *Hsüeh-shê*

lu, 2 *chüan*, concerning archery; and *Hsüeh-li* (禮), 5 *chüan*, on ceremonial.

[*Li Shu-ku hsien-shêng nien-p'u; Li-hsien chih* (1876) 6/12b; 1/486/21a; 2/66/57a; 3/250/75a; 7/30/8b; 10/16/7a; 15/1/7a; 16/12/21a; 17/1/102b; (also see bibliography under Yen Yüan).]

J. C. YANG

LI (禮), Prince. See under Daisan, Chao-lien.
LI (理), Prince. See under Yin-jêng.

LI (履), Prince. See under Yung-ch'êng.

LI Shan-lan 李善蘭 (T. 壬叔 H. 秋叙), 1810-1882, Dec. 9, mathematician, was a native of Hai-ning, Chekiang. From boyhood he was interested in mathematics. Though a licentiate of his district, he failed to obtain a higher degree. In 1845 he was engaged as tutor, or secretary, in the Lu-fei family (see under Lu-fei Ch'ih) and lived in Kashing for some years. During that time he wrote several mathematical works, including the *四元解* *Ssü-yüan chieh*, 3 *chüan* (completed in 1845), being explanations of the methods used in the *Ssü-yüan yü-chien* (see under Lo Shih-lin). In 1846 he wrote the *對數探源* *Tui-shu t'an-yüan*, "Principles of Logarithms", 2 *chüan*, which was printed in the collectanea *Chih-hai* (see under Chang Hai-p'êng). Alexander Wylie 威烈亞力, (1815-1887), commenting on this work some time later, said that Li "has here given us, as the result of four year's thought, a theorem, which in the days of Briggs and Napier would have been sufficient to raise him to distinction."

In 1852 Li Shan-lan went to Shanghai where for eight years he was engaged by missionaries of the London Missionary Society in translating Western scientific works into Chinese. As with the Catholic missionaries two centuries earlier, the thought in the original work was communicated orally and the Chinese scholar recorded it in the approved literary style. Li began with Wylie to translate Books 7-15 of Euclid's *Elements*, the first six books having been rendered into Chinese in 1606-08 and published in final form in 1611 under the title *Chi-ho yüan-pên* (see under Hsü Kuang-ch'ü). Li and Wylie completed their translation in three years (working in the mornings only) under the title *續幾何原本* *Hsü Chi-ho yüan-pên*, 9 *chüan*. In the afternoons, during the same period, Li and another missionary, Joseph Edkins 艾約瑟 (T. 趙謹, 1823-1905), translated *An Elementary Treatise on Mechanics* (*重學* *Chung-hsüeh*, 20 *chüan*) and *Conic Sections* (*圓錐曲線* *Yüan-chui*

ch'ü-hsien, 3 *chüan*), both by William Whewell 胡威立 (1794-1866). The printing blocks for these three works were carved in 1858, but were destroyed by fire after only a few copies were printed. The *Hsü Chi-ho yüan-pên* was reprinted in 1865, together with the earlier 6 *chüan*. The *Chung-hsüeh* and the *Yüan-chui ch'ü-hsien* were reprinted in 1866. After 1855 Li and Wylie translated the following works, all printed in 1859: *Outlines of Astronomy* (1851 edition), by John F. W. Herschel 侯失勒 (1792-1871), under the title *談天* *T'an-t'ien*, 18 + 1 *chüan*; *Elements of Algebra*, by Augustus de Morgan 赫麼甘 (1806-1871), under the title *代數學* *Tai-shu hsüeh*, 13 *chüan*; *Elements of Analytical Geometry and of Differential and Integral Calculus*, by Elias Loomis 羅密士 (1811-1889), under the title *代微積拾級* *Tai wei chi shih-chi*, 18 *chüan*. The translation of Newton's *Principia* (奈端數理 *Nai-tuan shu-li*) was commenced but never finished. Li and Alexander Williamson 韋廉臣 (1829-1890) translated Lindley's *Botany* under the title, *植物學* *Chih-wu hsüeh*, 8 *chüan*, printed in 1859. The last *chüan* was, in fact, translated by Li and Edkins, owing to Williamson's departure from Shanghai in 1857. In 1859 two of Li's own works were printed in the *Hsü* (續) *I-hai chu-ch'ên* (see under Mei Wên-ting), namely, the *方圓闡微* *Fang-yüan shan-wei*, 1 *chüan*, and the *弧矢啟祕* *Hu-shih ch'ü-mi*—both on the measurement of the circle.

About the years 1859-60 Li Shan-lan joined the staff of the governor of Kiangsu, Hsü Yu-jên 徐有壬 (T. 君青, 鈞卿, posthumous name 莊愍, 1800-1860), and took up his residence in Soochow. Hsü was likewise a mathematician—nine titles representing his work in this field appear in the *白芙堂算學叢書* *Pai-fu-tang suan-hsüeh ts'ung-shu*, printed about 1872-75 by Ting Ch'ü-chung 丁取忠 (T. 果臣 H. 雲梧) of Changsha. When Soochow fell to the Taiping army on June 1, 1860, Hsü was killed in action, and most of Li's printed books were burned, along with the governor's *yamen*. Li himself escaped to Shanghai where he remained several years. About 1863 he joined the famous staff of Tsêng Kuo-fan [q. v.], which was then stationed at Anking, but which after the recovery of Nan-king (1864) was removed to that city. In 1865 Tsêng financed the reprinting of the *Hsü Chi-ho yüan-pên* as well as the *Chi-ho yüan-pên*; and in the following year, Li Hung-chang [q. v.] financed the reprinting of the *Chung-hsüeh*. Thirteen of Li's own works, seven previously unpublished,

were printed in 1867 under the title 則古昔齋算學 *Tsê-k'ü-hsi chai suan-hsüeh*, in all, 24 *chüan*.

In 1864 Li Shan-lan and another mathematician, Tsou Po-ch'i 鄒伯奇 (T. 一鶚 H. 特夫, 1819-1869) of Canton, were recommended by Kuo Sung-tao [q. v.] to be instructors in the T'ung-wên kuan (see under Tung Hsün), or new school for interpreters, established in 1862. An edict was issued in 1866 summoning the two licentiates, but both declined on grounds of illness. In December 1866 plans were approved to expand the T'ung-wên kuan to a College, and to the classes in English, French and Russian was added a department of mathematics and astronomy. In 1867 some thirty-one students were enrolled in the new department and an edict was issued to hasten the coming of Li and Tsou to the capital. Li came in 1868, but Tsou again declined. In 1869 Li was appointed head of the Department of Mathematics and Astronomy and later in the same year W. A. P. Martin (see under Tung Hsün) was made President of the College. Li taught in the College for thirteen years (1869-82), being at first given the rank of a secretary of the Grand Secretariat, and later made a department director in the Board of Revenue, a secretary in the Tsungli Yamen, and an official of the fourth (third?) rank. He died in Peking and his remains were taken to Hai-yen, Chekiang.

Li Shan-lan was of corpulent physique. A gifted mathematician, he was the first Chinese to use Western algebra in the solution of the problem known as *ssü-yüan* 四元 involving the solution of equations with more than one unknown quantity, as introduced in the above-mentioned *Ssü-yüan yü-chien*. Many of the scientific terms which Li established are still in use.

[1/512/24a; 2/69/72b; 6/43/3b; *Li Shan-lan nien-p'u* (年譜) in *Chung-suan-shih lun-ts'ung* (see under Lo Shih-lin), Vol. II, pp. 435-74; Martin, *A Cycle of Cathay* (1896) p. 312 (photograph of Li and his class in mathematics), pp. 368-70; *Ch'ou-jên chuan* (see under Jüan Yüan) 1935, pp. 810-15, 835-44, 846-56; Wylie, *Memorials of Protestant Missionaries* (1867), pp. 173-74, 187-88, 238-39; Portrait in 中華教育界 *Chung-hua chiao-yü chieh*, Vol. 23, No. 1 (July, 1935); Wylie, *Chinese Researches*, section on Science, pp. 193-94; Yoshio Mikami, *The Development of Mathematics in China and Japan* (1913), pp. 125-27.]

FANG CHAO-YING

LI Shih-yao 李侍堯 (T. 欽齋), d. 1788, Nov., official, was a descendant of Li Yung-fang [q. v.], the first Ming officer to surrender to the Manchus and the recipient of the hereditary rank of viscount of the third class. Li Yung-fang's fifth son, Bayan 巴顏 or 霸彥 (1620-1652), was made (1642) the first lieutenant general of the Chinese Plain Blue Banner to which his family thereafter belonged. For his own merits Bayan was elevated to an earl of the first class. In remembrance of the services of Li Yung-fang, Emperor Kao-tsung ordered in 1749 that Li's earldom be given the designation, Chao-hsin (昭信伯)—an earldom that for some time seems to have been reduced to the second class.

Li Shih-yao was a great-great-grandson of Bayan. An honorary licentiate of 1736, he became an adjutant in 1743, a lieutenant colonel in 1744, and an adjutant general in 1748. In 1749 he was made a deputy lieutenant general of his own Banner, and early in 1753 was appointed military governor of Jehol. In 1755 he was made a vice-president, first of the Board of Works and then of the Board of Revenue. Late in 1755 he was appointed acting Tartar general at Canton, a post he held until 1759. Concurrently he was twice (1757, 1758) acting governor-general of Kwangtung and Kwangsi, but early in 1759 received full appointment as governor-general. Recalled to Peking in 1761, he was promoted to the post of president of the Board of Revenue, succeeding his father, Li Yüan-liang 李元亮 (posthumous name 勤恪), who retired after holding that office for two years. In 1763 Li Shih-yao was made governor-general of Hupeh and Hunan, and a year later was transferred to Canton. In July 1765 he retired to observe the period of mourning, but three months later was recalled to serve as acting president of the Board of Works. Beginning in 1766, he acted for more than a year as president of the Board of Punishments. In 1767 he was sent to Canton for the third time as governor-general, remaining at that post for ten years. During these ten years he inherited the earldom, Chao-hsin (early in 1768), was made concurrently a Grand Secretary (1773), and was honored by having the company to which his family belonged raised to the higher Chinese Bordered Yellow Banner (1774).

In 1777 Li was made governor-general of Yunnan and Kweichow to supervise the yet unsettled Burmese affairs (see under A-kuei). In 1780 Emperor Kao-tsung heard that Li was false to his trust, and sought evidence from Hai-ning 海寧 (d. 1790, posthumous name 勤

毅), who had been grain intendant of Yunnan in 1777-78. According to the Emperor, Haining at first hesitated to incriminate Li, but when pressed dilated on Li's alleged malpractices. The emperor sent his favorite, Ho-shên [q. v.], to conduct the trial in Yunnan—a trial which resulted, as was expected, in Li's conviction. Li was escorted to Peking, was deprived of all ranks, and sentenced to immediate death by a tribunal headed by Ho-shên. But the sentence was commuted by the Emperor to imprisonment awaiting execution. Li's earldom was given to his brother, Li Fêng-yao 李奉堯 (d. 1789, posthumous name 簡恪), then provincial commander-in-chief of Kiangnan. This was the first case in which Ho-shên, then rising in the Emperor's favor, tested his power to intimidate high provincial officials with a view to bringing them into submission. The case smacks of collusion, for Hai-ning, upon whose testimony Li was convicted, at first declined to give evidence against Li but laid stress on Li's ability as an administrator. Yet when subjected by imperial command to "severe questioning" (嚴詢), he finally testified that Li had accepted gifts from his subordinates and had sold them some pearls. It was not difficult for Ho-shên to prove the truth of these allegations since most officials of that day received—even demanded, as in the case of Ho-shên himself—gifts from subordinates. It is significant that Li's successor as governor-general of Yunnan and Kweichow was Fu-k'ang-an [q. v.], nephew of the Emperor and a close friend of Ho-shên.

In 1781, after a year in prison, Li Shih-yao was released. He was given the rank of a third grade official and was sent to Lan-chou, Kansu, to take charge of the suppression of a Mohammedan rebellion (see under A-kuei). Soon he was appointed acting governor-general of Shensi and Kansu. The rebellion was put down in a few months and he remained at his post. In the same year he and A-kuei reported on the corrupt practices of some seventy officials in Kansu and their report resulted in the immediate execution of twenty-three of the accused and the confiscation of all their property. In 1782 Li's rank was raised to the first grade and he was given the title of Grand Guardian of the Heir Apparent. But two years later, when remnants of the rebels of 1781 staged another uprising, he was discharged for failure to overpower them. Fu-k'ang-an, again Li's successor, accused him of negligence and failure to strike quickly. For the second time Li was tried and sentenced to death,

but the sentence was again commuted to imprisonment awaiting execution. Apparently Fu-k'ang-an made the most of the charge in order to advance his own interests. Having now at his command a large force he moved against the Mohammedans and suppressed them. Consequently he was raised from a baron to a marquis. Ho-shên, for his part, was created a baron. Such honors would not have come to either of them had Li been successful in the first instance.

However, in 1785, after another year in prison, Li Shih-yao was released. Early in 1786 he acted, first as lieutenant-general of the Chinese Plain Yellow Banner, and then as president of the Board of Revenue. Late in the same year he was made governor-general of Hunan and Hupeh. Early in 1787, owing to a rebellion in the Island of Taiwan (see under Ch'ai Ta-chi), he was transferred to Foochow to supply the troops under Ch'ang-ch'ing 常青 (d. 1793, posthumous name 恭簡) who were then fighting on the Island. In September 1787 Fu-k'ang-an was made commander-in-chief of this campaign also, and Ch'ang-ch'ing was ordered to withdraw his entire force to the mainland. If the order had been strictly carried out the rebels on the island might well have had time to consolidate. Aware that the wording of the decree was too sweeping, Li Shih-yao, in transmitting it, left out the reference to entire withdrawal; and thus gave Fu-k'ang-an an opportunity to win the campaign with ease, and achieve another raise in rank. No blame was imputed to Li Shih-yao for altering the decree. To him fell the task of transporting and supplying food-stuffs to some 100,000 men under the command of Fu-k'ang-an. Yet even these services did not save Li from an imperial reprimand for defending Ch'ai Ta-chi [q. v.], a general who was falsely accused by Fu-k'ang-an. Early in 1788 Li had reported a number of Ch'ai's "crimes", but solely in order to avoid incriminating himself. After the war was won Li was given back his earldom and was numbered among the twenty men responsible for the victory in Taiwan. He died in November 1788 and was canonized as Kung-i 恭毅. His earldom was inherited by his son, Yü-hsiu 毓秀.

In 1795 it was charged that while Li Shih-yao was governor-general in Yunnan, he profited from the mint by decreasing the amount of copper in each coin. On this charge the earldom was taken from Li's son and given to his nephew, Yü-wên 毓文.

According to Chao-lien [q. v.], Li Shih-yao was short of stature, energetic, clever, and had a good

memory. Nevertheless, he was haughty, lived luxuriously, and certainly was not incorruptible. He was noted for his ability to get hold of curious contrivances which he presented to the emperor; but in doing so he set an example to other provincial officials to be extravagant and to compete for imperial favor. Chao-lien does not explain that Li's ability to get these contrivances was due to his long term of service at Canton in charge of the foreign trade.

Canton had been a port for foreign trade since the seventh century when Emperor Yang-ti 楊帝 of the Sui dynasty established there a Superintendent of Customs. In modern times European contact with Canton began about 1516 when the Portuguese arrived, and some forty years later established a permanent settlement at Macao. The Portuguese were followed in the seventeenth century by the Dutch, English, French and others. Nevertheless, from time to time foreign trade was forbidden at Canton. In 1683, after Taiwan was conquered, Chinese ports were re-opened to commerce and in 1685 a customs house was established at Canton. Following an old practice, foreigners were allowed to trade only with specified merchants, some twenty in number. In 1745 the authorities selected from them a few "security merchants" (保商) who, by their wealth, could guarantee the payment of taxes. Foreigners, especially the English whose volume of trade gradually surpassed others, tried to avoid such restrictions. In 1755 Mr. Flint (洪任 or 洪任輝), an Englishman, managed to trade at Ningpo and others followed him. However, in 1757 Emperor Kao-tsung restricted by imperial decree all foreign trade (with the exception of Russian) to Canton, presumably in consequence of a plea from the officials and merchants of that port. In 1759 Flint returned to Chekiang to test this decision, but was refused a landing. He proceeded to Tientsin and there delivered a plea accusing Li Yung-piao 李永標, Superintendent of Customs at Canton, of irregularities, including the collection from foreigners of more money than was his due. Flint was escorted to Canton by an imperial commissioner who, together with Li Shih-yao and another official, investigated his accusations against Li Yung-piao, with the result that the latter was found guilty of failure to check the corrupt practices of his subordinates and servants.

At this time Li Shih-yao, as governor-general, began to be interested in foreign trade. The Flint case showed what trouble a foreigner could

cause, particularly if he spoke the language. A Chinese who taught foreigners the language was beheaded, and Flint was sentenced to a three-year imprisonment at Macao. Li Shih-yao suggested to the throne five principles for regulating foreign trade at Canton and these were immediately approved. Then he issued nine rules regulating the life of foreigners in the city, such as restricting their movements to the premises of the factories, forbidding them to retain women or arms in their quarters, and holding the Hong merchants responsible for their conduct. In the following year (1760) a corporation of nine merchants was established to monopolize the European trade which came to be known as Co-hong 公行 (one such corporation had been established in 1720 but lasted only a year). During his third term as governor-general at Canton (1767-77) Li Shih-yao was instrumental in bringing about the dissolution of the Co-hong for about a decade (1771-80), but for a time after he left Canton it was virtually re-established (1780-82). It is said that his decision to dissolve the Co-hong was the result of a bribe of 100,000 taels paid to him by the English through a merchant. Thus, besides receiving his due share of "presents" according to regulations, he was enriched by other expedients. At any rate, owing to the European trade, official posts at Canton were regarded for more than a century as among the most lucrative in the empire, and Li Shih-yao, being the highest official there for more than fourteen years (longer than any other governor-general in that port in the Ch'ing period), probably amassed a fortune. It may be assumed that it was this fortune that prompted Ho-shên, or even Emperor Kao-tsung himself, to have Li Shih-yao incriminated time and again so that his property might be confiscated. It is perhaps significant that Sun Shih-i [q. v.] and Fu-k'ang-an, both henchmen of Ho-shên, served successively as governors-general at Canton.

[1/329/9b; 2/23/13a; 3/26/1a; 2/78/10a; 3/265/37a; 34/22/10a; Pritchard, E. H., *Anglo-Chinese Relations During the Seventeenth and Eighteenth Centuries* (1929); Liang Chia-pin 梁嘉彬, *廣東十三行考 Kwangtung shih-san-hang k'ao* (1937); *Shih-liao hsün k'an* (see Lin Tsê-hsü) nos. 3-6, 9, 10, 12, 13; Stiffer, Susan Reed, "Language Students of the East India Company's Canton Factory" in *Jour. N. Ch. Br. Royal Asiatic Society* 1938, pp. 48-50.]

LI Shu-ch'ang 黎庶昌 (T. 蕓齋), 1837-1897, diplomat, was a native of Tsun-i, Kweichow, a province to which his ancestors had moved from Kiangsi at the close of the Ming period. His grandfather, Li An-li 黎安理 (T. 履泰 H. 靜圃, 1751-1819), served late in life (1813-16) as district-magistrate of Chang-shan, Shantung, and his father, Li K'ai 黎愷 (T. 雨畊 H. 石頭山人, 1788-1843), was sub-director of schools at K'ai-chou, Kweichow (1835-43). In his youth Li Shu-ch'ang studied under Chêng Chên and Mo Yu-chih [qq. v.] but finally became interested in statecraft. In 1862 when Emperor Mu-tsung sought political advice, Li went to the capital and presented to the throne his views on current affairs. Owing to this memorial his ability was recognized by the president of the Censorate, Li T'ang-chieh [q. v.], and, though he had no degree higher than a licentiate, he was given the rank of a district magistrate. Soon thereafter (1863) he was sent to the Anking military headquarters of Tsêng Kuo-fan [q. v.], continuing there and elsewhere as the latter's secretary for six years. He then served as acting district magistrate of Wu-chiang (1870-71) and of Ch'ing-pu (1871), both in Kiangsu province. Thereafter he lived in obscurity until 1876 when, as a third councilor, he accompanied Kuo Sung-tao [q. v.] to Europe, spending four years in Great Britain, France, Germany and Spain. On the basis of his observations he produced short accounts of Europe, among them the 奉使英倫記 *Fêng-shih Ying-lun chi* which was printed in 1894 in the second series of the *Chên-ch'i t'ang ts'ung-shu* (see under Wang Hsien). In October 1881, while *chargé d'affaires* at Madrid, he was appointed minister to Japan and proceeded to Tokio in the following year.

During these years China and Japan had disputes concerning the Loochoo Islands (Ryūkyū) and the Korean Peninsula (Chōsen). The Loochoo Kingdom, which had been for three centuries tributary to China and at the same time obligated to the Shimazu (島津) Clan in Southern Japan, received investiture from Japan in 1872. Like his predecessor, Ho Ju-chang (see under Huang Tsun-hsien), Li Shu-ch'ang negotiated with the Japanese government in the hope of maintaining Chinese suzerainty over Loochoo, but in vain. The Kingdom of Korea had been a tributary state of China, though periodically she sent diplomatic missions to the Japanese Shogunate, and also was closely connected with the Sō (宗) Clan in the island of Tsushima. After the Japanese-Korean treaty of 1876 the influence of

Japan in Korea gradually increased, and in consequence the king's father, the Tai Wōn Kun 大院君 (his title as father of the king; personal name Yi Si-eung 李昰應, T. 時伯 H. 石坡, 1820-1898), motivated by strong anti-foreign feeling, carried out a *coup d'état* on July 23, 1882. When the news reached Tokio Li Shu-ch'ang telegraphed the Peking authorities advising them to dispatch an army to Korea, with the result that a force under Wu Ch'ang-ch'ing 吳長慶 (T. 筱軒, 1834-1884) was sent to Seoul (Keijō). Owing to the quick military action of the Chinese government and the combined action of the Chinese and Japanese armies, peace was soon restored. Thereafter the Japanese forces in Seoul protected the radical Koreans who were pro-Japanese, while the Chinese troops protected the conservatives who were pro-Chinese. This led to another *coup* by the radicals on December 4, 1884, followed by an encounter between the Japanese and the Chinese forces. Li Shu-ch'ang proposed to the Japanese government a joint investigation of the incident, but his plan was not acceptable to Japan. Early in the following year he was forced to abandon his post in order to observe the period of mourning for the death of his mother. In 1887, two years after the Sino-Japanese difficulties were settled by the Tientsin convention (see under Li Hung-chang), Li was re-instated in his former post, residing in Tokio until the beginning of the year 1891. On relinquishing his post he memorialized the throne, warning of the growing strength of a modernized Japan. Upon his return to China he became intendant of the Ch'uan-tung Circuit, in Szechwan, and was ordered to take charge of the customs of the newly-opened port of Chungking. Shortly after the anti-Christian riots in Szechwan in the spring of 1895 he resigned on the ground of illness.

Li Shu-ch'ang was one of the followers of Tsêng Kuo-fan, and wrote the latter's *nien-p'u*. In the literary field he was much influenced by the T'ung-ch'êng School (see under Fang Pao) of which Tsêng was a distinguished proponent. When he was on the secretarial staff of Tsêng, he studied the *belles-lettres* of this school with Wu Ju-lun and Chang Yü-chao [qq. v.]. In pursuance of Tsêng's plan, Li Shu-ch'ang compiled a continuation in 28 *chüan* of the *Ku-wên tz'ü lei tsuan* (see under Yao Nai), which was printed in 1895. Li's work is said to be compiled with less partisan prejudice than another continuation of the *Ku-wên tz'ü lei tsuan*, arranged by Wang Hsien-ch'ien (see under Chiang

Liang-ch'i), and printed in 34 *chüan* in 1884. A collection of Li Shu-ch'ang's prose works was published in 1893 in 6 *chüan* under the title 拙尊園叢稿 *Cho-tsun yüan ts'ung-kao*, and a *de luxe* edition of the same appeared a few years later. The title of this work was taken from the name of Li's library which contained some 20,000 *chüan*. Like his predecessor, Ho Ju-chang, Li was held in high esteem in Tokio by the old-style sinologists, writers and calligraphers of Japan. He and his secretary, Yang Shou-ching 楊守敬 (T. 惺吾 H. 鄰蘇, 1839-1915), who was a well-qualified calligrapher, epigraphist, geographer, and bibliographer, were kept busy attending the meetings of those literary men. When Yang Shou-ching went to Tokio in 1880 he found many rare Chinese books and wrote valuable notes about them which were brought together and printed in 1901 under the title 日本訪書志 *Jih-pên fang-shu chih*, 16 *chüan*. In 1881 Li Shu-ch'ang saw Yang's notes on these rare items and planned to reprint those editions which were no longer extant in China. Assisted by Yang Shou-ching, Li's project bore fruit in a collectanea, entitled 古逸叢書 *Ku-i ts'ung-shu*, printed in Tokio in 1882-84. It contains about 30 items, including a Japanese work, 日本國現在書目録 *Nihon-koku genzai-sho mokuroku*, a catalogue of Chinese books existing in Japan before 891 A. D., compiled by Fujiwara no Sukeyo 藤原佐世 (d. 897). This collectanea is celebrated for its excellent typography. The *Hsü* (續) *Ku-i ts'ung-shu*, printed in 1922-23 by the Commercial Press, has no connection, except in name, with that of Li Shu-ch'ang and Yang Shou-ching.

Li Shu-ch'ang's eldest brother, Li Shu-tao 黎庶濂 (T. 魯新 H. 篠庭, 1827-1865), was a *chü-jên* of 1851. Another brother, Li Shu-fan 黎庶蕃 (T. 晉甫 H. 椒園, 1829-1886), was a *chün-shih* of 1852 who rose to the post of Salt Receiver. Li Shu-ch'ang's uncle, Li Hsün (see under Chêng Chên), and a son of Li Hsün, Li Chao-hsün 黎兆勳 (T. 伯庸 H. 樹軒, 櫟村, 1804-1864), served for years as local officials. These four, as well as the above-mentioned Li K'ai, were poets whose works were published collectively (1888-89) by Li Shu-ch'ang in Tokio under the title 黎氏家集 *Li-shih chia-chi*. This small work contains a collection of verse by Mo T'ing-chih (see under Mo Yu-chih), a relative of the Li family, along with miscellaneous notes and a chronological autobiography by Li An-li. A portion of the *Li-shih chia-chi* containing the poetical works of Li Shu-tao, Li Shu-fan and Li

Chao-hsün, was printed, first in Tokio and later in Shanghai, under the title *Li-shih san-chia shih-tz'ü* (三家詩詞).

[1/452/6a; 5/19/13b; 光緒朝中日交涉史料 *Kuang-hsü ch'ao Chung-Jih chiao-shê shih-liao* (1932), *chüan* 3-6, 10-12; Tabohashi Kiyoshi 田保橋潔, 明治外交史 *Meiji gaikō shi* (1934), pp. 22-50; Miura Hiroyuki 三浦周行, 明治時代に於ける琉球所屬問題 in 史學雜誌 *Shigaku zasshi*, vol. XLII, nos. 7 and 11 (1931); Nakayama (Nakamura) Kyūshirō 中山 (中村) 久四郎, 近世支那の日本文化に及ぼしたる勢力影響 (三) in *Shigaku zasshi*, vol. XXX, no. 4 (1914); House, E. H., *The Japanese Expedition to Formosa* (1875), chapter II; Griffis, W. E., *Corea, the Hermit Nation*, 1911 ed., pp. 420-43, 453-71; Pelliot, P., B. E. F. E. O. II, pp. 315-40 for description of *Ku-i ts'ung-shu*.]

HIROMU MOMOSE

LI Shuai-t'ai 李率泰 (T. 壽嘯, 叔達), d. 1666, Feb., native of T'ieh-ling, Liaotung, a member of the Chinese Plain Blue Banner, was the second son of Li Yung-fang [q. v.]. His personal name was originally Yen-ling 延齡 but at the age of twelve (*sui*) he was presented at the court of Nurhaci [q. v.] who conferred on him the name Shuai-t'ai. When he was sixteen (*sui*) he married the daughter of an imperial agnate. He accompanied Abahai [q. v.] in the campaigns against Chahar, Korea, and Chin-chou; and in 1644 followed Dorgon [q. v.] to Peking. He was active in the establishment of the Manchus in China, and took part in the fighting in the provinces of Chihli, Shantung and Honan (1644); Shensi and Kiangnan (1645); Chekiang (1646); Fukien (1646-48); and Shansi (1649). In May 1651 he was made a Grand Secretary but was discharged in August for trying to conceal a mistake in an edict. In addition to being fined, his hereditary rank was on this occasion lowered from a baron to that of *Ch'i-tu-yü*. However, early in 1653 he was, by special order, made a third class baron and later in the same year, on the recommendation of Hung Ch'êng-ch'ou [q. v.], he was appointed governor-general of Kwangtung and Kwangsi where he fought against the Ming general, Li Ting-kuo [q. v.]. He received the title of Grand Tutor of the Heir Apparent and in 1656 was transferred to the post of governor-general of Fukien and Chekiang. Here he carried on vigorous campaigns against the Chêng Ch'êng-kung [q. v.] faction, especially promoting the building of a navy adequate for

coastal defense. It was because of his fear that Chêng Chih-lung [q. v.] would rejoin the Fukien rebels that the latter was not exiled to Ninguta.

In 1657 Li was raised to a baron of the first class. When the jurisdiction of Chekiang and Fukien was divided in 1658, he continued as governor-general of Fukien. The next year he was recommended to be discharged for losing territory to the insurgents, but the emperor commuted his punishment to a fine of one year's salary and continued him in office. At the same time his hereditary rank was taken from him. In the ensuing years he recovered most of Fukien, including the islands of Chushan, Amoy, and Chin-mên (Quemoy) and in 1664 forced Chêng Ching [q. v.] to withdraw to Taiwan. Although the glory of the final spectacular victory against the Chêng insurgents went to Shih Lang [q. v.], much credit is due Li Shuai-t'ai for preparing the ground for their extermination. After repeated requests to be retired on account of illness, he died in office and was given the posthumous rank of president of the Board of War and the name of Chung-hsiang 忠襄. In 1667 he was posthumously given the hereditary rank of a baron of the first class.

[1/279/1a; 2/5/26a; 3/1/25a; 4/5/5b; 7/4/3a; 9/1/12a; 11/3/51b; *Shêng-ching* (盛京) *t'ung-chih* (1736) 34/14b; *T'ieh-ling-hsien chih* (1915) 4/346b; 34/206/7a; *Tung-hua lu*, Shun-chih 8:3.]

EARL SWISHER

LI T'ang-chieh 李棠階 (T. 樹南 H. 文園, 強齋), Apr. 2, 1798–1865, Dec. 26, official, was a native of Pao-fêng ts'un 保封村 in the district of Ho-nei, Honan. His ancestors were farmers and came originally from Hung-tung, Shansi. As a child he was quiet and reserved, and did not take part in the normal activities of other children. In his youth he studied hard and acquired an extensive knowledge of the Classics. A *chin-shih* of 1822, he became a bachelor of the Hanlin Academy and was later made a compiler. From 1825 to 1835 he held various posts such as provincial director of education of Yunnan, tutor in the Imperial Academy, and junior secretary of the Supervisorate of Imperial Instruction. From 1836 to 1839 he retired to mourn the death of his parents. When the mourning period was over he was called to the capital and was re-instated in his previous post. In 1840 he became sub-expositor and then sub-reader and chief examiner for Shansi. Because of some mistakes in the distribution of the ex-

amination questions, he was deprived of his rank but was ordered to perform the duties of his post. In 1841 he was made a diarist and in 1842 provincial director of education of Kwangtung. In 1843 he was appointed sub-director of the Court of Sacrificial Worship, retaining at the same time his post as provincial director of education of Kwangtung. While acting in this capacity he was lowered three grades in rank because he had permitted over-aged licentiates to take the military examination. In 1845, on the death of his grandmother, he once more retired. During his sojourn at home he devoted his time to teaching and to the welfare of his clansmen. Once when the Yellow River at Chung-mou was flooded he contributed 500 taels silver for relief; and in times of famine, which in his day was almost an annual occurrence, he donated large quantities of rice for distribution to the poor. While he was lecturing in the Academy, Ho-shuo Shu-yüan 河朔書院, students came from long distances to study under him.

In 1850 Li T'ang-chieh was ordered to come to Peking to serve as an expositor, after being highly recommended by Tsêng Kuo-fan [q. v.] as a man of sound and orthodox learning. This appointment he declined on account of ill health. In 1853, a contingent of the Taiping forces crossed the Yellow River and marched into Honan. Local bandits quickly joined them and soon the place was in great turmoil. He was asked to organize a volunteer force to extirpate the bandits and to defend that area against the invaders. This he did, though not without many difficulties. The advance of the Taipings was checked, and he was rewarded with the title of a fourth grade official and the peacock feather.

When Emperor Mu-tsung ascended the throne in 1862, Li was again called to the capital. Realizing that the country needed him, he responded, and his first act was to present a memorial to the throne in which he outlined the principles that should govern the child emperor's education, and suggested measures to increase efficiency in government. In the same year he was made director of the Court of Judicature and Revision, then a vice-president of the Board of Ceremonies, and finally president of the Censorate and concurrently a Grand Councilor. Owing to his superior knowledge and understanding of existing conditions, his words carried great weight at Court. Once he openly deplored the state of affairs in Honan and other provinces.

He asserted that bandits of today were good citizens of yesterday, and their only reason for turning to banditry was the ever-growing oppression of greedy and corrupt officials.

In 1863 Li was transferred to the presidency of the Board of Works. When Nanking was recaptured and the Taiping Rebellion was suppressed he was honored with the title of Junior Guardian of the Heir Apparent. In 1865 he vigorously protested before the two Dowager Empresses against the summary dismissal of I-hsin [q. v.] from the Grand Council, on the ground that he had rendered valuable services at a time when the country was in great distress. But Li had not been in good health and the heavy duties confronting him in the Grand Council further weakened him. He died in 1865 and was canonized as Wên-ch'ing 文清. As an official he greatly abhorred corrupt practices and left no stone unturned to eradicate them. As a scholar he belonged to the conservative school, devoting his time largely to the study of philosophy. Being a great admirer of T'ang Pin [q. v.], he transcribed by hand the latter's collected works, largely as a method of self-discipline. Li's philosophy of life is epitomized in the four words, Shêng-jên k'o-chi 聖人克己, "sagehood is attainable by self-denial." He left a diary, 李文清公日記 *Li Wên-ch'ing kung jih-chi*, written during the years 1834-65 and reproduced in facsimile about the year 1915. This document is replete with lofty sentiments designed to master human passions. It also contains occasional references to current affairs.

[1/397/2b; 2/47/7b; 5/12/1a; *Li Wên-ch'ing kung jih-chi*.]

H. S. Ts'ENG

LI T'iao-yüan 李調元 (T. 羹堂 or 杭塘 H. 雨村, 贊菴, 童山, 鶴洲, 己齋, 蠡翁), Dec. 29, 1734-1803, Jan. 14, scholar, bibliophile, and official, was a native of Lo-chiang, Szechwan. His father, Li Hua-nan 李化楠 (T. 廷節 H. 石亭, 讓齋, 1713?-1769), was the first student of his district to become a *chin-shih* (1742) during the Ch'ing period. As a child Li T'iao-yüan was talented, producing at the age of twelve (*sui*) a collection of verse, entitled 幼學草 *Yu-hsüeh ts'ao*. In 1752 he studied in the Fou-chiang Academy (涪江書院) at Mien-chou, Szechwan—a school founded by Fei Yüan-lung 費元龍 (T. 雲軒, 雲莊, *chin-shih* of 1736), who was then department magistrate in that

locality. Li T'iao-yüan joined his father at Yü-yao, Chekiang, in 1753 where the latter was serving as magistrate (1753-56). After three years in Chekiang he returned to Szechwan (1756) where he competed in the provincial examination, but failed to pass. Thereupon he rejoined his father who meanwhile had been transferred to Hsiu-shui, Chekiang, where he served as magistrate from 1756 to 1758. While there he took advantage of an opportunity to enlarge his private library, and to receive instructions from scholars in Chekiang, such as Ch'ien Ch'ên-ch'ün [q. v.]. In 1759 he returned to his native place and studied in the Chin-chiang Academy (錦江書院) at Hua-yang, Szechwan, where he and the following five scholars: Chiang Hsi-ku 姜錫嘏 (T. 爾常 H. 松亭, *chin-shih* of 1760, 1726-1809); Chang Ho 張騫 (T. 鶴林, *chin-shih* of 1760, d. 1769); Mêng Shao 孟邵 (T. 少逸 H. 鷺洲, *chin-shih* of 1760); Chang Pang-shên 張邦伸 (T. 石臣 H. 雲谷 *chü-jên* of 1759, 1737-1804); and Ho Ming-li 何明禮 (T. 希顏 H. 愚庵, b. 1715, *chü-jên* of 1759), became known as the Chin-chiang Liu-chieh 錦江六傑 or the "Six Savants of the Chin-chiang Academy." In 1760 Li T'iao-yüan went to the capital where he made the acquaintance of a group of distinguished contemporaries including Pi Yüan, Wang Wên-chih, Chao I, and Ch'êng Chin-fang [q. v.]. He took his *chin-shih* degree in 1763 and was selected a bachelor in the Hanlin Academy. Three years later (1766) he was released from the Academy for appointment as secretary in the Board of Civil Offices, but late in 1769 was obliged to return home to observe the customary mourning for the death of his father.

Upon his return to Peking in 1771 he was reinstated in his former post as secretary in the Board of Civil Offices. In 1774 he went to Kwangtung to act as assistant examiner of the provincial examination, and left a record of this journey in some poems, entitled 粵東皇華集 *Yüeh-tung huang-hua chi*, 4 *chüan*. After his return to the capital he was promoted (1775) to assistant-director of the Department of Scrutiny in the Board of Civil Offices, a post he held until 1777 when he was appointed commissioner of education in Kwangtung. He gave a new impetus to scholarship in that province and brought together a collection of writings by local authors, entitled 粵東觀海集 *Yüeh-tung kuan-hai chi*, 10 *chüan*. While in Kwangtung he compiled, among other works, a collection of local folksongs, entitled 粵風 *Yüeh-*

fêng, 4 *chüan*; a description of various kinds of fish in that region, entitled 然犀志 *Jan-hsi chih*, 2 *chüan*; a collection of notes on the examination system, entitled 制義科瑣記 *Chih-i k'o so-chi*, 4 + 1 *chüan*, with a preface by Li dated 1778; and a series of miscellaneous notes which he made while traveling in Kwangtung, entitled 南越筆記 *Nan-yüeh pi-chi*, 16 *chüan*. After three years he returned to the capital and was appointed (1781) intendant of the T'ung-Yung Circuit, Chihli. On April 26, 1781, he was ordered to Jehol to try important cases in that region. This journey, which lasted from April 27 to May 18, he wrote up in a diary entitled 出口程記 *Ch'u-k'ou ch'êng-chi*, 1 *chüan*.

In 1782 he was ordered, by imperial decree, to be responsible for the transport of a set of the *Ssü-k'u ch'üan-shu* (see under Chi Yün) from the capital to the library, Wên Su Ko 文溯閣, at Shên-yang (Mukden). In the course of the journey the set was damaged by rain, and after recriminations between himself and Kung Yang-chêng 弓養正, prefect of Yung-p'ing, Chihli, he was imprisoned (early in 1783) and, when tried, was sentenced to banishment in I-li, but was allowed to redeem himself by the payment of a fine, upon the recommendation of Yüan Shou-t'ung 袁守侗 (T. 執冲 H. 愚谷, posthumous name 清慤, 1723-1783). He retired in 1784 to his native place and lived there until his death eighteen years later. During his retirement he and three other notables, including Yüan Mei [q. v.], Chao I, and Wang Wên-chih, were known as the Lin-hsia Ssü-lao 林下四老 or the "Four Retired Scholars."

Li T'iao-yüan was a bibliophile and his interest in book-collecting began when he was with his father in Chekiang. On his return to Szechwan (1759) he had accumulated some 10,000 *chüan* for which he later (1785) built a private library known as Wan-chüan Lou 萬卷樓. Prior to its destruction in 1800 this was considered the largest collection of books in Western Szechwan. In 1781, while serving as circuit judge in Chihli, he enriched this collection by copying from the *Ssü-k'u* Imperial Library a number of rare works, most of them about his native province or by his fellow-provincials. These works and most of his own writings, totaling some 142 items, were included in his collectanea, 函海 *Han-hai*, which was compiled and printed during the years 1778-84. A continuation of this collectanea under the title *Hsü* (續) *han-hai*, consisting of 11 items, was printed in 1801. The *Han-hai* was re-edited and re-

printed several times after Li's death and the 1882 edition has a total number of 159 titles. About half of the works in this *ts'ung-shu* are by writers who lived from the Chin (晉) to the Ming period inclusive, and the other half consist of some 40 works by Yang Shên 楊慎 (T. 用修, H. 升菴, 1488-1559) whose *nien-p'u* Li compiled, and some 50 works by Li himself. While Li was in prison in Peking (1783), and before the *Han-hai* was completed, the printing blocks were claimed by his publisher, but were later released to him through the financial assistance of his friend, Ch'ên Tsung (see under Chang Hsüeh-chêng).

Li T'iao-yüan was an extraordinarily prolific writer. He produced some 14 works dealing with nearly every one of the traditional classics. His notes on the *Historical Record* (*Shih-chi*) and on the *Han Dynastic History* (*Han-shu*) were brought together under the collective title, 史說 *Shih-shuo*, 6 *chüan*. Not satisfied with the dictionary of obsolete terms, 奇字韻 *Ch'i tzu yün*, 15 *chüan*, compiled by Yang Shên, he rearranged and enlarged it under the title *Ch'i tzu ming* (名), 12 *chüan*. Deeply interested in the meaning and sounds of Chinese characters and phrases, he compiled the following works: 彙音 *Hui-yin* (or 古音合 *Ku-yin ho*), 2 *chüan*, a list of characters with two or more sounds; 通詁 *T'ung-tsu*, 2 *chüan*, a study of the meaning of literary terms; 字錄 *Tzu-lu*, 2 *chüan*, on the meaning of archaic characters; 六書分毫 *Liu-shu fên-hao*, 2 *chüan*, a collection of characters similar in form but with different meanings or with variant forms but identical meanings; and 方言藻 *Fang-yen tso*, 2 *chüan*, a collection of colloquial expressions used in literary writings. He also made a study of the sources of quotations and episodes, under the title 唾餘新拾 *T'o-yü hsín-shih*, 10 *chüan*, with supplements. He reprinted the 蜀碑記 *Shu-pei chi*, 10 *chüan*, a collection of inscriptions on stone in Szechwan by the Sung scholar, Wang Hsiang-chih 王象之 (T. 儀文 *chin-shih* of 1196), with a supplement (*pu*) by himself in 10 *chüan*. [The *Shu-pei chi* was reprinted in 1869 by Hu Fêng-tan 胡鳳丹 (T. 月樵) with the latter's corrections, under the title *Shu-pei chi pien-o k'ao-i* (辨證考異). Hu's work appears in his own collectanea, 金華叢書 *Chin-hua ts'ung-shu*, printed during the years 1869-82]. Li left several books of anecdotes about poetry (*shih-hua* 詩話) about various types of verse, the titles of which need not here be given. His notes on the drama were published under the title 劇話 *Chü-hua*,

2 *chüan*. Two lists compiled by him of paintings and calligraphy in various collections bear the titles: 諸家藏畫簿 *Chu-chia ts'ang-hua pu*, 10 *chüan*; and *Chu-chia ts'ang-shu* (書) *pu*, 10 *chüan*. His literary collections are called 童山詩集 *T'ung-shan shih-chi*, 42 *chüan*; *T'ung-shan wên*- (文) *chi*, 20 + 1 *chüan*; *T'ung-shan hsüan*- (選) *chi*, 12 *chüan*; and 蠡翁詞 *Ch'un-wêng-tz'ü*, 2 *chüan*. A collection of his verse, drawn from the *T'ung-shan shih-chi*, and entitled *T'ung-shan shih-hsüan* (選), 5 *chüan*, appears in the *Ku-t'ang ts'ung-shu* (see under Yüeh Chung-ch'ü).

Li compiled two anthologies of poetry: one on the poets of his native province beginning with the early Ch'ing period, entitled 蜀雅 *Shu-ya*, 20 *chüan*; the other an expansion of Wang Shih-chên's [q. v.] *Wu-tai shih-hua*, 5 *chüan*, entitled 全五代詩 *Ch'üan Wu-tai shih*, in 100 *chüan*. Of his numerous collections of notes the following may be mentioned 井蛙雜記 *Ching-wa tsa-chi*, 10 *chüan*, with a preface by the author dated 1769—dealing with events and episodes in the history of his native province; 勦說 *Chiao-shuo*, 4 *chüan*, on the interpretation of words and phrases in the Classics and in the Dynastic Histories; 已齋瑣錄 *Wan-chai so-lu*, 10 + 2 *chüan*, on the meaning and use of certain characters; 淡墨錄 *Tan-mo lu*, 16 *chüan*, author's preface dated 1795, on the life and character of eminent men of the Ch'ing period who were successful in the competitive examinations; 官話 *Kuan-hua*, 3 *chüan*, observations on the usage and terminology of official intercourse; 弄譜 *Nung-p'u*, 2 *chüan*, a description of various types of games; and 東海小記 *Tung-hai hsiao chi*, 1 *chüan*, on the products of the region of Shanhaikuan. He compiled a gazetteer of his native place under the title *Lo-chiang hsien-chih*, 10 *chüan*, printed in 1802. It was included in the 1882 edition of the *Han-hai*, but an independent copy is in the Library of Congress. Fourteen items by Li were reprinted in 1881 under the title 李雨村所著書 *Li Yü-ts'un so-chu shu*, in 201 *chüan*. Though Li paid high tribute to the style of the famous collection of short stories by P'u Sung-ling [q. v.] known as *Liao-chai chih-i*, he criticized it on the ground that it is too far removed from reality. At the same time he produced a collection of his own, supposedly based on fact, which he entitled 尾燕叢談 *Wei-chê ts'ung-t'an*, in 4 *chüan*.

Li T'iao-yüan had two cousins, Li Ting-yüan 李鼎元 (T. 和叔, H. 墨莊, *chin-shih* of

1778) and Li Chi-yüan 李驥元 (T. 其德, H. 鳧塘, *chin-shih* of 1784, 1755-1799), both of whom achieved literary fame. The three are known together as the Mien-chou San-Li 綿州三李 or the "Three Lis of Mien-chou." Li Ting-yüan was sent by the emperor in 1800 to confirm the accession of a new king to the throne of the Loochoo Islands. His account of that voyage was published under the title 使琉球記 *Shih Liu-ch'iu chi*, 1 *chüan*.

[2/72/22b, 23b; 3/147/34a, 212/19b; 7/44/1b; 19/丁下/69b; 23/40/14a, 45/8a; *Lo-chiang hsien-chih* (1802) 6/10b, 8/7b, 9/4b, 7b, 9b, 11b, (1815) 35/10a; *Hsü-hsiu* (續修) *Lo-chiang hsien-chih* (1864) 24/1a, *nien-p'u* of Li T'iao-yuan.]

J. C. YANG

LI T'ien-ching 李天經 (T. 仁常, 性參, 長德), 1579-1659, official, was a native of Wu-ch'iao, Hopei, descendant of a family of officials and scholars. His grandfather, Li I 李謫 (省齋, *chin-shih* of 1544), served as intendant of the Hsi-ning Circuit, Kansu; and his father, Li Ju-fêng 李如峰 (西軒), held a post in the Banqueting Court. Li T'ien-ching received the degree of *chü-jên* in 1603 and that of *chin-shih* in 1613, followed by appointment as prefectural director of schools in K'ai-fêng, Honan. After several promotions he was, at the beginning of the T'ien-ch'ü reign-period (1621-28), made prefect of Tsinan, Shantung. Later he went home to look after his aged mother who died a few days after his arrival. Shortly thereafter his father died and Li remained at home to observe the period of mourning. About the year 1628 he was appointed intendant of the Ta-liang Circuit, Honan, and was later promoted to the post of provincial judge of Shensi. In 1632 Hsü Kuang-ch'ü [q. v.], in a memorial to the throne, suggested Li as a desirable person to take charge of the Calendrical Bureau (曆局), at Peking. But as Li could not be spared from his post in Shensi, Hsü recommended instead (November 22, 1632) Chin Shêng 金聲 (T. 正希, 子駿 *chin-shih* of 1628, 1598-1645), who also declined on account of ill health. A year later (October 21, 1633) Hsü memorialized the throne, again recommending Li for the post, who was then serving as an assistant financial commissioner of Shantung.

After Hsü's death Li was appointed to the Calendrical Bureau, in which he served for ten years (1634-44). By this time the translation into Chinese of Western calendrical methods,

under the direction of Jacques Rho (see under Han Lin) and Schall von Bell (see under Yang Kuang-hsien) was well under way, and early in 1635 the last instalment of the translations was presented to the throne. The entire collection of works on the calendar (three times submitted to the throne by Hsi Kuang-ch'i and twice by Li) was printed under the title 崇禎曆書 *Ch'ung-chên li-shu*, in 137 *chüan* (including two tables). It was reprinted many times under various titles, such as 西洋新法曆書 *Hsi-yang hsin-fa li-shu*, and 新法算書 *Hsin-fa suan-shu*, 100 *chüan*, the latter being the name under which it was copied into the Ssü-t'u Manuscript Library (see under Chi Yün). Thereafter the Bureau began the construction of quadrants, globes, telescopes, and other astronomical instruments, and from time to time submitted information on the calendar to the throne. During this period Li T'ien-ching was twice raised in rank, being first given the title of provincial judge of Shantung (1636) and later director of the Banqueting Court (1638). In the hope of remedying the financial difficulties of the government he memorialized the throne on the opening of mines according to methods suggested in the work 坤輿格致 *K'un-yü ko-chih*, 3 + 4 *chüan*, by Schall von Bell, which Li submitted to the throne in two instalments in 1639. It seems that no action was taken by the government on this matter.

After fourteen years (1629-43) of efforts to reform the existing calendar the government was finally convinced of the superiority of Western methods of calculation. But before the new system could be adopted the capital fell to Li Tzū-ch'êng [q. v.]. Li T'ien-ching retired to his native place until he was recalled in 1644 by the Ch'ing House which appointed him a commissioner in the Transmission Office. But he soon resigned and returned to his home where he died in 1659.

[*Wu-ch'iao hsien-chih* (1673) 5/2a, 6/7b, 9a, 14a, 10/3b; *Ch'ung-chên li-shu*, 修曆緣起 *passim*; Juan Yüan [q. v.], *Ch'ou-jên chuan* (1935), pp. 409-17.]

J. C. YANG

LI T'ien-fu 李天馥 (T. 湘北 H. 容齋) Mar. 12, 1635-1699, Dec. 5, official, was originally from Ho-fei, Anhwei, but registered in the examinations as a native of Yung-ch'êng, Honan. Receiving his *chin-shih* in 1658, he was made a corrector in 1661, and became sub-chancellor of

the Grand Secretariat in 1677. He recommended Li Yin-tu (see under Ch'ü Ta-chün) and Ch'in Sung-ling (see under Ch'in Hui-t'ien) for the special examination of 1679 known as *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü); both candidates were successful in the contest, and were noted for their scholarship. In 1688 he rose to the presidency of the Board of Works. In the spring of that year Chin Fu [q. v.], director-general of Yellow River conservancy, and Yü Ch'êng-lung [q. v.], governor of Chihli, were summoned to report in audience with the emperor on a conservancy program for the Yellow River. The two officials made conflicting recommendations—the former advocating the raising of a double embankment at Kao-chia-yen, Kiangsu, the latter proposing repairs in the lower reaches of the river and widening at the mouth. When the problem was referred to the nine ministers of state for final consideration Li supported the latter plan which also obtained the imperial sanction.

When in 1690 the Board of Civil Office was requested to recommend able district magistrates for higher governmental positions Li nominated P'êng P'êng [q. v.], magistrate of San-ho, Chihli; and Lu Lung-chi [q. v.], magistrate of Ling-shou, Chihli. Both became known as model local officials. After serving in turn as president of the Board of Punishments, of the Board of War, and of the Board of Civil Office, he finally, in 1692, was made a Grand Secretary. In 1697 he was concurrently director general of the compilation known as *P'ing-ting Shuo-mo fang-lüeh* (see under Chang Yü-shu), the official history of the conquest of Galdan [q. v.]. Falling ill in 1699, he died in December of that year, and the posthumous name, Wên-ting 文定, was conferred upon him. His collected poems to the number of one thousand—as the title 容齋千首詩 *Jung-chai ch'ien-shou shih* indicates—were reprinted in 1886 with a preface by Wang Shih-chên [q. v.], dated 1697. One of his sons, Li Fu-ch'ing 李孚青 (T. 丹壑), was a *chin-shih* of 1679; another, Li Fu-ts'ang 李孚蒼, a *chü-jên* of 1699.

[1/273/2b; 3/7/1a; 7/6/11b; *Ho-fei-hsien chih* (1801) 24/6a.]

TU LIEN-CHÊ

LI Ting-kuo 李定國 (T. 鴻遠), d. Aug. 7, 1662, a Ming general who throughout his life defied the Manchu regime, was a native of Yen-an, Shensi. In 1646, after his patron, Chang Hsien-chung [q. v.], was defeated and

killed in Szechwan, he accompanied the remnant armies into Kweichow. After several years of free lance conquest he joined the cause of the Ming Prince of Kuei (see Chu Yu-lang), who gave him the rank of marquis, later raised to prince. In 1652 he led a force by way of Hunan, culminating a series of brilliant victories by the capture on August 7, 1652, of Kuei-lin, the capital of Kwangsi. Later he captured a large part of Kwangsi and Hukuang for the Ming cause. He had incurred the jealousy of his sworn brother and former superior, Sun K'o-wang [q. v.], Ming general with personal imperial ambitions, and in 1657 defeated him on the banks of the San-ch'a river in southwestern Kweichow. Sun K'o-wang then gave himself up to the Manchus.

The next year Imperial armies moved on Kweichow from Szechwan, Hupeh, and Kwangtung. Li Ting-kuo, now the chief support of the Prince of Kuei, was driven from Kuei-yang to Yunnan and after desperate fighting in 1659 followed his prince into Burma where for two years he resisted the Ch'ing armies which pursued him relentlessly, sought to win over the Burmese, who finally betrayed the Prince of Kuei to the Manchus, and tried in vain to enlist other countries in the Ming cause. When he heard of the Prince of Kuei's death at the hands of Wu San-kuei [q. v.], he became ill and after charging his son and his one remaining general never to surrender to the Manchus, died August 7, 1662.

[1/230/10a; M. 41/18/4a; M. 41/20/23b; M. 59/37/1a; cf. references to *Ming-chi nan-lieh* in bibliography of Sun K'o-wang.]

EARL SWISHER

LI T'ing-i 勵廷儀 (T. 令式 H. 南湖), 1669-1732, July, official, was a native of Ching-hai, Chihli. Like his father, Li Tu-no [q. v.], he was an accomplished calligrapher. Made a *chin-shih* in 1700 with the rank of Hanlin bachelor, he was appointed two years later to the Imperial Study, and in 1704 was made a Hanlin compiler. In 1723 he was made assistant director of the Board which compiled the official chronicles of Emperor Shêng-tsu (see under Chiang T'ing-hsi), and in the same year president of the Board of Punishments. In the latter capacity he memorialized the throne on alterations in the prison system, suggesting that the prisons be divided into inner and outer quarters, the former for hardened criminals, the latter for light

offenders. At the same time he advocated the erection of suitable walls to isolate the women's quarters. But owing to errors in two judicial decisions (one made by himself, the other by a subordinate) he was deprived of his rank as President of the Board of Punishments. He was allowed, however, to continue in office, and his rank was restored to him shortly. In 1727 he acted as chief examiner in the Metropolitan examinations. The title of Grand Tutor of the Heir Apparent was bestowed on him in 1729, and two years later the title of president of the Board of Civil Office was added. In May 1732 he asked to resign on grounds of ill health and died two months later. He was canonized as Wên Kung 文恭. A collection of his verse appeared under the title 雙清閣詩集 *Shuang-ch'ing ko shih-chi*, 8 chüan.

[1/272/3a; 3/60/4a; 29/3/3b; *Ching-hai-hsien chih* (1873) 6/9a.]

TU LIEN-CHÉ

LI Tsung-wan 勵宗萬 (T. 滋大 H. 衣園), 1705-1759, official, painter and calligrapher, was a native of Ching-hai, Chihli. He was a son of Li T'ing-i [q. v.], a grandson of Li Tu-no [q. v.] and a son-in-law of Huang Shu-lin [q. v.]. A precocious youth, he was made a *chü-jên* in 1720 and a *chin-shih* the following year at the early age of seventeen (*su*). Like his father and grandfather, he entered the Hanlin Academy and after 1724 he served in the Imperial Study. After a term (1727-29) as director of education in Shansi, he was promoted in 1729 to the post of censor of that province. Denounced by the governor of Shansi for alleged misuse of the postal service and for allowing his servants to take bribes, he was dismissed from office.

In the summer of 1732 Li Tsung-wan was recalled, and by 1735 rose to the vice-presidency of the Board of Punishments. Denounced in 1736 for carelessness in recommending to office his personal friends, he was dismissed, but was ordered to serve on literary projects. After several promotions he became vice-president of the Censorate (1744) and a year later was again made a vice-president of the Board of Punishments. In 1746 he was concerned in a bribery case involving the secretary of one of his brothers, and was discharged. In 1748, when his youngest brother, Li Tsung-i 勵宗奕, was accused of using force to collect rent on land to which he had no clear title, Li Tsung-wan was sentenced to flogging for failure to restrain his brother.

But the emperor allowed him to redeem himself by repairing, at his own expense, the city walls of Ku-an, Chihli.

Li Tsung-wan was recalled in 1751 as an expositor of the Hanlin Academy. After further vicissitudes as a government official, he died in 1759 at his post as director of the Court of Imperial Entertainment. A contemporary, Ch'ên Chao-lun [q. v.], who wrote his epitaph, accounted for his political misfortunes on the ground that he was obstinate, harsh in his criticism of others, and careless of social proprieties. As an artist, Li Tsung-wan achieved prominence at Court, and five items of his painting and calligraphy are reported as in the Palace Museum in Peiping.

[1/272/3b; 3/60/11a; 19/丙上/5a; 26/1/43b; *Ching-hai hsien chih* (1873) 6/9b; L. T. C. L. H. M., p. 438, lists of works of art by him.]

TU LIEN-CHÊ

LI Tu-no 勵杜訥 (T. 近公, 澹園), Sept. 3, 1628-1703, Sept. 7, calligrapher and official, was a native of Ching-hai, Chihli, although his ancestors were originally from Shaohsing, Chekiang. He married into a Tu family and used that surname until 1682 when by imperial permission he resumed the surname Li. While still a licentiate (*hsiu-ts'ai*) he passed first in an examination held in 1663 to select calligraphers to copy the official chronicles of Emperor Shih-tsu (see under Fu-lin). On the completion of this work he was rewarded with a position as sub-prefect of Fu-ning-chou, Fukien, but before he set out for this post he was appointed to serve in the Imperial Study. When a new tablet was ordered to be placed on one of the Palace gates, his calligraphy was selected by the emperor in preference to many others submitted by Hanlin graduates. Owing to his skill as a calligrapher, he was granted in 1680 the rank of Hanlin compiler just as if he had passed the special examination known as *po-hsüeh-hung-tz'ü* (see under P'êng Sun-yü) which was given in the previous year. Promoted to various offices, he finally rose in 1703 to a vice-presidency in the Board of Punishments, but died in the same year.

Li was noted for the conscientiousness and care with which he performed his official duties, not once having been cited for an error. In his memorials to the throne he made useful proposals for the improvement of the government service—one being that provincial governors should make annual reports. Two years after his death when

Emperor Shêng-tsu stopped at Ching-hai on one of his tours to the south, the posthumous title, Wên-k'ò 文恪, was conferred upon him. In 1723 his tablet was placed in the Temple of Eminent Statesmen and in 1735 he was given the honorary title of Grand Tutor. His son, Li T'ing-i [q. v.]; his grandson, Li Tsung-wan [q. v.]; and his great-grandson, Li Shou-ch'ien 勵守謙 (T. 自牧 H. 檢之, *chin-shih* of 1745), also became members of the Hanlin Academy. In the two and a half centuries and more of Ch'ing rule only five other families are said to have had in like manner four consecutive generations admitted to the Academy.

[1/272/2b; 3/60/1a; 26/1/20a; 29/2/6b; 32/3/32a; *Ching-hai-hsien chih* (1929) 酉集 69a.]

TU LIEN-CHÊ

LI Tzû-ch'êng 李自成 (original *ming* 鴻基, later changed to 自晨), Oct. 3, 1605?-1645, notorious free-booter, who took Peking and helped to bring the Ming dynasty to an end, was a native of Mi-chih, Shensi. In his youth he was a post-station messenger, skilled in horsemanship and archery, and fond of quarrels and combat. Toward the end of the Ming dynasty, particularly during the period when the eunuch, Wei Chung-hsien [q. v.], was in power, officials were corrupt and administration in both the central and local governments was debased. These conditions led to general economic depression, and lack of faith in the government on the part of the people sowed the seeds of bandit uprising. To make matters worse a great famine occurred in the province of Shensi in 1628 and brigands gathered everywhere—among them Kao Ying-hsiang 高迎祥 (d. 1636), uncle of Li Tzû-ch'êng, a prominent bandit leader who styled himself "Dashing King" (Ch'uang Wang 闖王). Before long the neighboring province of Shansi was affected by anarchy, and by 1631 there were in those two provinces thirty-six bands (營) with more than 200,000 adherents engaged in bandit activities. It was in this year that Li Tzû-ch'êng and his nephew, Li Kuo 李過 (b. c. 1605), whose name was later changed to Li Chin 李錦, joined Kao Ying-hsiang—Li Tzû-ch'êng styling himself "Dashing General" (Ch'uang Chiang 闖將). When pressed in 1633 by government troops of south Shansi this group feigned surrender, but with the approach of winter and freezing weather they crossed the Yellow River at Mien-ch'ih and so escaped into Honan.

Up to this time Li Tzū-ch'êng had been in alliance with Kao Ying-hsiang whose forces were stronger, but henceforth he worked independently. During the rainy season of 1634 he was caught in the valley known as Ch'ê-hsiang-chia 車箱峽 near Hsing-an-fu in southern Shensi. By resorting to bribery he effected another false surrender to Ch'ên Ch'î-yü [q. v.] who was then in charge of bandit suppression in Shensi, but as soon as he was out of danger he struck out more violently than ever. Early in the year 1635 thirteen bandit leaders commanding seventy-two bands of followers held a conference at Jung-yang, Honan, after which Li Tzū-ch'êng operated westward into Shensi again. Defeated soon after by Hung Ch'êng-ch'ou [q. v.], he joined Chang Hsien-chung [q. v.] in Honan for a short time. In 1636 he entered Anhwei, then went westward into Honan, and back again to Shensi. In the autumn of that year Kao Ying-hsiang was captured by government forces at Chou-chih, Shensi, and decapitated. After Kao's death Li Tzū-ch'êng was chosen by his followers to succeed to the title of Ch'uang Wang. In 1637 he moved his base of operations from Shensi to Szechwan, and after a decisive defeat at Tzū-t'ung, Szechwan, in 1638 he remained inactive for a time. Hearing in the following year that Chang Hsien-chung had broken away from his feigned allegiance to the government forces at Ku-ch'êng, Hupeh, he decided to enlarge his sphere of conquest. A terrible drought that afflicted Honan in 1639 induced thousands of people to follow him, among them two well-educated men, Li Yen 李儼 (original *mîng* 信, d. 1644, *chū-jên* of 1627) and Niu Chin-hsing 牛金星, who became his mentors. Li Yen took advantage of the situation to use the slogan, "Welcome Ch'uang Wang and you will be free from taxes" (迎闖王, 不納糧), and advised Li Tzū-ch'êng not to injure the people but to win their support by kindness.

In the following two years Li Tzū-ch'êng occupied place after place in Honan, finally (early in 1641) taking Honan-fu and killing the Prince of Fu (Chu Ch'ang-hsün, see under Chu Yu-sung) whose son, Chu Yu-sung [q. v.], later was enthroned at Nanking after the fall of the northern capital in 1644. The prince's property was confiscated and distributed as relief to the hungry, and people joined the ranks of the insurgents. Li now became so strong that at one time (1641) Chang Hsien-chung sought his protection. At this time the Ming Court at

Peking was occupied with resisting the southward advance of the Manchus and was unable to devote much attention to bandit problems. In 1643 Li went into Hupeh, renamed Hsiang-yang as Hsiang-ching 襄京, and styled himself Generalissimo (奉天倡義大元帥). In this new capital the machinery of government was set up, officials were appointed and all the bandits in Honan and Hu-kuang submitted to Li's orders. Finally he styled himself "Hsin Shun Wang" 新順王. By the end of the year he completed the conquest of Shensi; designated Sian as his "western capital"; changed the name of his native prefecture, Yen-an-fu, to T'ien-pao-fu 天保府; and the name of his district, Mi-chih-hsien, to T'ien-pao-hsien, both meaning "Heaven Protected." Early in the spring of 1644, he named his kingdom Ta-shun 大順; changed his personal name to Tzū-shêng 自晟; and took the reign-title, Yung-ch'ang 永昌, issuing coins with this inscription. He then turned his forces northward. Taking Shansi with little resistance, he reached Ch'ang-p'ing, Chihli, on April 19, 1644, surrounded Peking on the 23rd, and entered the city on the 25th. About a month later he, with 200,000 troops, was defeated in a fierce conflict near Shanhaikuan by the combined forces of Wu San-kuei [q. v.] and the Manchus. Then he hastened back to Peking, melted down all the silver he could find in the Palace, and early in June entered the Wu-ying-tien 武英殿 where he proclaimed himself Emperor. On the evening of June 3 he burned part of the Palaces, and the towers of the nine gates of the city, and at dawn of the following day departed westward.

The Ch'ing forces took possession of Peking on June 6, and in the second moon of 1645 they occupied T'ung-kuan, the strategic pass into Shensi. Li Tzū-ch'êng abandoned Sian and retreated to Hupeh, then to Mt. Chiu-kung (九宮山) in the district of T'ung-shan in the southeastern part of the province. In June or July of that year he is said to have been killed by villagers while making a raid in search of food. Sources differ as to the date of his death. One states that he did not die in 1645 but escaped to a monastery. At any rate he ceased after that date to be a factor in history. His nephew, Li Chin, and his widow (*née* Kao 高) surrendered with their remnant forces to Ho T'êng-chiao [q. v.] of the southern Ming government. The Prince of T'ang (see under Chu Yü-chien) bestowed upon Li Chin the name, Ch'ih-hsin 赤心 "Loyal Heart"; upon Li Tzū-ch'êng's

widow, the name Chung-i fu-jên 忠義夫人 "Loyal and Dutiful Lady;" and upon their army, the name Chung-chên-ying 忠貞營 "Loyal and True Battalion."

[M. 1/309/2b; M. 41/1/3b; Hauer, Erich, "Li Tz'ü-ch'êng und Chang Hsien-chung, ein Beitrag zum Ende der Mingdynastie," *Asia Major*, v. II; *China Review*, vol. XVI, 1887-88, pp. 267-76; Chao Tsung-fu 趙宗復, 李自成叛亂史略 in *Historical Annual*, vol. II, no. 4; Fêng Su 馮甦, 見聞隨筆 *Chien-wên sui-pi*; T'ung Shu-yeh 童書業, 李自成死事考異 in *史學集刊 Shih-hsüeh chi-k'an*, vol. 3 (1937), pp. 247-65.]

TU LIEN-CHÊ

LI Tz'ü-ming 李慈銘 (T. 愛伯 H. 尊客, 越縵, original *ming* 模 T. 武侯), Jan. 21, 1830-1894, Dec. 20, official and scholar, was a native of K'uai-chi (Shaohsing), Chekiang. Endowed with great natural abilities, he began to write poetry at the age of twelve (*sui*). As a young man he read extensively, devoting much time to digesting and meditating on what he read. In 1859 he went to Peking in the hope of purchasing a government post, but while there became the victim of a fraud in which he lost all his money. His mother, however, by disposing of all her lands, made it possible for him to obtain a post as department director in the Board of Works. He became a *chü-jên* in 1870 and a *chin-shih* in 1880, but continued in the Board of Works until he became a censor. As such he was fearless and outspoken. Because of his frankness and straightforwardness he made many enemies, but his friends loved him. However, the situation in which he found himself made him unhappy and despondent. When the Sino-Japanese War broke out in 1894, seeing that China was doomed to defeat, he became exasperated and died of hemorrhage at the age of sixty-six (*sui*).

Li Tz'ü-ming was a voluminous writer, but for a long time only a few items appeared in print—among them a collection of his verse, 白華絳閣詩初集 *Pai-hua chiang-fu ko shih ch'u-chi*, 10 *chüan*, printed in 1891. His prose and verse are marked by erudition and by a distinguished literary style which set him off as one of the great writers of the late Ch'ing period. His original manuscripts were acquired by the National Library of Peking in 1927. Eleven of these, constituting his notes on the study of history, were published by the Library in 1932 under the collective title, 越縵堂讀史

札記 *Yüeh-man t'ang tu-shih cha-chi*, 30 *chüan*. A collection of short articles in prose, entitled *Yüeh-man t'ang wên-chi* (文集), 12 *chüan*, was, like the above, assembled by Mr. Wang Chung-min (see under Han T'an) and published by the National Library in 1930. Li's diary—in some respects the most notable of his contributions—entitled *Yüeh-man t'ang jih-chi* (日記), covering the years 1863-88, was reproduced by the Commercial Press, Shanghai, in facsimile in 1921. A supplement for the years 1854-63 was reproduced in facsimile by the National Library in 1936. Apart from being a record of personal and national events, it contains his elucidations of the classics, identifications and verifications of historical data, notes on his readings, critical appraisals of notable personages, and many poems and short essays.

[1/491/19a; 6/10/22b; 19/壬上/22a; *Bulletin of the National Library of Peiping*, vol. 6, no. 5 (1932); *T'u-shu kuan hsüeh chi-k'an* (*Library Science Quarterly*), vol. 2, no. 2, portrait.]

H. S. TSÊNG

LI Wei 李蔚 (T. 景霽, 臺書 H. 坦園, 據梧居士), 1625-1684, July 22, official, was a native of Kao-yang, Chihli. An ancestor in the fifth generation, Li Yen 李儼 (T. 仲威, 1438-1503), was a *chin-shih* of 1478 who served as an assistant financial commissioner of Shansi. His father, Li Kuo-p'ü 李國楷 (T. 元治 H. 績溪, 1585-1631, posthumous name 文敏), was a *chin-shih* of 1613, a corrector in the Hanlin Academy, and later a Grand Secretary (1626-28). For serving in that exalted position while the eunuch, Wei Chung-hsien [q. v.], was in power, Li Kuo-p'ü was sometimes criticized as a member of Wei's clique. Soon after Wei's downfall in 1628, he resigned and lived in retirement at his home.

Li Wei was seven *sui* when his father died. As his mother had died in 1626, he was brought up by his father's concubine, *née* Chang 張, a native of Peking. When in 1638 Kao-yang was taken and looted by the Manchus under Dorgon [q. v.], she took Li Wei to live in Peking. In 1645, one year after the Manchus set up their Court in Peking, Li competed in the provincial examination and became a *chü-jên*. A year later he became a *chin-shih* and was selected a bachelor to study Manchu in the Hanlin Academy. Made a corrector in 1647, he rose rapidly in rank and was made a Grand Secretary in 1658 at the age of thirty-four (*sui*). During the

early 1660's he was careful not to offend the powerful Manchu regents (see under Oboi), but stood aloof from them. He was much relied upon by Emperor Shêng-tsu for his advice during the years of turmoil resulting from the rebellion of Wu San-kuei [q. v.]. After the rebellion was suppressed he was appointed (1682) to direct the compilation of several official works, including the chronicles of the revolt (*P'ing-ting San-ni fang-lüeh*, see under Han T'an). For his part in re-editing the *Ch'ing T'ai-tsung Wên Huang-ti shih-lu* (see under Abahai), he was given the title of Grand Tutor of the Heir Apparent. After his death he was given various posthumous honors, and was canonized as *Wên-ch'in* 文勤. In 1710, in memory of his services, Emperor Shêng-tsu specially raised the ranks of one of his sons and a grandson.

Li Wei left two collections of poems: *心遠堂詩集* *Hsin-yüan t'ang shih-chi*, 12 *chüan* (printed in 1671 and again in 1677); and *Hsin-yüan t'ang shih êr-chi* (二集), 4 *chüan*. A collection of his works in prose, entitled *Hsin-yüan t'ang wên-chi* (文集), 12 *chüan*, was printed in 1691.

A clansman of Li Wei (a descendant in the seventh generation of an uncle of Li Kuo-p'u), named Li Tien-t'u 李殿圖 (T. 九符 H. 石渠, 石隱, 露桐居士, 1738-1812, posthumous name 文肅), was a *chin-shih* of 1766 and a member of the Hanlin Academy, who served as governor of Anhwei (1801), of Fukien (1802-06), and of Kiangsi (1806). Li Tien-t'u's grandson, Li Hung-tsao [q. v.], likewise rose to be a Grand Secretary.

[1/256/1a; 2/7/31b; 3/3/3a; *Kao-yang hsien-chih* (1933), with portraits of members of the Li family and examples of their handwritings; 露桐先生年譜 *Lu-t'ung hsien-shêng nien-p'u* (concerning Li Tien-t'u); Wang Ch'ung-chien [q. v.], *Ch'ing-hsiang t'ang wên-chi*, 7/7a.]

FANG CHAO-YING

LI Wên-t'ien 李文田 (T. 仲約, 畚光, H. 芎 [若] 農), 1834-1895, Dec. 6, official and scholar, was a native of Shun-tê, Kwangtung, but spent much of his youth at Fo-shan (Fatshan) in the neighboring district of Nan-hai, where his father was in business. He lost his father when he was fourteen (*sui*), but under the patronage of a local scholar, Liang Chiu-t'u 梁九圖 (T. 福草, H. 汾江先生, 十二石山人), was able to graduate as *hsiu-ts'ai* in 1851 and as *chü-jên* in 1855. He and Liang's son, Liang Sêng-pao 梁僧寶 (T. 伯乞, original *ming*

恩問), took their *chin-shih* degrees in 1859. After serving for a few years as a compiler in the Hanlin Academy he was asked (1864) to serve in the Imperial Study. In 1870 he was appointed educational commissioner of Kiangsi where he remained for about three years. Promoted to the rank of reader in the Hanlin Academy in 1873, he returned early in the following year to Peking where he resumed his work in the Imperial Study. Shortly afterwards, when several officials proposed rebuilding the Yüan-ming Yüan which had been destroyed by the allied forces of Great Britain and France (see under I-hsin), Li opposed the move and won on the ground that it was not a pressing need. In the autumn of the same year (1874), he returned to his native place owing to the advanced age of his mother, and for eight years thereafter directed the Ying-yüan (應元) Academy in Canton. After observing the customary period of mourning for his mother, who died in 1882, he went to Peking (1884) and resumed his former position in the Imperial Study where he remained until his death. He served as chief examiner in the provincial examination of 1888 in Kiangsu and of 1889 in Chekiang. Late in 1890 he was promoted to the vice-presidency of the Board of Ceremonies. During the years 1891-94 he was educational commissioner of Chihli. In November 1895 he was ordered to take charge of the Three Granaries of the Board of Revenue, but he contracted a cold while investigating the granaries and died about a month later. Some twenty years later he was given the posthumous name, 文誠 *Wên-ch'êng*, by the deposed emperor P'u-i (see under Tsai-t'ien).

Li Wên-t'ien belonged to a group of influential conservatives in Peking who believed that the time-honored civilization and institutions of the Middle Kingdom were the best in the world. Late in 1888, when the famous radical, K'ang Yu-wei (see under T'an Ssü-t'ung), presented to the throne his first memorial advocating modernization of traditional institutions, and in the spring of 1895, when he presented a similar memorial, Li suppressed them before they reached the Empress Dowager and the young Emperor Tê-tsung—on the ground that the ancient institutions should not be changed. His nationalistic pride made him a patriot as well as an anti-foreign agitator. When Franco-Chinese relations became acute in 1884 he advised P'êng Yü-lin and Chang Chih-tung [q. v.] to take decisive action, and recommended to them Fêng Tzû-ts'ai [q. v.] as a commander. During the

Sino-Japanese War in 1894-95 he was one of the die-hards on the policy toward Japan. Shortly after the outbreak of the war he memorialized the throne requesting an important position for I-hsin [q. v.], who in consequence was appointed controller of the Board of Admiralty. After the war Li condemned the decision of Li Hung-chang [q. v.] to pay an indemnity of 200,000,000 taels to Japan.

Li Wên-t'ien was on good terms with P'an Tsu-yin and Wang I-jung [qq. v.] both in their official and scholarly capacities. Like them he owned a good collection of rare books and rubbings of ancient inscriptions on stone and bronze which he preserved in his library Tui-hua lou 對華樓, a name later changed to Tz'ü-shu lou 賜書樓. He excelled in calligraphy and wrote numerous epitaphs on stone. He was also skilled in other arts such as medicine, geomancy, and physiognomy. His ability as a writer was highly praised by Wêng T'ung-ho [q. v.]. A number of his poems were collected and printed in the 心園叢刻 *Hsin-yüan ts'ung-k'o*, first series (1925), by his disciple, Hsü K'o 徐珂 (T. 仲可). But Li was best known as a student of Mongol history which he studied under the influence of Shêng-yü [q. v.]. He obtained a sound text of the *Yüan-ch'ao pi-shih* (see under Ku Kuang-ch'í) which had been owned by Chang Tun-jên (see under Ku Kuang-ch'í) and also made a copy of a similar text collated by Ku Kuang-ch'í and in the possession of Shêng-yü. With these texts he collated and annotated the corrupt text of the *Yüan-ch'ao pi-shih* printed by Chang Mu [q. v.], but, because of his inability to read the Mongol language, he was not able to consult that important section in Mongol which is transcribed phonetically with Chinese characters. His work was printed after his death in two collectanea: *Chien-hsi ts'un-shê ts'ung-k'o* (see under Yüan Ch'ang) and 皇朝藩屬輿地叢書 *Huang-ch'ao Fan-shu yü-ti ts'ung-shu* (1903). A supplement by Kao Pao-ch'üan 高寶銓 was published in 1902 under the title 元祕史李注補正 *Yüan pi-shih Li-chu pu-chêng*. As a result of these studies Li left three other works which were printed in the *Ling-chien ko ts'ung-shu* (see under Ho Ch'iu-t'ao): 西遊錄注 *Hsi-yu lu chu*, 1 *chüan*, comments on extant fragments of the *Hsi-yu lu* (1227) by Yeh-lü Ch'u-ts'ai 耶律楚材 (T. 晉卿, 1190-1244), a work consisting of descriptions of Central Asia based on experiences during the Mongol conquest of 1219-27; 和林金石錄 *Ho-lin chin-shih lu*, 1 *chüan* with appendix, a collection of inscriptions on stone in Karakorum; and annotations on the

Shuo-fang pei-shêng by Ho Ch'iu-t'ao [q. v.]. Two supplements to the *Hsi-yu lu chu*, one by Fan Chin-shou 范金壽 and the other by Chang Hsiang-wên 張相文 (T. 蔚西, 1867-1933), were printed in the *Chü-hsüeh hsüan ts'ung-shu* (see under Liu Jui-fên) and the 地學叢書 *Ti-hsüeh ts'ung-shu*, second series (1921), respectively. The *Ho-lin chin-shih lu* was annotated and reprinted by Lo Chên-yü (see under Chao Chih-ch'ien) in his 遼居雜著 *Liao-chü tsa-chu*, first series (1929).

[1/447/1b; 2/58/53b; 6/4/22a; *Shun-tê hsien-chih* (1929) 19/3b; 佛山忠義鄉志 *Fo-shan Chung-i-hsiang chih* (1921) 14/39b; *Nien-p'u* of K'ang Yu-wei in 史學年報 *Shih-hsüeh nien-pao*, vol. II, no. 1 (1934); Preface to the *Jingisukan Jitsuroku* (see under Shêng-yü); Pelliot, *T'oung Pao*, 1913, pp. 131-32; Ch'ên Po-t'ao 陳伯陶, 瓜廬文牘 *Kua-lu wên-shêng*, 4/42a.]

HIROMU MOMOSE

LI Yü 李漁 (T. 笠翁, 謫凡, H. 笠道人, 隨菴主人), 1611-1680?, dramatist, poet, and essayist, came from a family whose ancestral home was in Lan-ch'í, Chekiang, but he himself was born in Ju-kao, Kiangsu. On receiving his *hsüu-ts'ai* degree, about the year 1635, he competed several times in the provincial examination, but failed to qualify. With the collapse of the Ming régime (1644) he abandoned all political ambitions and devoted his life to writing. Dependent entirely on his pen to support a household of forty members, he was compelled to seek the patronage of high officials, and for that purpose travelled over every part of China except the southwestern provinces. Wherever he went he presented himself as a literary guest, producing plays which were performed in the houses of high officials by a troupe of singing girls which he maintained.

The turmoil of the last few years of the Ming dynasty was for Li Yü a source of much poverty and affliction. For two years (ca. 1645) he lived without satisfactory prospects in the office of Hsü Hsi-ts'ai 許檄彩, sub-prefect of Chin-hua-fu, Chekiang, and sometime after 1647 he sold his retreat, I-shan pieh-yeh 伊山別業, covering a hillock of a hundred *mou* west of his home village in Lan-ch'í, and moved to Hangchow where he took the sobriquet Hu-shang li-wêng 湖上笠翁, "Fisherman of the Lake" (i.e. West Lake).

In 1657, or shortly thereafter, Li Yü made his first journey to Peking. Upon his return to Central China he settled near the South Gate, Nanking, where he built the so-called Mustard

Seed Garden (Chieh-tzü Yüan 芥子園), and opened a bookstore with the same name. Concerning this garden he remarked, "This is my Chin-ling [Nanking] villa. It occupies only a hillock, hence the name 'Mustard Seed' to designate its smallness. When visitors who come and go notice that the place has hills and dales they remark that it brings to mind the saying 'Mount Sumeru is contained in a grain of mustard seed' ". In 1666 he was again in the capital. From there he went to Sian, stopping on the way at P'ingyang, Shansi, where he acquired his favorite concubine, Ch'iao-chi 喬姬, who was highly talented in singing and acting and who became the most distinguished actress in his small troupe. After a sojourn of four months in Sian (1667), he proceeded to Kansu. This tour proved to be the most satisfactory of all, both from the standpoint of financial returns and from the welcome he received. In 1670 he was in Fukien and from there proceeded to Kwangtung. During the years 1672 and 1673 he was in Hupeh, and in the summer of 1673 was invited by the prefect of Taiyuan to go to Shansi. In the winter of that year (1673) he was again in Peking, but took his leave in the following spring. Again he was plagued with poverty, being forced by heavy debts to sacrifice his beloved garden in Nanking where he had resided for twenty years. In 1675, when he accompanied his two sons to Yen-ling, Chekiang, where they competed for the *hsiu-ts'ai* degree, he conceived a longing to return to his native province. With the help of certain well-to-do friends he succeeded in purchasing an old garden on a hillock in the city of Hangchow, which he repaired in 1678 and called Ts'êng-yüan 層園. After he had moved (1677) he was ill for some months, and at the same time endured great poverty. In his helplessness he wrote to friends in the capital beseeching financial assistance. His last journey was to Wu-chou, Chekiang (summer of 1677), where his sons again competed for the *hsiu-ts'ai* degree. Thereafter his health failed, and most probably he died in 1680. There is no indication of the exact year of his death. But judging from his preface, dated December 3, 1679, to a work, entitled 千古奇聞 *Ch'ien-ku ch'i-wên*, and from another preface written by him for the *Chieh-tzü-yüan hua-chuan* (畫傳), December 24, 1679, it is clear that he lived at least through that year. It is known from various sources that his funerary inscription was composed by Liang Yün-chih 梁允植 (T. 丞篤 H. 治湄) in his capacity as magistrate of Ch'ien-t'ang. Since, however, this

magistrate was promoted in 1680 to become prefect of Yen-p'ing, Fukien, it is likely that Li Yü died in that year.

The literary works of Li Yü covered various fields. The dramas that can with certainty be attributed to him were brought together under the title 笠翁十種曲 *Li-wêng shih-chung ch'ü*. One of these, the 風箏誤 *Fêng-chêng wu*, is still frequently played on the Chinese stage, although with alterations. Li Yü also revised some famous dramatic works of his predecessors, such as the *P'i-p'a chi* (see under Ts'ao Yin), the 明珠記 *Ming-chu chi* by Lu Ts'ai 陸采 (1497-1537), and the 南西廂 *Nan Hsi-hsiang* by Li Jih-hua 李日華. The revision of the twenty-ninth scene of the *P'i-p'a chi* and the twenty-fifth scene of the *Ming-chu chi* were published in his 閒情偶寄 *Hsien-ch'ing ou-chi*, 16 *chüan*, preface dated 1671. His fiction includes two collections, the 無聲戲 *Wu-shêng hsi* and the 十二樓 *Shih-ér lou*. The *Wu-shêng hsi*, comprising sixteen stories, was printed not earlier than 1654 nor later than 1658. The title was later changed by printers to 連城壁 *Lien-ch'êng pi*—a copy with this title being preserved in the Library of the South Manchurian Railway at Dairen. The *Shih-ér lou*, containing twelve stories printed in 1658, was also called 覺世名言 *Chüeh-shih ming-yen*. Partial translations of this work were published in English by John Francis Davis (see under Ch'i-ying) and in French (1819) by Bruguière de Sorsum and Abel Rémusat (1827) without indication of authorship. Two long novels attributed to Li Yü are the 肉蒲團 *Jou p'u-t'uan* in 6 *chüan* and the 迴文傳 *Hui-wên chuan* in 16 *chüan*, the former being an erotic work banned in later years. The poems of his early years, collected under the title 韶齡集 *T'iao-ling chi*, seem now to be lost. The poems of his mature years are found together with his essays in the 笠翁一家言 *Li-wêng i-chia yen*. The first series of this collection with a preface dated 1672, but which was not printed prior to 1673, comprises 8 *chüan* of poems and 4 *chüan* of essays and letters. One supplement, entitled *I-chia yen ér-chi* (二集), 12 *chüan*, has a preface dated 1678. Another supplement, entitled *I-chia yen pieh-chi* (別集), 4 *chüan*, whose preface is dated 1664, contains his comments on episodes and characters in history. His most interesting and original essays and comments appear in the *Hsien-ch'ing ou-chi*. They give his ideas on dramatic composition, methods of acting, feminine charm, notes on architecture, travel, recreation, diet, and hygiene. The fourth section concerning architecture, and the fifth

concerning household equipment, were reprinted separately in 1921 by the Chinese Architectural Association (中國營造學社). The section on charm in women was recently translated into English by Lin Yutang (see bibliography). Other works of Li Yü are the 笠翁詩韻 *Li-wêng shih-yün*, a dictionary of rhymes in 5 *chüan* published in 1673, and various anthologies of poems, essays, and letters from writers of repute. The best known of these anthologies is the 資治新書 *Tzu-chih hsin-shu* containing two collections of short essays by various authors on subjects dealing with governmental administration. The first collection, in 14 *chüan*, was issued in 1663; and the second, in 20 *chüan*, in 1667.

The *Chieh-tzu-yüan hua-chuan*, although named after his garden, was not his own work. He wrote only the preface to the first series containing specimens of landscape paintings gathered by his son-in-law, Shên Hsin-yü 沈心友 (T. 因伯), the elementary methods of painting being described and illustrated by Wang Kai 王概 (T. 節安 H. 東廓). The second, the third, and the fourth collections were issued long after Li's death. The work was translated into French with annotations by Raphael Petrucci, and printed in 1918 under the title *Kiai-tseu-yuan houa ichouan: les Enseignements de la Peinture du Jardin grand comme un Grain de Moutarde, Encyclopédie de la Peinture Chinoise*. Three of Li Yü's works, the *I-chia-yen*, the 古今史略 *Ku-chin shih-lüeh*, and the 四六初徵 *Ssu-liu ch'u-chêng* were listed among the books to be wholly or partially destroyed in the eighteenth century—possibly because they contain many comments by or references to Ch'ien Ch'ien-i [q. v.].

Li Yü possessed great creative talent and a keen sense of humor. All his writings have an original and entertaining quality. The expression is bold and free, the language is simple and easy. His ten dramas show inventive genius and exploit more fully than most of his contemporaries the dramatic possibilities of the stage. His experience as a producer and as a director enabled him to understand thoroughly the secret of the stage and to exemplify in practice the principles of acting and play-writing which he formulated in the *Hsien-ch'ing ou-chi*.

[3/426/46b; *Lan-ch'i hsien-chih* (1888) 5/41a, 8/59a; *Hang-chou fu chih* (1922) 170/1b; 浙江新城縣志 *Chekiang Hsin-ch'êng hsien-chih* (1679) 15/10b; Chu Tung-jun 朱東潤, 李漁戲劇論總述 *Quarterly Journal of Liberal Arts*, Wuhan Uni-

versity, vol. III, no. 4 (1934) pp. 727-53; Sun K'ai-ti 孫楷第, 日本大連圖書館所見小說書目提要 *Jih-pên Ta-lien t'u-shu-kuan so-chien hsiao-shuo shu-mu t'i-yao* (1931) pp. 23-26; *idem*, 李笠翁著無聲戲即連城壁解題, *Bulletin of the National Library of Peiping*, vol. VI, no. 1 (1932) pp. 9-25; *idem*, 李笠翁與十二樓 *Library Science Quarterly*, vol. IX, no. 3-4 (1935) pp. 379-441 with portrait; Lin Yutang, "On Charm in Women," *China Critic*, vol. XII, no. 11 (March 5, 1936), p. 231.]

MAN-KUEI LI

LI Yüan-tu 李元度 (T. 次青, 笏庭 H. 天岳山樵, 超然老人) Sept. 20, 1821-1887, Nov. 12, scholar and official, was a native of P'ing-chiang, Hunan, and a *chü-jên* of 1843. In 1852 he joined the staff of the provincial director of education in Manchuria. As a staff member he had access to the so-called "veritable records" 實錄 of the Ch'ing dynasty and followed the director in his travels over Manchuria, thus becoming familiar with political events of that period. He was also interested in geography and literature. After a special examination he was appointed a district director of schools in the province of Kweichow. In 1853 he sent a long letter concerning military defense to Tsêng Kuo-fan [q. v.] who was then organizing his Hunan militia for the suppression of the Taiping rebels (see under Tsêng and Hung Hsiu-ch'üan). Tsêng was pleased with the letter and invited Li to become his assistant. In the following ten years Li fought against the Taipings in Hunan, Hupeh, Kiangsi, Anhwei and Chekiang. In 1858, he wrote, by order of Tsêng Kuo-fan, a long persuasive letter to the Taiping leader, Shih Ta-k'ai [q. v.], urging him to acknowledge allegiance to the Ch'ing government, but Shih did not comply. As a reward for his achievements in the preceding years Li was promoted to an expectant intendant of a circuit in Chekiang, but was soon transferred to the same duties in southern Anhwei (1860) where a few days after his installation the strategic city of Hui-chou, in his jurisdiction, fell to the Taipings. The loss of this city put Tsêng Kuo-fan in a very embarrassing position at Ch'i-mên, a city west of Hui-chou. For this failure Li Yüan-tu was cashiered and was ordered to await further inquiry and sentence. Instead of waiting he went home, on his own account and without orders, to raise a body of 8,000 volunteers, for the relief of Chekiang. On his way he falsely reported the recapture of many cities in Hupeh. On the basis

of these reports his title of judicial commissioner was restored to him and in reward for further reports, likewise false, that he had retaken cities in Kiangsi he was granted the title of lieutenant-governor. When he arrived in Chekiang the provincial capital, Hangchow, had already been taken by the Taiping general, Li Shih-hsien (see under Li Hsiu-ch'êng), on December 29, 1861. However, in cooperation with Tso Tsung-t'ang [q. v.], Li Yüan-tu managed to defeat the rebel chief at Chiang-shan in western Chekiang, and for this he was made salt controller, judicial commissioner, and concurrently acting lieutenant-governor of Chekiang (1862). But he was impeached by Tsêng Kuo-fan for disregard of the above-mentioned orders and for submitting untrue reports of military victories. He was once more stripped of his ranks and returned home for a few years of retirement.

In 1866 Li Yüan-tu was invited to Kweichow to suppress an uprising of so-called bandits, consisting of Muslims and aboriginal Miao tribes. With 2,000 Hunan soldiers he conquered more than 900 strongholds and cleared some 600 square miles of bandit rule. In 1868, for his success in subduing the bandits, his previous ranks were restored to him and he was appointed provincial judge of Yunnan. However, he did not accept that office on the plea that his mother, now advanced in age, needed him at home. His mother died in 1882 and three years later he was appointed provincial judge of Kweichow. In this capacity he punished many criminals, impeached corrupt officials, laid plans for mining operations, and erected ten shrines to loyal officers who lost their lives in bandit suppression. At the same time he submitted many memorials to the throne concerning state affairs—on methods of raising money, improvement of rice transport, defense and development of Formosa and establishment of new consular offices in foreign countries. In 1887 he was promoted to lieutenant-governor of Kweichow but he died in office that same year.

Li Yüan-tu was by nature a literary man and was very prolific as an essayist and a biographer. According to Tsêng Kuo-fan, he devoted much more time to these interests than to his official responsibilities as a military man. Tsêng was in duty bound to impeach Li for his failures, but at the same time he reminded the throne of Li's unusual talent as an expert, speedy calligrapher. Li's most famous published work is the **國朝先正事略** *Kuo-ch'ao hsien-chêng shih-lieh*, 60 *chüan* (first printed in 1866), which contains 500 biographies of leading statesmen and men of

letters of the Ch'ing period. He was also the compiler of two gazetteers: **平江縣志** *P'ing-chiang hsien-chih* (compiled in 1871), dealing with his native district, and **南嶽志** *Nan-yüeh chih*, 26 *chüan* (1883, revised edition 1923), concerning the famous mountain, Hêng-shan, in Hunan. A work entitled **天岳山館文鈔** *T'ien-yüeh shan-kuan wên-ch'ao*, 40 *chüan*, printed in 1880, contains his miscellaneous essays and short biographies. Four short accounts of his travels appear in the geographical collectanea, *Hsiao-fang-hu-chai yü-ti ts'ung-ch'ao* (see under Hsü Chi-yü). Li is also said to have exhibited skill as a painter of landscapes and bamboo.

[1/438/6b; 2/76/30a; 5/39/1a; 19/庚下/46a.]

T'ENG Ssü-yü

LI Yung 李顥 (also written 容 to avoid the personal name, Yung-yen [q. v.], of Emperor Jên-tsung; T. 中孚 H. 二曲), Mar. 12, 1627–1705, May 7, philosopher and scholar, was a native of Chou-chih, Shensi. His father, Li K'o-ts'ung 李可從 (1599–1642), was killed in battle against insurgents at Hsiang-ch'êng, Honan, when the son was sixteen *sui*. The family was left poverty-stricken, and responsibility for the boy's education devolved largely on his mother who did not remarry. She died in 1665. Five years later he went on foot to Hsiang-ch'êng to find and inter his father's remains, and though his search was vain his piety so touched the magistrate and gentry of Hsiang-ch'êng that they erected a memorial near the scene of the father's death. Early in 1671, at the invitation of the prefect of Ch'ang-chou-fu (Kiangsu), who had been one of his students, he lectured in that city and soon after in the neighboring cities of Wusih, Kiangyin, Ching-chiang and I-hsing, after which he returned to Hsiang-ch'êng and then to Chou-chih. He persistently refused to accept official rank under the Manchu dynasty, declining also the honor of taking in 1679 the special examination known as *po-hsüeh hung-tz'ü* (see under P'êng Sun-yü). Hence his name is listed among the fourteen candidates who, though especially urged to attend, declined on the plea of illness. In later years he denied himself to visitors who were attracted by his reputation, and consistently refused their gifts, preferring to devote himself to study, to teaching, and to self-examination after the manner of the Sung and Ming philosophers.

Li's collected works, **二曲集** *Er-ch'ü chi*, in 24 *chüan*, including accounts of his travels and

notes of his lectures by various disciples, were edited by a disciple, Wang Hsin-thing 王心敬 (1656-1738), and were first printed in 1694. The *四書反身錄* *Ssü-shu fan-shên lu*, in 7 *chüan*, which has a preface dated 1686, gives his exposition of the philosophy of the *Four Books* as recorded by this same disciple. When Emperor Shêng-tsu made a tour of the western provinces in 1703 Li Yung sent to him, by the hands of his son, copies of these two works and received in return a poem by the Emperor himself and a tablet inscribed, "Discipline and Purpose High and Pure" (操志高潔). He died two years later, age seventy-nine (*sui*). In his philosophical teaching he attempted to mediate between the view-points of Wang Yang-ming (see Chang Li-hsiang) and Chu Hsi (see Hu Wei) stressing the necessity of both intuitive understanding and the "investigation of things". He won a large following by his personal integrity and moral earnestness, by his efforts at actual reform in a period of political and intellectual bewilderment, and by a wide appeal to the moral sense of the common people.

Li Yung and two contemporaries, all having the same surname, are known as the Kuan-chung San-li 關中三李, or the "Three Lis of Shensi". The other two are Li Yin-tu (see under Ch'ü Ta-chün) and Li Pai 李栢 (T. 雪木 H. 白山逸人, 太白山人, 1630-1700), both writers of note.

[1/486/7a; 2/66/16a; 3/406/1a; 4/128/10b; 7/27/15a; *Chou-chih hsien-chih* (1925) 6/22a; *Ssü-h'u*, 37/10b, 181/5b; A chronological biography, entitled 歷年紀略 *Li-nien chi-lüeh* in *Er-ch'ü-chi* (1877), 45/1a, ff; *Kuan-chung san-Li nien-p'u* (年譜) in *Kuan-chung ts'ung-shu* (叢書).]

DEAN R. WICKES

LI Yung-fang 李永芳, d. 1634, Chinese general who served under the Manchus, was a native of T'ieh-ling, Liaotung. In 1613, when the Manchu expansion began to cause friction with the Ming Court, he was a major at Fu-shun. He attempted a parley with the Manchu leader concerning Chinese support to the Yehe, a tribe with which Nurhaci [q. v.] was at war. Nevertheless when the latter in 1618 disclosed his seven grounds for irritation at Chinese policy and declared open war against the Ming emperor, the city of Fu-shun became the first object of his attack. Li surrendered without a struggle and, together with the entire population, was carried off to the Manchu stronghold of Hsing-ching,

east of Mukden. There he was given a position of authority over the conquered Chinese and was provided with a Manchu wife, the daughter of Nurhaci's seventh son. Li rendered effective service to the Manchus in the campaigns of 1619 and 1621, for which he was made a brigade-general. For refusing all entreaties of Wang Hua-chên [q. v.] to reaffirm his allegiance to China, the Manchus granted him advance pardon equivalent to the commutation of three death sentences. Since he was the first Chinese of importance to join the Manchus, his value to the latter was great. He helped materially, for example, in conducting the peace negotiations with the Koreans in 1627 (see under Amin). He died seven years later, soon after receiving the hereditary rank of viscount of the third class.

Li Yung-fang had nine sons, the most prominent of whom were Bayan (see under Li Shih-yao), inheritor of the rank of viscount, and Li Shuai-t'ai [q. v.] who on his own merit received the hereditary rank of a first class baron. After 1642 Li Yung-fang's descendants belonged to the Chinese Plain Blue Banner.

[1/237/2b; 2/78/10a; 4/5/5b; 明季北略 *Ming-chi pei-lüeh* 1/1b; Hauer, *K'ai-kuo fang-lüeh* 66f.]

GEORGE A. KENNEDY

LIANG Chang-chü 梁章鉅 (T. 閔中, 茵林, H. 退菴), Aug. 1, 1775-1849, Aug. 8, scholar and official, was a native of Ch'ang-lo, Fukien. Descended from a long line of scholars and officials, he began his classical training early. In 1802 he became a *chin-shih* and was selected a bachelor in the Hanlin Academy, but later in that year, owing to the death of his father, Liang Tsan-t'u 梁贊圖 (T. 翼齋, 斯志, *chü-jên* of 1768), he went home to observe the customary mourning period. Returning to Peking in 1805, he received an appointment as secretary in the Board of Ceremonies. In the autumn of the same year he pleaded illness and returned to Fukien. For seven years (1807-14) he headed the Academy, Nan-p'u Shu-yüan 南浦書院 in P'u-ch'êng, Fukien. Meanwhile he was engaged for several years as secretary to Chang Shih-ch'êng 張師誠 (T. 心友 H. 蘭渚, 一西居士, 1762-1830), when the latter was governor of Fukien (1806-14). In 1814 he returned to Peking and in 1816 became a secretary in the Council of State. He was promoted in 1821 to an assistant department director in the Board of Ceremonies and a year later became eligible for appointment as a provincial official. Soon after-

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ward he began his long and distinguished career in provincial administration.

His first official appointment (1822) was to the post of prefect of Ching-chou-fu, Hupeh. There he soon succeeded in bringing to a peaceful conclusion a bitter struggle over water rights between the inhabitants of two neighboring districts, and after only six months was promoted (1823) to be intendant of the Huai-Hai Circuit in northern Kiangsu in control of the Yellow River and the Grand Canal. While filling this position he was twice acting judicial commissioner of Kiangsu. Thus he began the years of notable service in Kiangsu for which, as an official, he is especially remembered. During his two years as intendant of the Huai-Hai Circuit he effected marked economies in the transport of tribute grain to Peking and worked out extensive plans for river control. In 1825 he left Kiangsu for Shantung where he spent a year as judicial commissioner and acting lieutenant-governor. He was then sent back to Kiangsu as lieutenant-governor, and remained at this post until 1832, occupying himself especially with river conservancy, improvement of irrigation systems, and flood relief. He won high praise for his work in caring for refugees and re-establishing them in their homes during and after the great flood of 1831. In 1832 he retired because of illness.

Summoned back to the capital at the end of three years (1835), Liang Chang-chü was appointed lieutenant-governor of Kansu. Before he had been at Lanchow three months he was made lieutenant-governor of Chihli. But on his way to Chihli he received notice of his appointment as governor of Kwangsi, a post he held for five years (1836-41). Early in this period he was concerned with administrative reorganization. Then, when trouble with the British became acute in Kwangtung, he was occupied with sending troops and cannon to Canton, and with plans for defense and maintenance of peace and order in Kwangsi. Late in the summer of 1841 he returned to Kiangsu as governor of that province, and soon became also acting governor-general of Kiangsu, Anhwei and Kiangsi. His most pressing duties were in connection with defense against the English—a burden which, in addition to his regular responsibilities, proved too great a strain. He asked permission to retire, which was granted, and early in 1842 left for his home in Fukien.

The rest of his life was spent in retirement. He lived temporarily at Yangchow and then at P'uch'eng, until the peace with the British made it

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safe to return to Foochow. In the spring of 1847 he went for medical treatment to Kiangsu and to Chekiang where he lived for a time in Hangchow. His last days were spent with his third son, Liang Kung-ch'ên 梁恭辰 (T. 敬叔, b. 1814, *chü-jên* of 1837), who was acting prefect at Wenchow. He died in the official residence of his son at the age of seventy-five (*suí*).

Liang Chang-chü was respected as a scholar as well as an official. The list of his publications comprises about 70 titles, including commentaries on the Classics and ancient books, collections of essays and poems, bibliographical and literary notes, memoirs, and genealogical and historical studies. He was also an accomplished calligrapher. Six of his works were printed in 1875 under the collective title 二思堂叢書 *Er-sü t'ang ts'ung-shu*—a collection which contains his chronological autobiography, 退菴自訂年譜 *T'ui-an tsü-ting nien-p'u*, written in 1844. Of his numerous works perhaps the best known are the following: 三國志旁證 *San-kuo chih p'ang-ch'eng*, 30 *chüan*, a detailed comparative study of the official history of the Three Kingdoms (221-277 A.D.), first printed in 1850 and reprinted in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung); 文選旁證 *Wên-hsüan p'ang-ch'eng*, 46 *chüan*, first printed in 1838, a study of the famous prose anthology, *Wên-hsüan* (see under Wêng Fang-kang); 制藝叢話 *Chih-i ts'ung-hua*, 25 *chüan*, first printed in 1851; and 試律叢話 *Shih-lü ts'ung-hua*, 8 *chüan* (preface dated 1842)—two notable works on the literary styles and methods of composition required in the official examinations. His voluminous miscellaneous notes, such as 浪跡叢談 *Lang-chi ts'ung-t'an* with two supplements, 25 *chüan*; 歸田瑣記 *Kuei-t'ien so-chi*, 8 *chüan*; 退庵隨筆 *T'ui-an sui-pi*, 22 *chüan*; and 南省公餘錄 *Nan-sh'eng kung-yü lu*, 8 *chüan*, contain much valuable information on many subjects. In the *Kuei-t'ien so-chi*, written after his retirement in 1842, he lists 41 of his works which had then been printed.

[2/38/29a; 3/202/1a; 6/14/15a; 26/3/25b; Gaskill, G. E., "A Chinese Official's Experiences During the First Opium War," *American Historical Review*, v. 39, pp. 82-6; *T'oung Pao*, (1925-26), pp. 212, 252-53; (1928-29), p. 60; Swann, N. L., *Pan Chao*, p. 56 footnote; Fêng Han-yi, *Harvard Journal of Asiatic Studies*, v. 2, p. 270.]

GUSSE ESTHER GASKILL

Liang

LIANG Kuo-chih 梁國治 (T. 階平 H. 瑞峯, 豐山), Nov. 18, 1723–1787, Jan. 31, official and calligrapher, was a native of K'uai-chi, Chekiang. After taking his *chü-jên* degree in 1741 he passed a special examination which gave him the post of secretary of the Grand Secretariat. In the metropolitan and Palace examinations of 1748 he attained the highest rank, or *chuang-yüan* 狀元. After serving as compiler of the first class in the Hanlin Academy, he was appointed (1754) tutor in the Imperial Academy. Two years later he officiated as chief-examiner of the Kwangtung provincial examination. In 1757 he became intendant of the Hui-chou Ch'ao-chou Chia-ying circuit, Kwangtung. While visiting the capital for the celebration of the Dowager Empress' seventieth birthday late in 1761 (see under Hung-li) he was, by special decree, made acting senior vice-president of the Censorate. He then held posts in Kiangsi, Anhwei, Shansi, Hunan and Kiangsu and in 1769 was made governor of Hupeh. At that time the campaign against Burma was in progress (see under Fu-hêng). Hence, in addition to the hardships of drought and flood of several years' standing, the province of Hupeh had also to meet the requirements of military movements. Liang Kuo-chih provided relief by temporarily drawing funds from the treasury. Two years later (1771) he was transferred to the governorship of the neighboring province of Hunan. Here he met the same problem of supplying the needs of westward marching troops, this time for the campaign against the Chin-ch'uan aborigines (see under A-kuei). Late in 1773 he was summoned to the capital to serve in the Council of State, and continued to serve in that office until he died fourteen years later. In the meantime he served concurrently as senior vice-president of the Board of Revenue (1774–77), as president of the same Board (1777–85), as an Associate Grand Secretary (1783–85), and as the Emperor's personal secretary in the Imperial Study (after 1774). Twice (in 1780 and 1784) he accompanied Emperor Kao-tsung on tours of South China. On February 14, 1785 he participated in the Banquet for Elderly Men (千叟宴) which was given that year to about one thousand men of distinction who had passed the age of sixty. In the summer of the same year he was promoted to be concurrently a Grand Secretary. He was canonized as Wên-ting 文定.

The collected literary works of Liang Kuo-chih, entitled 敬思堂集 *Ching-sü t'ang chi*, in 12 *chüan*, were printed by his sons. Liang had a

Liang

twin brother, Liang Kuo-t'ai 梁國泰, who died young. In deference to this loss he is reported never, after his brother's death, to have celebrated his own birthday. As a calligrapher he mastered the essentials of T'ang styles. A chronological biography, entitled 梁文定公年譜 *Liang Wên-ting kung nien-p'u*, was compiled by his sons, and was edited by Chang Hsüeh-ch'êng [q. v.], but it is not known to be extant.

[1/326/4b; 3/29/27a; 4/28/13a; 26/2/12a; 29/5/5a.]

TU LIEN-CHÉ

LIANG Lun-shu 梁綸樞 (T. 拱辰 H. 星藩), 1790–1877, Aug. 4, a native of Canton, was engaged in foreign trade and was known to Westerners as Kingqua. His father, Liang Ching-kuo 梁經國 (T. 調禮 H. 左垣, 1761–1837), for years a clerk in a Chinese firm trading with Westerners at Canton, established in 1808 a similar business of his own which he styled T'ien-pao 天寶. He thus became a Hong merchant or member of the Co-hong (see under Li Shih-yao). Western merchants called him Leang Kingkuan (Liang Ching-kuan 梁經官), or simply, Kingqua, corrupted from Kingkuan, and this name they also applied to his son. Liang Lun-shu was the third son of Liang Ching-kuo. In 1809, at the age of twenty (*sui*), he graduated as *hsü-ts'ai*, and during the years 1810–37 competed fourteen times in the provincial examination, but was not able to obtain a higher degree. After assisting his father in business for several years, he inherited (1827) the firm, T'ien-pao, but as a Hong merchant adopted the name Liang Ch'êng-hsi 梁承禧. His Hong was on the Pearl River, the third east of the British East India Company. In 1830, owing to his inability to pay a heavy tax levied upon him by the Hoppo or Superintendent of the Canton Maritime Customs, he was disqualified as a Hong merchant, but in the following year by bribing the Hoppo and by obtaining the support of his fellow Hong merchants who paid the delinquent taxes he was allowed to resume his business. Thereafter his firm prospered for a time but when the privilege of Hong merchants to monopolize foreign trade was abolished in accordance with the Treaty of Nanking of 1842, Liang Lun-shu's Hong gradually declined.

Owing to his wealth, Liang Lun-shu won considerable social and political influence. In 1828 he contributed 95,000 taels to a fund for works in Honan and was rewarded with the rank of *taotai*;

and again, in 1832, upon contributing 20,000 taels to a fund for coast defense in Kwangtung, he was given the rank of Salt Controller. When Canton was threatened by the Taipings, he and a few others donated money to a war fund, and organized a volunteer corps. In 1854, when the city was threatened by rioters known as Hung-chin-tsei 紅巾賊, who captured various towns and villages round Canton, he and Ho Jo-yao (see under Ch'ên Li) were instrumental in organizing a volunteer corps which in the following year distinguished itself by suppressing the rioters. During the uprising the Kwangtung provincial authorities borrowed from Liang and Ho, as well as from other wealthy men, some 400,000 taels for war purposes. But finding themselves after the war unable to repay the sum, the mandarins offered both Liang and Ho official ranks which it is said they declined. In 1857-58, when the allied forces of Great Britain and France attacked Canton (see under Yeh Ming-ch'ên), Liang and Wu Ch'ung-yüeh [q. v.] negotiated several times with Harry Parkes (see under Yeh Ming-ch'ên) to save the city. Though Liang's desire for peace was motivated by his personal interest in commerce, his services were later handsomely recognized. On the recommendation of the governor-general of Kwangtung and Kwangsi, Lao Ch'ung-kuang 勞崇光 (T. 辛階, posthumous name 文毅, 1802-1867), Liang was honored in 1862 with the nominal rank of second class official, and on the recommendation of Mao Hung-pin (see under Lu Hsin-yüan) and Kuo Sung-tao [q. v.] he was decorated in 1874 with the single-eyed Peacock Feather.

One of Liang Lun-shu's brothers, Liang T'ung-hsin 梁同新 (T. 應辰, H. 矩亭, original *ming* 綸機, 1800-1860), graduated as *chü-jên* in 1818, and after competing ten times in the metropolitan examination, obtained his *chin-shih* degree (1836). After leaving the Hanlin Academy, he served as a censor (1850-52). In the summer of 1850, when the British plenipotentiary, Bonham (see under Yeh Ming-ch'ên), proceeded to Tientsin in order to negotiate directly with the Peking authorities on the right of British residence in Canton (see under Hsü Kuang-chin), Liang T'ung-hsin memorialized the throne recommending a conciliatory policy toward Great Britain because of her power and because of her desire to develop trade with China. Not long after, he again memorialized the throne recommending prohibition of the Christian religion which he regarded as the cause of all the prevailing civil disturbances. After several promotions he was

appointed, late in 1857, to the post of prefect of the Metropolitan area, Shun-t'ien, a post he lost in the following year for alleged mismanagement of the provincial examination. A son of Liang T'ung-hsin, named Liang Chao-huang 梁肇煌 (T. 振侯 H. 檀浦, d. c. 1886, age 60 *sui*), was a *chin-hsih* of 1853 who served as prefect of Shun-t'ien (1870-73, and 1879) and as financial commissioner of Nanking (1879-86). Another son, Liang Chao-chin 梁肇晉 (T. 振康 H. 少亭), became a *chin-shih* in 1874, but died young.

[*Kwangtung shih-san-hang k'ao*, (see bibl. under Li Shih-yao, 1937) pp. 250-55, and 333-38; 番禺縣志 *P'an-yü hsien-chih* (1931), 19/13b, 16a, 20/27a, 39/25b; Morse, H. B., *The Chronicles of the East India Company Trading to China*, vols. III and IV (1926) *passim*.; Hunter, W. C., *Bits of Old China* (1885), pp. 82-108.]

HIROMU MOMOSE

LIANG P'ei-lan 梁佩蘭 (T. 芝五 H. 藥亭), 1632-1708, poet and calligrapher, was a native of Nan-hai, Kwangtung. Although he obtained the *chü-jên* degree with highest honors in 1657, he did not succeed in taking his *chin-shih* until 1688, thirty-one years later. His official career was uneventful, but he achieved distinction as a poet. He formed in his native place a society of poets known as the Lan-hu shé 蘭湖社. This group comprised, in addition to himself, six other poets of Kwangtung province—Ch'ên Kung-yin [q. v.], Ch'êng K'o-tsè 程可則 (T. 周量, 遑湊 H. 石曜, *chin-shih* of 1652), Wang Pang-chi 王邦畿 (T. 誠齋, *chü-jên* of 1645), Fang Tien-yüan 方殿元 (T. 蒙章 H. 九谷, *chin-shih* of 1664), and the latter's two sons, Fang Huan 方還 (T. 冀朔) and Fang Chao 方朝 (T. 東華 H. 寄亭)—who came to be known as the "Seven Poets of Lingnan" (嶺南七子). Liang P'ei-lan's poetry was highly praised by contemporary men of letters such as Wang Shih-chên, Chu I-tsun, and P'an Lei [qq. v.]. At other times his name was associated with Ch'ên Kung-yin and Ch'ü Ta-chün [q. v.], and these were referred to collectively as the "Three Great Masters of Lingnan". An anthology of their verse, entitled 嶺南三大家詩選 *Ling-nan san-ta-chia shih-hsüan*, was compiled by Wang Chun 王準 (H. 蒲衣), a son of the above-mentioned Wang Pang-chi. In this anthology the poetry of Liang P'ei-lan, entitled 六堂詩 *Liu-ying-t'ang shih*, occupies 8 *chüan*. Another collection of his verse, arranged by Wang Kuan 汪觀, under the title 藥亭詩集 *Yao-t'ing shih*

Liang

chi, in 2 *chüan*, is given notice in the *Imperial Catalogue* (see under Chi Yün).

[2/71/16b; 3/121/27a; 26/1/40b; *Nan-hai-hsien chih* (1835), 39/7a; *Ssü-k'u*, 183/12b.]

TU LIEN-CH'Ê

LIANG Shih-chêng 梁詩正 (T. 養仲 H. 蔣林), Feb. 24, 1697–1763, Dec. 18, official and man of letters, was a native of Ch'ien-t'ang (Hangchow). His father, Liang Wên-lien 梁文濂 (T. 次周, 達峯, 谿父, 1672–1758), was a *kung-shêng* 貢生 of the Yung-chêng reign-period (1723–36). He received his *chin-shih* degree in 1730 with the third rank known as *t'an-hua* 探花, and was appointed a compiler in the Hanlin Academy. In 1732 he became a provincial examiner in Shantung and in 1734 a teacher in the Palace School for Princes. Having served as an expositor (1735) and then as a reader (1738) in the Hanlin Academy he was allotted by Emperor Kao-tsung a house in the south city, Peking. Later he was made sub-chancellor of the Secretariat (1739), vice-president of the Board of Punishments (1739), vice-president of the Board of Revenue (1739–45), assistant director of the *Huang-Ch'ing wên-ying* Commission (see under Tung Pang-ta), president of the Board of Revenue (1745–48), president of the Board of War (1748–50), chancellor of the Hanlin Academy, Associate Grand Secretary, and president of the Board of Civil Office (1750–52). In 1752 he requested leave to look after his aged father at Hangchow where he remained, devoting himself to study, until his father's death in 1758. He returned to the capital where he served as acting president of the Board of Works (1758–59), and of the Board of War (1759–61), and was reappointed Associate Grand Secretary, Chancellor of the Hanlin Academy, and president of the Board of Civil Office (1761–63). In 1763 he was made a Grand Secretary, was given the title, Grand Tutor of the Heir Apparent, and was again allotted a dwelling near the palace. In the same year he died and was canonized as Wên-chuang 文莊. His remains were taken to South China (1764) for interment in Hsiang-shan, Chekiang (1767).

During the long period in which Liang Shih-chêng served at court he participated in the compilation of various works under imperial order. He was editor-in-chief of the 欽定叶韻彙輯 *Ch'in-t'ing hsieh-yün huì-chi*, 10 *chüan*, a work on rhymes which was commissioned in

Liang

1750; and of the 西清古鑑 *Hsi-ch'ing ku-chien*, 40 *chüan*, commissioned in 1749 and completed in 1751. The latter is an illustrated and annotated catalogue of 1,529 bronze utensils and other objects of antiquity preserved in the Imperial Palace. Appended to it is a record of coins, 錢錄 *Ch'ien-lu*, 16 *chüan*, illustrating and describing 567 coins from the earliest times to the Ming dynasty. By an edict of 1780 two supplements were ordered to be compiled. These were completed in 1793. The first, entitled 西清續鑑甲編 *Hsi-ch'ing hsiü-chien, chia-pien*, 20 *chüan*, consists of illustrations and descriptions of 944 objects, and a record of 31 coins, preserved in the Imperial Palace at Peking. It was printed in 1910. The second, entitled *Hsi-ch'ing hsiü-chien, i-pien* (乙編), 20 *chüan*, is a catalogue of 900 objects preserved in the palace at Mukden. The latter was printed for the first time in 1931 from the manuscript in the Palace Museum. Liang Shih-chêng compiled, together with Shên Tê-ch'ien [q. v.], a topography of the West Lake region, Hangchow, entitled 西湖志纂 *Hsi-hu chih-tsuan*, 12 *chüan*, which was commissioned in 1752 and printed in 1755. The work was expanded after Emperor Kao-tsung's third visit to West Lake (1762) and was printed in 15 *chüan*. Liang Shih-chêng participated also in the compilation of the *Shih-ch'ü pao-chi* and the *Pi-tien chu-lin* (for both see under Chang Chao). The poems which Liang composed to match those of Emperor Kao-tsung were printed under the title 矢音集 *Shih-yin chi*, 5 *chüan*.

Liang Shih-chêng had two brothers: Liang Ch'ü-hsin (see under Liang T'ung-shu), a *chin-shih* of 1739; and Liang Mêng-shan 梁夢善 (T. 兼士 H. 午樓), a *chü-jên* of 1753. His two sons were Liang T'ung-shu [q. v.], and Liang Tun-shu 梁敦書 (T. 冲泉, d. 1786). The latter was a *chü-jên* of 1747 who rose in his official career to junior vice-president of the Board of Works (1785–86).

[1/309/12b; 3/23/1a; 26/2/5a; 29/4/4b; *Ssü-k'u* 42/9a; Wang Ch'ang [q. v.], *Hu-hai wên-chuan* 27/1a, 68/1a, 12b, 74/1a; Jung Kêng 容庚, 西清金文真偽存佚表, *Yenching Journal of Chinese Studies*, no. 5, June 1929, pp. 811–876.]

LI MAN-KUEI

LIANG T'ing-nan 梁廷柎 (T. 章冉 H. 藤花亭主人), 1796–1861, scholar, was a native of Shun-tê, Kwangtung. He lost his father at an early age, but was left with independent means. During the first half of his life he devoted himself

to academic studies and to the writing of plays. As a historian he made the study of two ancient countries in the Kwangtung area his specialty, namely Nan-yüeh 南粵, a semi-independent feudal state of the second century B.C.; and Nan-Han 南漢, one of the so-called "Ten Kingdoms in the Period of Five Dynasties" (五代十國), a kingdom that existed during the years 917-71 A.D. Of his six works on these kingdoms the following two may be mentioned: *Nan-yüeh wu-chu chuan* (五主傳), 3 *chüan*, published with a preface dated 1833—being biographies of the five lords of Nan-yüeh; and *Nan-Han shu* (書), 18 *chüan*, printed in 1830, a history of the Nan-Han kingdom arranged in the form of a dynastic history. Liang also wrote a detailed biography of the famous Sung poet and statesman, Su Shih (see under Sung Lao), which was published with a preface dated 1831 in 22 *chüan* under the title 東坡事類 *Tung-p'o shih-lei*. In the field of classical study Liang produced the 論語古解 *Lun-yü ku-chieh*, 10 *chüan*, published with a preface dated 1823, in which he criticized Chu Hsi's comments (see under Hu Wei) on the *Analects* in the light of exegetical studies by T'ang and Han scholars. As a result of his epigraphical researches he compiled the 金石稱例 *Chin-shih ch'êng li*, 4 + 1 *chüan*, printed in 1830, about certain phases of the style of composition of ancient inscriptions on stone and bronze. As a dramatist, he wrote four plays: 曇花夢 *T'an-hua mêng*, *Chiang-mei* (江梅) *mêng*, *Yüan-hsiang* (圓香) *mêng* and *Tuan-ssü* (斷絲) *mêng*, which were printed in the eighteen-twenties under the collective title 四夢 *Ssü-mêng*. He also wrote a dramatic criticism, entitled 曲話 *Ch'ü-hua*, which was printed about 1825 in 4 *chüan* and was reprinted several times with an additional *chüan*.

In 1835, at the age of forty (*suì*), Liang T'ing-nan obtained a senior licentiate of the second class, and in the same year, at Canton, was made a compiler of the 廣東海防彙覽 *Kwangtung hai-fang hui-lan*, a gazetteer on coast defense in Kwangtung, the compilation of which was initiated in 1834 by Ch'ên Hung-ch'ih 陳鴻遲 (T. 範川, original *ming* 治鴻, *chin-shih* of 1805). With the assistance of Lin Po-t'ung [q. v.], Tsêng Chao and Wu Lan-hsiu (for both see under Lin Po-t'ung), Liang completed it in 1836 in 42 *chüan*. Its detailed maps were edited by I K'o-chung 儀克中 (T. 協一, H. 墨農, 1796-1838, Jan.). Then Liang was ordered by Governor-general Têng T'ing-chên [q. v.] to superintend the Yüeh-hua (越華) Academy in Canton. In 1838 he

engaged with Fang Tung-shu [q. v.] and others in the compilation of the 粵海關志 *Yüeh hai-kuan chih*, 30 *chüan*, a gazetteer of the Canton Maritime Customs, known to Westerners as the Hoppo's Office. These gazetteers were printed a few years later but are now difficult to obtain. While compiling them Liang made himself conversant with affairs in Western countries so that when Lin Tsê-hsü [q. v.] came to Canton in 1839 to investigate the opium trade Lin is said to have profited by Liang's counsel on foreign policy and by maps on coast defense which Liang provided. In 1840 Liang was made a superintendent of the Hsüeh-hai t'ang Academy (see under Juan Yüan) and also received appointment as director of schools at Ch'êng-hai, Kwangtung. Early in the following year when the British attacked Canton (see under Ch'í-shan), he was, for a few months, in charge of a force at Fo-shan (Fatshan) southwest of Canton. When hostilities ceased he went to Ch'êng-hai, and after taking charge of the district examination, returned to Canton, late in 1841. Thereafter he served as unofficial adviser to Governors-general Ch'í Kung (see under Ch'í-shan) and Hsü Kuang-chin [q. v.], part of his duty being the training of a volunteer corps. For this service he was honored in 1850 with the rank of secretary of the Grand Secretariat. During the years 1849-52 he was one of the compilers of a gazetteer of his native district, 順德縣志 *Shun-té hsien-chih*, 32 *chüan*, printed in 1853. A revised edition in 24 *chüan* appeared in 1929 with extensive corrigenda.

Four treatises on foreign countries, published in 1846 under the collective title 海國四說 *Hai-kuo ssü-shuo*, were written by Liang T'ing-nan. The separate titles are: 粵道貢國說 *Yüeh-tao kung-kuo shuo*, 6 *chüan*, a general description of foreign countries whose merchants came to trade at Canton; 蘭崙偶說 *Lan-lun ou-shuo*, 4 *chüan*, a general account of Great Britain; 合省國說 *Ho-shêng-kuo shuo*, 3 *chüan*, a summary of matters relating to the United States and its institutions; and 耶穌教難入中國說 *Yeh-su-chiao nan ju Chung-kuo shuo*, 1 *chüan*, a critique of the Christian religion stressing the difficulty of proselytizing Chinese who have been brought up under the influence of Confucianism. His *Ho-shêng-kuo shuo* was based on the 美理哥合省國志略 *Mei-li-ko ho-shêng-kuo chih-lüeh* by the American missionary, Elijah Coleman Bridgman 裨治文 (1801-1861). Bridgman's work was printed in 1838 and after revision was published in 1846 under the title 亞美理駕合衆國志略

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Ya-mei-li-chia ho-chung-kuo chih-lüeh, 75 leaves. A greatly revised edition, printed in 1862 in 107 leaves, bore the title 聯邦志略 *Lien-pang chih-lüeh*. An anonymous work on China's foreign relations, 夷氛記聞 *I-fên chi-wên*, 5 *chüan*, printed in 1874 and reprinted in 1937, is also attributed to Liang. He left about a dozen other works, among them two collections of verse: 藤花亭詩集 *T'êng-hua-t'ing shih-chi*, 4 *chüan*, and *T'êng-hua-t'ing shih-t'ieh* (試帖), 1 *chüan*; and two collections of prose, *T'êng-hua-t'ing san-t'i-wên chi* (散體文集), 10 *chüan*, and *T'êng-hua-t'ing pien-t'i-wên chi* (駢體文集), 4 *chüan*. Most of his works, except his gazetteers, were reprinted under the collective title *T'êng-hua-t'ing ch'üan-chi* (全集).

[2/73/42a; Chang Wei-p'ing [q. v.], *I-t'an lu* 下/16a; *Shun-t'ê hsiên-chih* (1929) 18/8a; Hsien Yü-ch'ing 洗玉清, 梁廷弼著述考 in *Lingnan Journal*, vol. IV, no. 1 (1935).]

HIROMU MOMOSE

LIANG T'ung-shu 梁同書 (T. 元穎 H. 山舟, 不翁, 新吾長翁), Oct. 26, 1723–1815, Aug. 19, scholar and calligrapher, was a native of Ch'ien-t'ang (Hangchow). He was the elder son of Liang Shih-chêng [q. v.] but was adopted by his uncle, Liang Ch'ü-hsin 梁啟心 (T. 首存 H. 蔚林, 1695–1758, a *chin-shih* of 1739). In 1747 Liang T'ung-shu became a *chü-jên*. Failing to pass the metropolitan examination of 1752, Emperor Kao-tsung granted him special permission to proceed to the palace examination, thus making it possible for him to take his *chin-shih* degree in that year and become a member of the Hanlin Academy. In 1756 he was appointed associate examiner of the Shun-t'ien provincial examination, and in the following year, of the metropolitan examination. After the death of his foster father in 1758, he abandoned his official career and retired to private life. Nevertheless he presented himself in the capital in 1770 for the celebration of the eightieth birthday of Empress Hsiao-shêng (see under Hung-li), mother of Emperor Kao-tsung, and again twenty years later, for the eightieth birthday of Emperor Kao-tsung himself. In 1807, the sixtieth anniversary of his graduation as a *chü-jên*, he participated in the banquet known as *Lu-ming yen* 鹿鳴宴 which was given to newly-selected *chü-jên*, and to older men who had passed a cycle since receiving the degree.

As a calligrapher Liang T'ung-shu was one of the foremost of the Ch'ing period. It is said

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that he could write characters three feet square. Facsimile inscriptions of his calligraphy are very numerous. His fame as a calligrapher even reached Japan and the Loochoo islands. Two contemporaries, likewise surnamed Liang, were also known as great calligraphers—Liang Hsien 梁燾 (T. 聞山 H. 松齋, a *chü-jên* of 1762) and Liang Kuo-chih [q. v.]. The three were known together as the three Liangs (三梁).

The collected works of Liang T'ung-shu, entitled 頻羅庵遺集 *P'ing-lo an i-chi*, in 16 *chüan*, were first printed in 1817. The last *chüan* of this work, entitled 筆史 *Pi-shih*, contains a brief account of the development of the Chinese writing brush, together with information about well-known brush-makers and the materials they used. Liang T'ung-shu had no son, but adopted Liang Yü-shêng [q. v.], the eldest son of his younger brother. He is said to have led a very simple and regular life, and that he exercised great economy in the management of family affairs.

[1/508/3a; 3/126/35b; 29/5/12b; *Hangchow fu chih* (1922) 146/6b.]

TU LIEN-CHÊ

LIANG Yü-shêng 梁玉繩 (T. 曜北 H. 諫庵, 清白士, 無心子), Jan. 15, 1745–1819, scholar, was a native of Ch'ien-t'ang (Hangchow). He was a son of Liang Tun-shu (see under Liang Shih-chêng), a grandson of Liang Shih-chêng [q. v.], and an adopted son of Liang T'ung-shu [q. v.]. Having failed eight times in the provincial examinations, he decided at the age of thirty-six (*suì*) to abandon the examination career and devote himself to what he regarded as more serious studies. After some twenty years of labor he produced in 1783 a critical study of Ssü-ma Ch'ien's *Shih-chi* (Historical Record), entitled 史記志疑 *Shih-chi chih-i*, in 36 *chüan*. A preface by Ch'ien Ta-hsin [q. v.], dated 1787, lauds it as one of the most valuable studies that had been made of this history. First printed in 1787, the *Shih-chi chih-i* was later included in the *Kuang-ya ts'ung-shu* (see under Chang Chih-tung). Liang Yü-shêng also made a study of a section in the *History of the Former Han Dynasty* (Ch'ien Han-shu) known as 古今人表 *Ku-chin jên-piao* (Prominent Men of Ancient and Modern Times) which he brought together in 1786 under the title *Jên-piao k'ao* (考), in 9 *chüan*. In the spring of 1788 he and Lu Wên-ch'ao [q. v.] together edited the 呂氏春秋 *Lü-shih ch'un-ch'iu* for Pi Yüan [q. v.]. Having gathered further

notes on that work, he later compiled the 呂子校補 *Lü-tzu chiao-pu*, in 2 *chüan*. In 1793 he completed a table of Chinese reign titles, 元號考 *Yüan-hao k'ao*, in 4 *chüan*, to which seven years later (1800) he appended a list of Japanese reign names. A short work in 2 *chüan*, entitled 誌銘廣例 *Chih-ming kuang-li*, "Styles and Patterns of Epigraphy", was completed in 1796. He had also 7 *chüan* of miscellaneous notes, entitled 警記 *P'ieh-chi*; and 4 *chüan* of collected literary works, entitled 蜨稿 *T'ui-kao*.

All these works, with the exception of the *Shih-chi chih-i*, which was printed separately, were published together in 1811 under the title 清白士集 *Ch'ing-po-shih chi*. A further collection of Liang Yü-shêng's miscellaneous notes were brought together by his four sons—Liang Hsüeh-ch'ang 梁學昌 (T. 蛾子), Liang Ch'ü 梁耆 (T. 萊子), Liang Chung 梁衆 (T. 成子), and Liang T'ien 梁田 (T. 力子)—each compiling one *chüan*, and appended to the *Ch'ing-po-shih chi* under the title 庭立紀聞 *T'ing-li chi wen*. Later Ts'ai Yün 蔡雲 (T. 鐵耕) added further notes to Liang's collected works, which were printed in 1903 in the *Chü-hsüeh hsüan ts'ung-shu* (see under Liu Jui-fên) under the title *Ch'ing-po-shih chi chiao-pu* (校補). One of Liang Yü-shêng's younger brothers, Liang Li-shêng 梁履繩 (T. 處素 H. 夫菴, 1748-1793, a *chü-jên* of 1788), was also an ardent student. The latter's particular interest was the *Tso-chuan*, and he wrote on this subject the 左通補釋 *Tso-t'ung pu-shih*, in 32 *chüan*, which was printed in the *Huang-Ch'ing ching-chieh hsü-pien* (see under Juan Yüan).

[1/487/23b; 2/68/68a; 3/420/35a; *T'ui-kao* 3/14a for date of birth.]

TU LIEN-CH'Ê

LIN Chi-林佶 (T. 吉人 H. 鹿原), b. 1660, calligrapher and bibliophile, was a native of Hou-kuan (Fochow). A *chü-jên* of 1699, he was appointed in 1706 to serve as a copyist in the Wu-ying-tien 武英殿. In 1712 he was made a *chin-shih* and became a secretary in the Grand Secretariat. As a student of literature he had three celebrated teachers—Wang Shih-chên and Ch'ên T'ing-ching [qq. v.] in poetry, and Wang Wan [q. v.] in prose. An expert calligrapher, particularly in the regular or *k'ai-shu* 楷書 style, he copied the literary works of these masters with his own hand and had them printed in facsimile. These works are: Wang Shih-chên's *Yü-yang ching-hua lu*, published in Yangchow in 1700; Ch'ên T'ing-ching's *Wu-t'ing*

wên-pien, printed in 1708; and Wang Wan's *Yao-fêng wên-ch'ao*, printed in 1693. Such reproductions of original transcripts are known in Chinese typography as *hsieh-k'o t'ei* 寫刻體, or "printing in the calligraphic style"—a rather common practice of the early Ch'ing period. As a bibliophile Lin Chi possessed a good library known as P'u-hsüeh chai 樸學齋 which was of service to Hsü Ch'ien-hsieh [q. v.] in compiling the *T'ung-chih-t'ang ching-chieh*, and to Chu I-tsun [q. v.] when he made his anthology of Ming poetry, *Ming-shih tsung*. Lin Chi's collected poems in 10 *chüan*, entitled *P'u-hsüeh chai shih-chi* (詩集), were copied into the *Imperial Manuscript Library* and received descriptive notice in the *Catalogue* (see under Chi Yün). This collection of his verses and a collection of his works in prose, *P'u-hsüeh chai wên-kao* (文稿), were reprinted in 1825, along with two other items, under the collective title, *P'u-hsüeh chai ch'üan-chi* (全集).

Lin Chi's elder brother, Lin T'ung 林侗 (T. 同人 H. 來齋, 于野, 1627-1714), was a student of epigraphy. When their father served as a magistrate in Shensi (1660-65), Lin T'ung took the opportunity to collect rubbings of ancient inscriptions on stone, a collection he enlarged as a result of his travels to other parts of the country. In 1679 he described and annotated these inscriptions in a work entitled 來齋金石刻考略 *Lai-chai chin-shih k'o k'ao-lieh*, 3 *chüan*, printed in 1816 by Fêng Chin 馮綰, and in 1841 at Shanghai by Hsü Wei-jên 徐渭仁 (T. 紫珊, a descendant of Hsü Kuang-ch'ü, q. v.) in the latter's collectanea, 春暉堂叢書 *Ch'un-hui t'ang ts'ung-shu*. Lin T'ung also described the inscriptions on stone at the mausoleum of Emperor T'ai-ts'ung of the T'ang Dynasty, under the title, 唐昭陵石跡考略 *T'ang Chao-ling shih-chi k'ao-lieh*, 5 *chüan*. One edition of this work was printed in 1853 by Wu Ch'ung-yüeh [q. v.].

[2/70/35b; 26/1/57a; *Hou-kuan-hsien hsiang-t'u chih* (鄉土志) 3/43a; *Ssü-k'u*, 86/96, 116/52, 184/4b; Yeh Ch'ang-ch'ih (see under P'an Tsu-yin), *Ts'ang-shu chi-shih shih* (1910) 4/52b; *Shu-lin ch'ing-hua* (see bibl. under Chi Chên-i) 9/15a; *Fukien t'ung-chih* (1922), 文苑 7/23a.]

TU LIEN-CH'Ê

LIN-ch'ing 麟慶 (T. 振祥, 伯餘 H. 見亭), Apr. 20, 1791-1846, Sept. 15, official and writer, was a member of the Wanyen or Wanggiyan 完顏 clan and a descendent in the twenty-fourth generation of Chin Shih-tsung 金世宗 (personal

name Yung 雍, 1123-1189), fifth Emperor of the Chin dynasty (1115-1234). Lin-ch'ing's family belonged to the Pao-i 包衣 or Imperial Household Bond-servant Division of the Manchu Bordered Yellow Banner. He was a direct descendant of Asitan [q. v.] in the sixth generation, and of Hesu [q. v.] in the fifth. His father, T'ing-lu 廷鑾 (T. 衡伯 H. 曙暉, 1772-1820), was a prefect of T'ai-an fu, Shantung (1814-20), and his mother, Yün Chu 惲珠 (T. 珍浦, 星聯 H. 蓉湖, 1771-1833), was a poetess and a descendant of the painter, Yün Shou-p'ing [q. v.]. To her Lin-ch'ing owed much of his literary talents and artistic inclinations.

Made a *chin-shih* in 1809, he was appointed a secretary of the Grand Secretariat (1810). In 1814 he was made a secretary in the Board of War, but four years later he was appointed a secretary of the Supervisorate of Imperial Instruction, thus entering the Hanlin Academy. In 1821 he served as a compiler of the Hanlin Academy, later as one of the chief-compilers of the "veritable records" of Emperor Jên-tsung, and in the following year he was selected as qualified for the post of prefect. In 1823 he was appointed prefect of Hui-chou-fu, Anhwei, and was transferred a year later to Ying-chou-fu in the same province. He then served as intendant of the K'ai-Kuei-Ch'ên-Hsü Circuit, Honan (1825-29); provincial judge of Honan (1829-32); financial commissioner of Kweichow (1832-33); governor of Hupeh (1833); and director-general of River Conservancy in Huai-an, Kiangsu (1833-42). While filling this last post he was several times commended for his work, and in 1841-42, during the Anglo-Chinese War, helped to strengthen defenses along the northern bank of the Yangtze River. These merits saved him from disgrace when in 1842 part of the dyke along the Yellow River collapsed. Hence as punishment he was merely deprived of his ranks and titles. In 1843 he returned to Peking where two years previously he had purchased a house with a garden which he re-named Pan-mu Yüan 半畝園, or "Half Acre." The garden is said to have been planned by Li Yü [q. v.] for Chia Han-fu 賈漢復 (T. 膠侯 H. 靜庵, 1606-1677), governor of Shensi (1662-68). In the garden Lin-ch'ing had a library, styled Lang-hsüan Miao-ching 嫺嬛妙境, in which he kept his large collection of books, consisting of some 85,000 *chüan*. He remained there, however, for only three months when he was ordered to go to Chung-mou, Honan, to help repair a serious break in the dyke.

Early in 1845 the work was completed and he was awarded the rank of an official of the fourth grade. Then he was made Imperial Resident at Urga, Mongolia, but owing to an affliction in his legs he was granted leave to retire temporarily (1845). By March 1846 he seems to have recovered from this illness, but died six months later.

Lin-ch'ing wrote an autobiography, entitled 鴻雪因緣圖記 *Hung-hsüeh yin-yüan t'u-chi*, in which he described 240 incidents in his life, each illustrated with a drawing by his artist secretaries. The work is divided into three series, each beginning with a portrait of the author, followed by 80 illustrations. The first series describing his life up to the age of forty (*sui*) and the second series depicting his life to fifty (*sui*), were first printed in the years 1839 to 1841, but comprised only the texts without the illustrations. The third series was completed in the year Lin-ch'ing died. His sons brought the whole work together and printed it in 1847-50, including the illustrations. The wood-cuts, carefully executed and rich in literary and historical allusions, are treasured by collectors. Most of the drawings were made by Ch'ên Chien 陳璽 (T. 朗齋) who also sponsored the printing. The portrait introducing the third series was drawn by Ho Shih-k'uei 賀世魁 (T. 煥文, d. ca. 1844), who had painted a portrait of Emperor Hsüan-tsung in 1824. The latter also painted the likenesses of fifty-two officials and generals who put down the Mohammedan rebellion in 1822-28 (see under Ch'ang-ling) and prepared ten drawings of the same conflict, engraved on copper plates about the year 1830.

Lin-ch'ing was the compiler of another illustrated book about the tools and materials used in building dykes etc. for river conservancy. This work, entitled 河工器具圖說 *Ho-kung ch'i-chü t'u-shuo*, 4 *chüan*, was printed in 1836. An historical account of the topography at the junction of the Yellow River and the Grand Canal, entitled 黃運河口古今圖說 *Huang Yün Ho-k'ou ku-chin t'u-shuo*, and a literary collection, 凝香室集 *Ning-hsiang shih chi* are attributed to him.

Lin-ch'ing had two sons, Ch'ung-shih and Ch'ung-hou [qq. v.], both of whom achieved distinction as officials.

[1/132/16a; 1/389/8a; 3/203/7a; 4/110/11b; 4/149/11b; 5/33/18b; 21/7/5a; 26/4/49b.]

FANG CHAO-YING

LIN Fêng-hsiang 林鳳祥, d. 1855, age about thirty (*sui*), the general who led the northern expedition in the Taiping Rebellion, was born in the province of Kwangsi. When the rebels organized their government at Yung-an (1851), Kwangsi, Lin was made chief of the imperial guard of the Celestial King, Hung Hsiu-ch'üan [q. v.]. Later he followed the King of the West, Hsiao Ch'ao-kuei (see under Hung Hsiu-ch'üan), in the attack on Changsha (September 11, 1852), capital of Hunan. While there he was made a general. After taking Yochow (December 13, 1852), he was promoted to be commander, and after winning Hanyang, Hupeh (December 22), a supervisor. The detachment he led was one of the first to enter the city of Wuchang (January 12, 1853) and also the first to enter Nanking (March 19). He was then elevated to a Minister of State. His victorious soldiers marched on from Nanking and took Chinkiang (March 30) and Yangchow (April 1), and thereupon he was made marquis with the designation Ching-hou 靖侯.

Thereafter Lin Fêng-hsiang was ordered by Yang Hsiu-ch'ing [q. v.] to launch a northern expedition with a view to the conquest of Peking. He marched, in command of a strong contingent, northwestward from Yangchow along the line of the present Tientsin-Pukow Railway. Presently he reached Ch'ü-chow (May 16, 1853), Lin-huai-kuan (May 18) and Fêng-yang (May 28), all cities in Anhwei. However, he was pursued by government troops and his advance was opposed by government defenses at Su-chow. He was thus forced to proceed in a westerly direction through Honan to Peking instead of going north through Shantung. He took Po-chou, Anhwei, on June 10. There he joined forces with another detachment of Taipings for the northern expedition under Li K'ai-fang 李開芳 (also called 李來芳, d. 1855), a native of Kwangsi. Before Li set out on this campaign he was made a marquis with the designation Ting-hou 定侯. He left Pukow on May 13, 1853, and joined Lin Fêng-hsiang at Po-chou from where both contingents went to Honan.

In Honan the forces of Lin Fêng-hsiang and Li K'ai-fang took Kuei-tê (June 13) and continued their march to Kaifeng, the provincial capital (June 19). Though their numbers were increased by local bandit recruits from Anhwei and Honan, they failed to take Kaifeng owing to a heavy rain in which their gunpowder became wet. After ineffective assaults for four days they abandoned the attack and moved to Chung-

mou (June 22). There they divided into two groups: one crossed the Yellow River northward (June 27) to occupy Wên-hsien (July 2); the other, a smaller contingent, moved southward along the route of the present Peking-Hankow Railway to Hsin-chêng (July 9) and Huang-an, Hupeh (August 1) and finally to T'ai-hu, Anhwei (August 11). This southward movement was probably designed to prevent a government force from pursuing the northern expedition and so frustrate the main objective. In the meantime the larger contingent proceeded to Huai-ch'ing which it besieged from July 8 to September 1.

The imperial government at Peking was now threatened by the Taiping expedition, and troops were summoned from various provinces in North China to harass the rebels and resist their advance. Nevertheless the Taipings fiercely attacked the city of Huai-ch'ing despite stubborn resistance within the city and heavy concentrations of government troops in their rear. They sprang mines under the wall and dug trenches on their flanks to protect themselves against the assaults of the imperial forces. After long and fruitless combat they abandoned Huai-ch'ing and entered Shansi province with their forces reduced to scarcely more than 20,000 men. In Shansi the Taipings fought their way through Yüan-ch'ü (September 4, 1853), Ch'ü-wo (September 7), and P'ing-yang (September 12). In the last-mentioned city they were surrounded by government troops under the command of the Manchu general, Shêng-pao 勝保 (T. 克齋, d. 1863). The latter, a *chü-jên* of 1840 was made Imperial Commissioner for military affairs when he pursued the Taipings from Yangchow to Shansi. The Taipings appealed to Nanking for help and then fled from P'ing-yang to Hungtung (September 14). From there they passed on to the province of Chihli which was their objective. They reached Lin-ming-kuan in western Chihli on September 28, 1853, and then forced their way to Shên-chou (October 9), only 600 *li* from Peking. The Court became alarmed, and methods for the defense of Peking were discussed. Shêng-pao was punished for his negligence by being lowered two grades in rank. High generals like Sêng-ko-lin-ch'in [q. v.] and others were sent to Paoting to stem the rebel advance. After camping fourteen days at Shên-chou, the Taipings were compelled to leave (October 22). They made for Tientsin whose suburbs they reached on October 30. But since Tientsin was defended by a newly organized militia equipped with rifles and guns, and since the advance of the

Taipings was obstructed by mud after the heavy autumn rains, they were unable to make a successful assault on the city. Consequently they were forced to retire to Tu-liu-chên southwest of Tientsin. They were attacked by Sêng-ko-lin-ch'in who had reached Tientsin on November 7. But at Tu-liu-chên the latter met with reverses (December 23) which strengthened the rebels in their position. Unfortunately the Taipings, being mostly southerners, were not accustomed to the severe winters of North China and in consequence suffered acutely from frost-bite and exposure. Moreover they were short of provisions. Under these conditions they were soon forced to wage a wholly defensive campaign. Beginning on January 28, 1854 one small brigade after another fled southward to Shu-ch'êng, 50 *li* northwest of Hsien-hsien, Chihli (February 7). Here they persevered under many difficulties against the imperial assaults until March 7 when they raised the siege and occupied Fou-ch'êng (March 9) and many adjacent villages. In the course of their flight hundreds of hungry and cold insurgents were mercilessly killed by the imperialists. Nevertheless they held Fou-ch'êng for two months, countering many attacks of Sêng-ko-lin-ch'in.

By this time Taiping reinforcements, said to number some thirty or forty thousand men, forced their way to northwestern Shantung and took the city of Lin-ch'ing (April 13). Though this city is distant from Fou-ch'êng only about 200 *li*, the Taipings there were furiously attacked and the city was taken by Shêng-pao on April 23. The remaining insurgents retraced their way southward with great loss. Finally with only about 2,000 men left, they fled to Fêng-hsien, Kiangsu, where the remnant was annihilated (May 5).

On the same day (May 5) Lin Fêng-hsiang and Li K'ai-fang succeeded in rushing out from the siege of Fou-ch'êng to an eastern town named Lien-chên. Ignorant of the fate of the expected reinforcements, and still hopeful of joining them, Li K'ai-fang led a force of some 2,000 cavalry (May 28) from Lien-chên across the boundary into Shantung. There they made a stand at Kao-t'ang, a city not far east of Lin-ch'ing. A powerful defense was quickly set up to withstand a long siege. The result was that Lin Fêng-hsiang and Li K'ai-fang were separated. Lin was surrounded by Sêng-ko-lin-ch'in at Lien-chên, and Li by Shêng-pao at Kao-t'ang. Nevertheless both contingents made extra-

ordinary resistance. Though they were repeatedly attacked, Lien-chên was not recovered until March 7, 1855 when Lin Fêng-hsiang was captured and later executed at Peking. The victorious troops of Sêng-ko-lin-ch'in were then shifted to Kao-t'ang to take over the command of Shêng-pao who was exiled to Sinkiang in punishment for his failure in the campaign. Shêng-pao was recalled from exile in 1856 and was ordered to suppress the Nien banditti in Anhwei, Honan, Shantung and Shensi (1856-62), but when impeached by high officials for bribery, arrogance, licentiousness and failure to cooperate with other generals he was ordered by the emperor to commit suicide (1863).

When Sêng-ko-lin-ch'in took command he lured the Taipings from their defense at Kao-t'ang (March 17, 1855), but the insurgents immediately occupied Fêng-kuan-t'un, an opulent village 45 *li* south of Kao-t'ang. There Li K'ai-fang built a strong defense, including trenches and emplacements with cannon, which effectually prevented the imperialists from approaching. Realizing the difficulty of his task, Sêng-ko-lin-ch'in set about digging a moat round the village, and an earthen wall about the moat. To get water into the moat he dug a channel 123 *li* long (20 feet wide and 7 or 8 feet deep) to the Grand Canal. By April 19 this elaborate construction was finished and thousands of civilians were levied to raise water into the enclosure. Before long the houses of the village were half submerged and the Taipings—now numbering only about 500—were compelled to move to higher levels, where they were continuously attacked by cannon and incendiary shells. Li K'ai-fang and his veterans were thus forced to surrender to Sêng-ko-lin-ch'in on May 31, 1855, and in mid-June (1855) Li and other minor officers were beheaded at Peking. The North China expedition of the Taipings thus came to an end.

[2/47/39a; *Tsei-ch'ing hui-tsuai*; *T'ai-p'ing T'ien-kuo yeh-shih*; *Chung-kuo chin pai-nien-shih tzü-liao*, first collection, pp. 127-30 (for ch. see bibl. under Hung Hsiu-ch'üan); I-hsin [q. v.], *Chiao-p'ing Yüeh-fei fang-lüeh*; 深州風土記 *Shên-chou fêng-t'u chi* (1900); 續天津縣志 *Hsü T'ien-chin hsien-chih* (1870); 永年縣志 *Yung-nien hsien-chih* (1877); 太平軍在河南 in 國聞週報 *Kuo-wên chou pao*, vol. XIV, no. 23, 25, 27, 29.]

T'ENG Ssü-yü

LIN Po-t'ung 林伯桐 (T. 桐君 H. 月亭), 1775-1845, Jan. 8, scholar, was a native of Canton. He graduated as *chü-jên* in 1801, but was unable to obtain a *chün-shih* degree though he competed in the examination several times. In 1810, when pirates terrorized the seacoast of Kwangtung, he presented to Governor-general Pai-ling 百齡 (T. 子頤 H. 菊溪, surname 張, 1748-1816, posthumous name 文敏) a memorial recommending measures for their suppression. It is reported that Pai-ling accepted his suggestions and was successful, thus gaining for himself a minor hereditary rank which was later raised to a baronetcy. In 1826, when Juan Yüan [q. v.] reorganized the famous Hsüeh-hai T'ang Academy (see under Juan Yüan) at Canton, Lin was chosen as one of the superintendents—this being the highest office in the Academy—for unlike other Academies, there was no single director. About the years 1837-39 he tutored two sons of Têng T'ing-chên [q. v.], then governor-general of Kwangtung and Kwangsi. Early in 1844 he obtained an official position as department director of schools at Tê-ch'ing, Kwangtung, where about ten months later he died in office.

Among a group of Cantonese scholars who advocated an eclectic position between the School of Han Learning (see under Ku Yen-wu and Hui Tung) and Sung Neo-Confucianism, Lin Po-t'ung may be regarded as the earliest. He maintained that Chu Hsi never ignored an exegetic or historical study of the Classics. But reacting against the over-ideological trend of contemporary Neo-Confucianism, Lin leaned towards the scientific method of criticizing the Classics which had been developed by the School of Han Learning. From this standpoint he produced two critical works on the *Classic of Poetry*: 毛詩通考 *Mao-shih t'ung-k'ao*, 30 *chüan*, a criticism of Chêng Hsüan's (see under Chang Êr-ch'î) commentaries; and *Mao-shih chih-hsiao* (識小) 30 *chüan*, a study of terms and passages whose exegesis is doubtful. He did not, however, ignore philosophical study, for he left a work, entitled 供翼小言 *Kung-chi hsiao-yen*, 1 *chüan*, which is a collection of 22 essays on human nature, the moral law, etc. A collection of his prose works, entitled 修本堂稿 *Hsiu-pên t'ang kao*, 5 *chüan*, also contains many short essays on philosophical and classical subjects. In a work, entitled 冠昏喪祭考 *Kuan-hun sang-chi k'ao*, 12 *chüan*, he explains the formalities of four Confucian rites, the performance of which is regarded as the duty of

man, namely, the ceremonies on coming-of-age, of marriage, the funeral rites, and the respect paid to ancestors. The above-mentioned works, and a few others, were edited by his pupils, and were printed in 1844 by his son under the collective title *Hsiu-pên t'ang ts'ung-shu*. The two first-mentioned works on the *Classic of Poetry* were reprinted in the *Ling-nan i-shu* (see under Wu Ch'ung-yüeh). Earlier, in 1838, he published a register of the Hsüeh-hai t'ang Academy under the title, *Hsüeh-hai t'ang chih* (志). This was supplemented about 1879 by Ch'ên Li [q. v.] and was reprinted in the second edition of the *Hsiu-pên t'ang ts'ung-shu*. About 20 unpublished works by Lin Po-t'ung were gathered in 1856 by members of the editorial board for the compilation of the *P'an-yü hsien-chih* (see under Ch'ên Li), but these were destroyed early in 1858 when the allied forces of Great Britain and France occupied Canton (see under Yeh Ming-chên).

Among the scholarly and literary friends of Lin Po-t'ung who lived in or near Canton and who at one time or another served as directors of the Hsüeh-hai t'ang Academy, the following may be mentioned: Chang Wei-p'ing; Liang T'ing-nan [qq. v.]; Wu Lan-hsiu 吳蘭修 (T. 石華, a *chü-jên* of 1808); Tsêng Chao 曾釗 (T. 敏修, 勉士 d. 1854); Ma Fu-an 馬福安 (T. 聖敬, 止齋 1789-1846); Hsü Jung 徐榮 (T. 鐵孫, original *ming* 鑑, 1792-1855); Huang Tzū-kao 黃子高 (T. 叔立 H. 石溪, 1794-1839); and Huang P'ei-fang (see under Chang Wei-p'ing). A total of some 100 works by these scholars were published, many of them being included in the *Ling-nan i-shu* or in the *Hsüeh-hai t'ang ts'ung k'o* (see under Juan Yüan) of which the first series was printed in 1877, and the second in 1886. Wu Lan-hsiu, Tsêng Chao and Huang Tzū-kao are also known as bibliophiles.

Perhaps the most celebrated pupils of Lin Po-t'ung were Chin Hsi-ling 金錫齡 (T. 伯年 H. 芭堂, 1811-1892), and the brothers, Hou K'ang 侯康 (T. 君模, original *ming* 廷楷, 1798-1837) and Hou Tu 侯度 (T. 子琴, original *ming* 廷椿, 1799-1855). The two first-mentioned were one time superintendents of the Hsüeh-hai t'ang Academy. Two works by Hou K'ang may here be listed: 補後漢書藝文志 *Pu Hou Han-shu i-wên-chih*, 4 *chüan*; and *Pu San-kuo chih* (三國志) *i-wên-chih*, 4 *chüan*, both printed in the *Ling-nan i-shu*. They are supplements to the bibliographical

sections of the *Dynastic History of the Later Han* and of the *Three Kindgoms*, respectively.

[1/488/25a; 2/69/50b; 3/259/34a; 6/41/8b; Appendix to the second edition of the *Hsiu-pên t'ang ts'ung-shu*; Literary collections of Chin Hsi-ling and Huang P'ei-fang (not consulted); Jung Chao-tsu 容肇祖, *學海堂考* in *Lingnan Journal* vol. III, no. 4 (1934).]

HIROMU MOMOSE

LIN Tsê-hsü 林則徐 (T. 元撫, 少穆 H. 瑛村老人), Aug. 30, 1785–1850, Nov. 22, official, was a native of Hou-kuan, Fukien. His father, Lin Pin-jih 林賓日 (T. 孟養 H. 陽谷, 1749–1827), was a teacher. Lin Tsê-hsü became a *chü-jên* in 1804 and was engaged as a secretary for several years by Chang Shih-ch'êng (see under Liang Chang-chü), governor of Fukien (1806–14). In 1811 he became a *chin-shih* and was selected a bachelor of the Hanlin Academy. Three years later he was made a compiler. After filling various posts, he was in 1819 made chief-examiner of the Yunnan provincial examination. A short work, entitled *滇輶紀程* *Tien-yao chi-ch'êng*, is his diary concerning this journey to Yunnan which started from Peking on July 29 and ended at Yunnanfu on September 19. With his appointment as intendant of the Hang-Chia-Hu Circuit of Chekiang in 1820 Lin began his career as an administrative official. He had, however, to abandon his post abruptly in the following year on account of the illness of his father. After service as intendant of the Huai-Hai Circuit in Kiangsu and as salt controller in Chekiang (1822) he was promoted (1823) to judicial commissioner of Kiangsu. In his judgment of cases he gained the reputation of being so just and humane that the people called him "Lin, Clear as the Heavens" (林青天). Owing to the death of his mother he went home in the autumn of 1824, but the period of mourning was interrupted for several months by an imperial summons (1825) to superintend repairs of a broken dyke on the Yellow River in Kiangsu. Two years later (1827) he was appointed judicial commissioner of Shensi and was then transferred to the post of financial commissioner at Nanking. Late in this year his father died and Lin once more retired to his home. Reporting in Peking in 1830 at the conclusion of the mourning period, he was made financial commissioner of Hupeh and then of Honan. In the following year he was transferred to a similar position at Nanking

and then was appointed director-general of conservancy on the eastern stretches of the Yellow River and the Grand Canal, in Shantung and Honan, with headquarters at Chi-ning, Shantung. Early in 1832 he became governor of Kiangsu, a post he held until 1837. Under his administration the people of Kiangsu benefited in many ways; by improved dams and embankments, by various forms of social relief, and by postponement of tax collection owing to flood conditions. During this period he also twice acted as governor-general of Liang-Kiang (1835, 1836). Early in 1837 he became governor-general of Hupeh and Hunan.

At this time the question of opium smuggling into China attracted nationwide attention and became a pressing problem. Drug addicts were rapidly increasing and a large amount of silver was being exported annually in payment for the drug, which in turn was associated with a rise in the price of silver and a corresponding rise in commodity prices. On June 2, 1838 Huang Chüeh-tzü 黃爵滋 (T. 德成 H. 樹齋, 1793–1853, *chin-shih* of 1823) presented to the throne a significant memorial on this matter, recommending the enactment of drastic laws to prohibit the drug. The memorial was sent to all high administrative officials in the provinces for discussion. On July 10 Lin Tsê-hsü memorialized the throne on the subject with the result that his name was thereafter inseparably associated with opium suppression. He not only agreed with Huang on the necessity for stricter enforcement of the laws concerning opium but proposed definite steps to put them into effect; such as a systematic program for destroying the equipment of smokers, setting a time limit within which opium users were to correct their habits, and the punishment of dealers, smugglers, etc. In the meantime he actually enforced these measures within the territory of his viceroyalty—Hupeh and Hunan. He also had prescriptions made out for the gradual curing of the addicts. In September he reported that in his two provinces he had searched out and obtained some 5,500 pipes and some 12,000 Chinese ounces of the drug. He followed this with a hortatory memorial warning that the man-power and financial resources of the nation would be seriously imperiled should opium smoking fail to be strictly prohibited and suppressed. Stirred by his memorials and inspired by his achievements, the government summoned Lin to Peking (late in 1838). After nineteen audiences with Emperor Hsüan-tsung, Lin was appointed

(December 31) Imperial Commissioner with plenipotentiary powers to examine the opium situation at Canton and put an end to the evil. Leaving Peking on January 8, 1839, he arrived at Canton on March 10 at a time when both Chinese and foreigners were anxiously speculating on what new measures would be put into effect.

The opium poppy seems to have been unknown in China prior to the T'ang dynasty, and for centuries thereafter opium was used only for medicinal purposes. The habit of smoking opium arose with the introduction of tobacco with which it was first mixed. The first edict against it was issued in 1729 when not more than 200 chests (each about 120 pounds) entered the country annually. By 1796 the annual importation increased to some 4,000 chests and in that year, and again in 1800, edicts were issued prohibiting it. Though opium was thereafter contraband and could not be kept at Canton, it was transhipped at Macao, at Whampoa, or at Lintin Island, and then entered the country with the connivance of those Chinese officials who profited by its sale. Prior to the dissolution of the East India Company's China branch (1834), which did not transport opium in its own ships, a certain measure of restraint was exercised, but thereafter the greatest confusion prevailed, and it is estimated that for several years before Lin's arrival in Canton nearly 30,000 chests were imported annually. Nevertheless the abuse was of such long standing, and the measures taken to suppress it had been so abortive that the foreign community at Canton was not prepared to believe that drastic measures would be taken.

On March 18, 1839 Lin issued an order to the Hong merchants warning them of serious consequences if the traffic were not suppressed. On the same day he informed the merchants in the factories that within three days they must sign and submit to him a bond promising that no opium would thereafter be imported. An offer to relinquish 1,037 chests was made, but this did not satisfy the Commissioner. On the 22nd he demanded that Mr. Lancelot Dent, who was regarded as one of the principal importers, be delivered to him—but suspecting that Dent would be held as a hostage until all the opium was surrendered, the western merchants replied that Dent could go only on guarantee of safe conduct. The Hong merchants, too, pressed for the surrender of Dent, for they in the meantime had been deprived of their buttons of rank, and two of their number, Howqua (see under

Wu Ch'ung-yüeh) and Mowqua (Lu Wên-wei 盧文蔚, name as Hong-merchant Lu Chi-kuang 盧繼光), were made to appear with chains about their necks. When Captain Charles Elliot (義律, 1801-1875), Superintendent of Trade, arrived from Macao on the 24th he entered the factories with difficulty as the river was blockaded by cordons of boats and the streets to the factories were barricaded. Lin had ordered all servants and compradores in the factories to leave, so that between 200 and 300 Westerners were temporarily without help, without adequate supplies of fresh food and water, and without means of communication with Macao. On the 26th Lin issued another order for immediate delivery of the opium, and two days later Elliot found himself compelled to offer what was believed to be the full amount, or 20,283 chests. It turned out, however, that this estimate exceeded the number in hand, and 523 chests had to be imported later. It was agreed that the opium would be delivered in stages and that with each substantial delivery one or more of the restrictions on the factories would be relaxed. By April 19 most of the servants and compradores had been allowed to return; on May 4 the embargo on trade was removed; and on the following day the blockade of the river was lifted. Sixteen persons within the factories were not released, however, until they signed a bond never to return. On the 24th Elliot and all British subjects left Canton. Elliot refused to sign the bond for future non-importation, believing that this was something he could not guarantee. The confiscated drug was deposited at the Bogue (虎門), and after being mixed with salt water and lime was allowed to flow into the sea. The destruction being completed on June 25, 1839, Lin reported that, with the exception of 8 chests sent to Peking as a sample, he had destroyed in all 19,179 chests and 2,119 bags of opium, totalling 2,376,254 *chin* or catties.

Lin Tsê-hsü was now at the zenith of his power, and the objective he set for himself, namely the destruction of the opium traffic, seemed to have been achieved. His purpose was laudable, and his long letter addressed to Queen Victoria on the subject (written in August 1839) is full of righteous indignation. But he showed little appreciation of the real grievances under which all trade had long been conducted. Moreover, there was involved in the question a conflict between Chinese and Western ideas of punishment which could not

easily be resolved by the means that Lin employed. Though opium was the immediate cause of the ensuing war there were other, perhaps more fundamental, causes. On July 7 a Chinese named Lin Wei-hsi 林維喜 was injured in a brawl of British and American sailors on the Kowloon side of the Hong Kong anchorage. The injured man died on the following day and to smooth over the incident Elliot made a partial settlement with the villagers and with the family of the victim. But Lin demanded of Elliot that the murderer be found and turned over to the Chinese authorities. Elliot offered rewards for the apprehension of the culprit, but unable to single him out, he held on August 12 on an English ship a formal trial of those accused, and fined and sentenced the most likely culprits to imprisonment in England. In deference to a long-standing practice he persistently declined to turn them over to a Chinese tribunal. Not satisfied with the trial, Lin ordered the expulsion of all British residents from Macao—their removal to Hong Kong being effected on August 26 with much hardship to those concerned. When on September 4 the British sent to Kowloon for food, they were denied the right to purchase it. Angered at the refusal, a British captain opened fire on some junks and thus the first shot of the Anglo-Chinese War was fired. After a few other skirmishes Lin ordered, on November 26, that no British ships should be allowed to proceed to Canton after December 6. This order was supplemented by an imperial edict of December 13 ordering stoppage of all trade with England. The Chinese began to look after their defenses and before many months British men-of-war assembled on the South China coast. Early in 1840 Lin was made governor-general of Kwangtung and Kwangsi. The British, in the meantime, had instructions to carry the war to northern waters. They occupied Ting-hai, Chekiang, on July 5, and then continued northward. This new threat stirred the entire nation—and Lin's policy in regard to opium was seized upon by many influential Chinese as the cause of the war. When the British ships reached Tientsin negotiations were conducted in a conciliatory manner by Ch'i-shan [q. v.] who later became Commissioner at Canton.

On September 28, 1840 Lin Tsé-hsü was dismissed from office and was ordered to go to Peking to await punishment. He served for a time in Chekiang in military headquarters, and then was sentenced to exile in Ili. In the autumn of 1841, however, owing to flood conditions on the

Yellow River, he was ordered to Kaifeng to assist in conservancy work under Wang Ting 王鼎 (T. 定九 H. 省崖, 1768–1842, *chin-shih* of 1796). When the river work was concluded early in the following year (1842), Lin was ordered, despite Wang's favorable report, to proceed to Chinese Turkestan. Before long Wang Ting died in Peking. According to some sources he really committed suicide in order to indicate his disapproval of the government's foreign policy in regard to England and his opposition to the banishment of Lin Tsé-hsü. It is reported that there was found on his person a last memorial to the throne (known as *shih-chien* 尸諫 or 'corpse admonition') but that owing to the powerful opposition party led by Mu-chang-a [q. v.] Wang's son did not dare to present the document. On August 11, two days after the British occupation of Nanking, Lin Tsé-hsü set out from Sian, Shensi, for Ili accompanied by two of his sons. The diary which he kept of this journey, beginning on August 11, 1842 and continuing to December 11, the day after his arrival at Ili, is entitled 荷戈紀程 *Ho-ko chi-ch'eng*. He remained in Ili for three years. In 1844 at the recommendation of Pu-yen-t'ai (see under I-shan), military governor of Ili (1840–45), he was charged with colonization affairs in Sinkiang. He made personal inspections in various regions and opened up some 37,000 *ch'ing* 頃 (more than 500,000 acres) of land to cultivation.

As a reward for his merit in this work he was ordered back to Peking in the autumn of 1845 to await another appointment. Late in the same year he was made acting governor-general of Shensi and Kansu. In the following year (1846) he became governor of Shensi, and in 1847 was appointed governor-general of Yunnan and Kweichow. In Yunnan there had for some time been trouble between the Muslims and the Chinese inhabitants, but after two years of Lin's administration conditions so greatly improved that in 1848 he was rewarded with the title of Grand Guardian of the Heir Apparent. In the summer of the following year he retired from office on grounds of illness and set out for his native place in Fukien. However, shortly after the death of Emperor Hsüan-tsung early in 1850 he was strongly recommended for active service. The Taiping rebels were beginning to be active in Kwangsi, and Lin was once more appointed Imperial Commissioner—this time to take charge of the suppression of the rebels and also to be acting governor of Kwangsi

(autumn 1850). While on his way to these new posts he died at Ch'ao-chou, Kwangtung. He was granted all appropriate honors and was canonized as Wên-chung 文忠. In 1851 his name was entered in the Temple of Eminent Officials (名宦祠) in Yunnan; and in 1865, in Kiangsu. In 1852 a special temple was erected to his memory in Sian, Shensi; and two temples were dedicated to him in Foochow. In 1929 the Chinese Government set up a memorial to him at the Bogue, and designated June 3 (the day when he began the destruction of opium) as a national Opium Prohibition Day.

Lin Tsê-hsü had three sons: Lin Ju-chou 林汝舟 (T. 鏡騷, b. 1814, *chin-shih* of 1838), Lin Ts'ung-i 林聰彝 (T. 聰孫, b. 1824), and Lin Kung-shu 林拱樞 (T. 心北, b. Jan. 1827). The two younger sons accompanied him to Ili. One of Lin's daughters was the wife of Shên Pao-chên [q. v.].

Most of the writings of Lin Tsê-hsü were printed after his death by his family. A collection of his memorials, comprising 37 *chüan*, is entitled—林文忠公政書 *Lin Wên-chung kung chêng-shu*. His collected verse and prose bear the titles 雲左山房詩鈔 *Yün-tso shan-fang shih-ch'ao*, 8 *chüan* and *Yün-tso shan-fang wên* (文)-*ch'ao*, 4 *chüan*, respectively. He also left a short work on the water facilities of the metropolitan area of Peking, entitled 畿輔水利議 *Chi-fu shui-li i*. While he was in Canton he paid much attention to the geography and the sciences of the West. He was particularly interested in Western weapons of warfare and means of maritime defense, and employed a staff to collect and translate material from Western sources—mostly periodicals. This information was brought together in the 四洲志 *Sü-chou chih* which Wei Yüan [q. v.] acknowledged as one of the important sources for his *Hai-kuo t'u-chih*. Lin's *Sü-chou chih*, his *Tien-yao chi-ch'êng* and his *Ho-ko chi-ch'êng* were all reprinted in the *Hsiao-fang-hu chai yü-ti ts'ung-ch'ao* (see under Hsü Chi-yü). Eight of his previously unpublished memorials were printed in the 史料旬刊 *Shih-liao hsün-k'an* (No. 35, May 11, 1931). His great-grandson, Lin Hsiang 林翔 (T. 璧如), brought together some of the documents on opium prohibition in one volume, entitled 信及錄 *Hsin-chi lu*, and his memorials on the same subject under the title 林文忠公禁煙奏稿 *Lin Wên-chung kung chin-yen tsou-kao* (1929). Lin Tsê-hsü was widely known as an accomplished calligrapher. A few of his

letters were reproduced in 1887, in facsimile handwriting, in the 名人書札 *Ming-jên shu-cha*.

[1/375/1a; 3/203/14a; 7/25/1a; 20/4/xx (portrait); 26/3/20b; Wei Ying-ch'i 魏應祺, *Lin Wên-chung kung nien-p'u* (1931); *Min-hou hsien chih* (1933) 69/10a; *Tao-kuang ch'ao Ch'ou-pan, I-wu shih-mo* (see under I-hsin); Li Kuei 李圭, 鴉片事略 *Ya-p'ien shih-lieh* (1931); Kuo, P. C., *A Critical Study of the First Anglo-Chinese War with Documents* (1935); Ch'ên, Gideon, *Lin Tsê-hsü* (1934); Shên Wei-tai, *China's Foreign Policy 1839-1860* (1932); Murray, Alexander, *Doings in China* (1843, with portrait of Lin from a drawing by a native artist); Morse, H. B., *The International Relations of the Chinese Empire* vol. I; Giles, H. A., *Gems of Chinese Literature*, pp. 259-61, for English trans. of letter to Queen Victoria; Overdijkink, G. W., *Lin Tsê-hsü, een biografische schets*, Leiden 1938; *Chinese Repository* 1839, 1840, British Parliamentary Papers, "Correspondence Relating to China 1840"; Jano Jinichi 矢野仁一, 近世支那外交史 *Kinsei Shina gaikô-shi* (1930), pp. 170-351.]

TU LIEN-CHÊ

LING T'ing-k'an 凌廷堪 (T. 次仲, 仲子), Oct. 2, 1757-1809, July 14, scholar, was born in the village of Pan-p'u, in Hai-chou, Kiangsu, although his ancestral home was in Shê-hsien, Anhwei. His father, Ling Wên-ch'ang 凌文煊 (T. 燦然, 1706-1763), who for business reasons settled in Pan-p'u, died when his son was little more than six *sui*. Ling T'ing-k'an was able to attend school but a few years—until he was thirteen *sui*—when, owing to financial reasons, he became an apprentice. Nevertheless, his love for literature continued and in his leisure he learned to write verse. In 1779 he went to Yangchow where he was engaged as an assistant editor in the Tz'ü-ch'ü chü 詞曲局, a temporary bureau charged with the censorship of dramatic works, primarily to see that these contained nothing which might be interpreted as prejudicial to the reigning dynasty. The bureau, headed by Huang Wên-yang 黃文暘 (T. 時若, H. 秋平, b. 1736), was established in 1777 (1778?) and the project was completed in four years, resulting in an annotated catalogue of dramatic works under Huang's editorship, entitled 曲海 *Ch'ü-hai*, 20 *chüan*. This work seems to have been lost, although a list of about one thousand titles compiled by the bureau is preserved by Li Tou 李斗 (T. 北有 H. 艾塘) in his famous work about Yangchow, known as 揚州畫舫錄 *Yang-chou hua-fang lu*, 18 *chüan*, printed in

1795. While editing these dramatic works Ling T'ing-k'an developed a keen interest in music. At Yangchow, in 1779, he also wrote a long poem entitled 辨志賦 *Pien-chih fu*, "In Defense of My Purpose"—his purpose being to satisfy his thirst for knowledge. At Yangchow, too, he became acquainted with many men who became famous in later years, the most important of these being his life-long friend, Juan Yüan [q. v.] whom he met in 1781.

In the autumn of 1782 Ling T'ing-k'an went to Peking where he met Wêng Fang-kang [q. v.] who thought highly of him and accepted him as a pupil. Profiting by Wêng's advice and guidance, Ling began to concentrate on the studies required for the examination system. While in the capital he also made the acquaintance of many contemporary scholars such as Shao Chin-han, Wang Nien-sun, and later Wu I and K'ung Kuang-sên [qq. v.]. In 1787, at the summons of Wêng Fang-kang, he went to Kiangsi where Wêng was then commissioner of education. While at Nanchang he established a friendship with Hsieh Ch'í-k'un (see under Hsü Shu-k'uei). Later in the same year he went to Honan as a member of Pi Yüan's [q. v.] secretarial staff, where he met other scholars, including Hung Liang-chi [q. v.]. In 1789 he became a *chü-jên*, and in the following year a *chün-shih*, but he did not take the Palace examination until 1793. Though he qualified as a magistrate he was given (1794), at his own request, an educational post, namely that of director of schools of Ning-kuo fu, Anhwei. He assumed office early in 1795, and remained at this post for more than ten years. The year 1805 was for Ling an unfortunate one, for in it his brother, Ling T'ing-yao 凌廷堯 (T. 致堂, 華峰, 1737-1805), his mother, and then his wife died. Resigning from office, he returned to his ancestral home at Shê-hsien to observe the period of mourning. Two years later (1807) he was appointed director of the Tz'ü-yang Academy (紫陽書院) at Shê-hsien. Upon visiting Hangchow (1808), where Juan Yüan was then living as governor of Chekiang, he was invited by Juan to teach his son, Juan Ch'ang-shêng (see under Juan Yüan). While in Hangchow Ling T'ing-k'an made a journey to Ningpo where he visited the famous T'ien-i Ko library of the Fan family (see under Fan Mou-chu). He died in 1809, aged fifty-three (*sui*).

As a classical scholar, Ling T'ing-k'an was an authority on the *Classic of Rites*. His 禮經釋例

Li-ching shih-li, in 13 *chüan*, is the product of a long laborious effort. First taking shape in 1792, it went through five revisions and finally was printed by Juan Yüan in 1809, after Ling's death. Ling's interest in music bore fruit in two works, the 燕樂考原 *Yen-yüeh k'ao-yüan*, in 6 *chüan*, first printed in 1811, and the 笛律匡謬 *Ti-lü k'uang-miu*, 1 *chüan*. As a literary man he was very accomplished, both in prose and verse. His collected prose, 校禮堂文集 *Chiao-li t'ang wên-chi*, 36 *chüan*, was first printed in 1812, and his collected verse, *Chiao-li t'ang shih* (詩)-*chi*, 14 *chüan*, was first printed in 1826. He wrote a chronological biography of the great thirteenth century poet, Yüan Hao-wên 元好問 (T. 裕之, H. 遺山, 1190-1257), entitled 元遺山先生年譜 *Yüan I-shan hsien-shêng nien-p'u*. About the year 1802 Juan Yüan proposed to Ling to print his works, but Ling declined with the remark that many former scholars had rushed into print too early and had lived to regret it. When Ling T'ing-k'an died, only the manuscript of his *Li-ching shih-li* was ready to print and this was preserved by Juan Yüan. In 1810 Ling's pupil, Chang Ch'í-chin 張其錦 (T. 駿伯), collected some of his teacher's manuscripts, edited them and later printed several items. Chang Ch'í-chin compiled a chronological biography of Ling in 4 *chüan* under the title 凌次仲先生年譜 *Ling Tz'ü-chung hsien-shêng nien-p'u*. Several works by Ling are included in various collectanea. In 1935 seven of his works, including the *nien-p'u* written by Chang Ch'í-chin, were printed under the collective title *Ling Tz'ü-chung hsien-shêng i-shu* (遺書) as the fourth series of the *An-hui ts'ung-shu* (see under Yü Chêng-hsieh). In addition to the six above-mentioned works there is a collection of *tz'ü*, or poems in irregular meter, entitled 梅邊吹笛譜 *Mei-pien ch'ui-ti p'u*, 2 *chüan*.

[1/487/37a; 3/258/18a; 4/135/3b.]

TU LIEN-CHÊ

LIU Ch'ang-yu 劉長佑 (T. 子默 H. 印渠 or 蔭渠), Dec. 16, 1818-1887, Aug. 14, was a general of Hsin-ning, Hunan. The son of a merchant, he became a senior licentiate in 1849. In Peking he became the friend of Chiang Chung-yüan [q. v.] whom he accompanied to Kwangsi in 1852 to help put down the Taiping Rebellion. In 1853 he led a detachment of 500 Hunanese to the rescue of Nanchang, Kiangsi, and Luchow, Anhwei, which were besieged by the insurgents. In 1855 his force was enlarged

and by the following year he had 5,000 soldiers under his command with whom he again went to the relief of Kiangsi—on his way taking Yüan-chou from the rebels. Chagrined by reverses, he attempted to commit suicide in 1857. But heartened by the sympathy of the people and by reinforcements from Hunan, his morale as well as that of his soldiers was revived and he laid siege to Lin-chiang in the same province. As a reward for taking the city, he was promoted (1858) to the rank of a lieutenant-governor. After a few months' leave on grounds of illness he resumed his task, bravely fighting the rebels at Chien-ch'ang, and forcing them eastward to Fukien. When the fierce Taiping leader, Shih Ta-k'ai [q. v.], invaded South Hunan (1859), Liu was ordered to the front to co-operate with other generals in driving the invaders to Kwangsi—a task achieved only after severe fighting. Thereupon he pursued Shih's force from Kuei-lin to Ch'ing-yüan and thence through many other towns on the mountainous borders of Hunan, Kwangtung, and Kwangsi. Of the last-named province, he was made governor in 1860.

During his two years as governor of Kwangsi Liu Ch'ang-yu had from time to time to fight against the roving forces of Shih Ta-k'ai and to subdue many other local uprisings in scattered towns and villages. At the same time he improved the administration of the provincial government, built ships, trained soldiers and made the province practically self-supporting, both from the standpoint of food and of military supplies. In the autumn of 1862 he was appointed governor-general of Kwangtung and Kwangsi, his task of bandit-suppression being turned over to Liu K'un-i [q. v.]. Shortly after assuming office he was granted an audience with the emperor and in the spring of 1863 was transferred to the governor-generalship of Chihli (1863-67), a region of China in which the Nien banditti (Nien-fei) were then very strong. As soon as he reached Tientsin on his way to Peking, he was ordered to undertake a punitive expedition against the brigands. Soon afterwards he was placed in command of a force to suppress trouble on the borders of Chihli, Shantung and Honan. Only at the close of the year (1863) did he find time to attend to civil affairs. But in 1865 Sêng-ko-lin-ch'in [q. v.], chief in command of bandit suppression, died on the battlefield. The Nien-fei became more threatening than ever and Liu Ch'ang-yu, for his failure to suppress them, incurred denuncia-

tion by the Board of Punishments. As soon as the bandits in south Chihli were cleared away he organized (1866) a sort of "navy" for use on the Yellow River, and increased his army to six divisions. In 1867 the Eastern Nien (see under Li Hung-chang) were routed by the navy, but while he was so occupied the cities of Pao-ting, Tientsin, and the suburbs of Peking were menaced by gangs of salt smugglers. For his failure to maintain order in the province, Liu was deprived of his post and stripped of his titles. But as the smugglers were shortly after suppressed he was given back, for previous merit, his button of the third rank, and when the Eastern Nien were finally exterminated he was raised to the second rank.

In June 1871 Liu Ch'ang-yu was recalled to be governor of Kwangtung, but soon was transferred to Kwangsi where, in co-operation with the king of Annam, he and Fêng Tzū-ts'ai [q. v.] put down brigands. Under his rule of some five years the province prospered. At the beginning of 1876 he was appointed governor-general of Yunnan and Kweichow. Convinced that France had ambitious designs on Annam he submitted, in 1881, a memorial to the throne suggesting resort to arms against the aggressor, by using the allied forces of Yunnan, Kwangtung and Kwangsi. Having repeatedly asked leave to retire, his request was granted in 1883. He died at his home in 1887 and was canonized as Wu-shên 武愼. Liu Ch'ang-yu's collected writings are entitled *Liu Wu-shên kung i-shu* (遺書), 24 chüan (1902).

[1/425/1a; 2/54/21a; 5/29/1a; 8/4/1a; *Hsiang-chün chih* (see bibl. of Tsêng Kuo-fan) chap. 1.]

TÊNG Ssŭ-rŭ

LIU Ê 劉鶚 (T. 鐵雲, 鐵翁), Oct. 18, 1857-1909, Aug. 23, scholar and writer, was a native of Tan-t'u, Kiangsu. His father, Liu Ch'êng-chung 劉成忠 (T. 子恕), was a *chün-shih* of 1852, a compiler of the Hanlin Academy and one time intendant of a circuit in Honan. After his retirement Liu Ch'êng-chung made his home at Huai-an, Kiangsu, where he collected many books on mathematics, on world geography, and on other studies recently introduced from the West. Thus Liu Ê and his elder brother, Liu Mêng-hsiung 劉孟熊 (T. 味青), were educated not merely in traditional Chinese subjects, but with a lively curiosity about the world in general.

From youth on Liu Ê showed dissatisfaction with conventional moral and political standards.

He sensed the futility of the traditional civil-service examinations, and for a time decided against an official career. He took up the practice of medicine at Shanghai, but could not so make a living. Then he embarked on several business ventures which all failed. At last an opportunity to display his abilities was offered him. In 1888 the Yellow River broke through the dikes near Chengchow, Honan, and the task of repairing them was entrusted to Wu Ta-ch'êng [q. v.], a friend of his father. After obtaining, by purchase, the rank of an expectant sub-prefect, Liu went to Honan and was engaged by Wu to help make the repairs. Liu discarded his official insignia and set to work as energetically as any of the laborers. When the repairs were completed, early in 1889, his energy and his knowledge of conservancy were highly commended by Wu who appointed him one of the supervisors for the compilation of an atlas of the Yellow River, describing its course from Honan to the sea. The atlas, entitled 三省河道全圖 *San-shêng ho-tao ch'üan-t'u*, was completed and printed (lithographically) in 1890.

Though Wu Ta-ch'êng retired early in 1890 owing to the death of his mother, he later recommended Liu to Chang Yüeh (see under Tuan-fang), governor of Shantung, who had learned to respect Liu for his conservancy work. After Chang's death in 1891 the new governor, Fu-jun (see under Wo-jên), took cognizance of Liu's abilities, particularly his acquaintance with Western science and industry—and recommended him (1894?) to the throne. Liu went to Peking, and was made an expectant prefect. He stayed there for two years, promoting the construction of a railroad to connect Chinkiang and Tientsin. But the project was shelved for the time being owing to the fact that in 1896 Chang Chih-tung [q. v.] obtained consent of the Court to construct the Hankow-Lu-kou-ch'iao Railway. Thereupon Liu promoted the opening of iron mines in Shansi, and in the course of this work came into contact with Westerners. For these affiliations he was denounced by conservatives as a traitor. He was in Shanghai when the Boxer Uprising overwhelmed Peking in 1900 and so escaped the fate of the reformers who lost their lives at the hands of the Boxers. He is reported as being then in the employ of certain foreigners. After the Allies had taken the capital, he went to Peking and there found many of the inhabitants starving. He managed to buy rice from granaries (then controlled by Russians) and to distribute it to the destitute. From then on he was pros-

perous and led a luxurious life, owning houses in Peking, Nanking, Shanghai, and Soochow, among which he divided his large collection of antiques.

The most significant of his treasures for scholarly purposes were the inscribed Yin 殷 oracle bones which he and Wang I-jung [q. v.] were the first to recognize (1899) as important for the study of ancient Chinese culture. They therefore began to make collections of them (see under Wang I-jung). Another antiquarian who made a similar collection at this time was Tuan-fang [q. v.]. After the suicide of Wang I-jung in 1900 his collection of inscribed bones came (1902) into the possession of Liu Ê who then owned some 5,000 pieces. In 1903 Liu selected 1,058 pieces whose inscriptions he reproduced lithographically, under the title 鐵雲藏龜 *T'ieh-yün ts'ang-kuei*, 6 volumes. This is the first work on the study of inscriptions on tortoise shells and on animal bones, and marks the beginning of an important branch of knowledge now known as *Chia-ku hsieh* 甲骨學. Liu was one of the first scholars to identify the inscriptions as works of the Yin dynasty, and Sun I-jang [q. v.] was the first scholar to utilize information from them to write a treatise on the Yin period. After Liu died his collection was dispersed. Part of it went to Lo Chên-yü (see under Chao Chih-ch'ien) who in 1915 reproduced some hitherto unpublished specimens, under the title *T'ieh-yün ts'ang-kuei chih-yü* (之餘). Another part was reproduced in 1917 through the generosity of Mrs. Hardoon of Shanghai, under the title 戩壽堂所藏殷墟文字 *Chien-shou t'ang so-ts'ang Yin-hsü wên-tzû*. A third part described by the owner, Yeh Yü-sên 葉玉森 (T. 漢漁), appeared in 1925, under the title of *T'ieh-yün ts'ang-kuei shih-i* (拾遺).

Liu Ê also published reproductions of his collection of inscriptions on ancient pottery, with the title *T'ieh-yün ts'ang-t'ao* (陶). To this work he appended reproductions of his collection of ancient examples of "sealing clay" (*jêng-ni* 封泥) which bear the print of official seals. Other objects in his collection included ancient bronzes, rubbings of inscriptions taken from stone, official seals, coins, etc. There is a list of his bronzes, entitled 抱殘守缺齋藏器目 *Pao-ts'an shou-ch'üeh chai ts'ang-ch'i mu*.

When Liu Ê was in Peking he wrote a novel entitled 老殘遊記 *Lao-ts'an yu-chi* ("Adventures of Lao-ts'an"), in which he describes the ways of officials in Shantung. This novel first appeared in a Tientsin daily known as 天津日日新聞報 *T'ien-chin jih-jih hsin-wên pao*. The

first twenty chapters were later issued in book form with a preface by the author, dated 1906. It has become one of the most popular novels of China. A supplement in 6 chapters appeared in 1935, under the title *Lao-ts'an yu-chi, êr-chi* 二集; Lin Yutang's translation (1936) is entitled *A Nun of Taishan*. Aside from being a masterpiece, the *Lao-ts'an yu-chi* reflects the humane ideals of the author who almost explicitly attacks certain officials for subjecting innocent people to cruel torture. Among the officials so singled out was Yü-hsien (see under Jung-lu), the anti-foreign sponsor of the Boxers, who in his day was praised as able and incorruptible. Naturally these scarcely-veiled attacks were resented by conservative officials who denounced Liu for his friendship with foreigners and for his ideals of reform. Liu incurred the enmity of Tuan-fang who disputed with him the ownership of certain antiques. In 1908 he was accused of having in 1900 pilfered and sold rice from Imperial Granaries and on that charge was banished to Ili where he died the following year. His property was confiscated and his collection of antiques fell mostly into the hands of Tuan-fang who, as governor-general at Nanking, had charge of the confiscation.

Liu Ê was the author of a work on Yellow River conservancy, entitled 治河五說 *Chih-Ho wu-shuo*, with supplement. He also left two works on mathematics, entitled 勾股天元草 *Kou-ku t'ien-yüan ts'ao*, also known as *T'ien-yüan kou-ku hsi* (細)-*ts'ao*, and 弧三角術 *Hu-san-chiao shu*, 2 + 1 *chüan*. In addition, he left a work on medicine, a collection of verse, and some notes on paintings, antiques, etc.

[*Lao-ts'an yu-chi* (Ya-tung 亞東 ed. 1925); *Lao-ts'an yu-chi, êr-chi*; Wu K'o-chai nien-p'u (Wu Ta-ch'êng), pp. 168-195; *Tan-t'u hsien-chih* (1879); 甲骨年表 *Chia-ku nien-piao* (1937); Postscript in *Lao-ts'an yu-chi êr-chi*; Shao Tzû-fêng 邵子風, 甲骨書錄解題 *Chia-ku shu-lu chieh-t'i* (1935); Lo Chên-yü, 五十日夢痕錄, in *Hsüeh-t'ang ts'ung-k'o* (see under Ting Yen).]

FANG CHAO-YING

LIU Fêng-lu 劉逢祿 (T. 申受, 申甫 H. 思誤居士), July 26, 1776-1829, Sept. 13, scholar and official, was a native of Wu-chin, Chekiang, and a descendant of a distinguished family. His grandfather, Liu Lun [q. v.], and his two uncles, Liu T'u-nan and Liu Yüeh-yün (see under Liu Lun), achieved note in their political careers and for their writings in prose and verse. His father,

Liu Chao-yang (see under Liu Lun), was a scholar of wide learning, and his mother, who lived in the years 1744-1808, was a daughter of Chuang Ts'un-yü [q. v.]. She had a good knowledge of the Classics and history and left in manuscript a small collection of poems, entitled 操縵室藁 *Ts'ao-man-shih kao*.

During his boyhood Liu Fêng-lu was educated both by a tutor and by his mother. When he was eleven and twelve *sui* he read with his mother the *Elegies of Ch'u* (*Ch'u-tz'ü*, see under Ch'ên Hung-shou), the *Wên-hsüan* (see under Wêng Fang-kang), and the prose and verse of T'ang and Sung authors. She remarked that these were the traditional fields of study in her family which her descendants must not forsake. Once when he visited his maternal grandfather, Chuang Ts'un-yü, his fluent answers brought forth the speculation that this boy would be the one who would transmit his grandfather's studies. At twenty-five *sui* his scholarly reputation paralleled that of Li Chao-lo [q. v.]—the two being known, because of the courtesy-names they had in common, as "The Two Shêns of Ch'ang-chou" (常州二申). Despite this reputation, however, Liu did not obtain the *chin-shih* degree until 1814 when he was thirty-nine *sui*. Three years later he received an appointment as a second class secretary in the Board of Ceremonies. In 1824 he became a department director in the same Board and remained there until his death. Though during his twelve years in the Board he sometimes lagged behind in his work, his able interpretation of puzzling problems on the basis of the Classics always threw much light on their solution.

Liu Fêng-lu's interest in the Kung-yang interpretation of the *Spring and Autumn Annals*, which came to be known as *Kung-yang hsüeh* 公羊學, came from his reading of the History of the Former Han Dynasty where his attention was drawn to a work of the second century B. C., known as *Ch'un-ch'iu fan-lu* (see under Liu Wên-ch'i). He found this last-mentioned work very suggestive and one in which he thought the true doctrines of Confucius were treasured. In addition, his attention was called to the 公羊春秋何氏解詁 *Kung-yang ch'un-ch'iu Ho-shih chieh-ku*, in which Ho Hsiu 何休 (T. 劭公, 129-182 A. D.) revealed his interpretations of the Kung-yang commentary. Liu exerted all his efforts for several months to understand this work until its principles seemed clear to him. His conclusions are embodied in his *Kung-yang ch'un-ch'iu Ho-shih shih-li* (釋例), 30 *p'ien* (篇)

in 10 *chüan*, his own preface being dated 1805. To elucidate difficult and doubtful points he produced two other works, one entitled 何氏解詁箋 *Ho-shih chieh-ku chien*, in 1 *chüan*; and 答難 *Ta-nan*, in 2 *chüan*. In a work entitled 申何難鄭 *Shên-Ho nan-Chêng*, 4 *chüan*, Liu compared the Tso and Ku-liang commentaries with the Kung-yang, much to the advantage of the last mentioned. In his 議禮決獄 *I-li chieh-yü*, 4 *chüan*, he singled out from history many cases which in his opinion violated the principles laid down in the Classics. Next in importance to the *Spring and Autumn Annals*, he placed the *Analects* of Confucius (*Lun-yü*), since for him both works disclosed the hidden meanings of the Master. Seizing upon certain pregnant sentences attributed to Ho Hsiu, he utilized them to exemplify the inner doctrines of Confucius and thus wrote the 論語述何 *Lun-yü shu-Ho*, 2 *p'ien*, with a preface dated 1812. Under the title 春秋賞罰格 *Ch'un-ch'iu shang-fa ko*, 2 *chüan*, he brought together examples to illustrate Confucius' use of certain terms for purposes of praise and blame. Believing that K'ung Kuang-sên [q. v.] had violated the orthodoxy of the Kung-yang school (不守公羊家法), and knowing that Ch'ien Ta-hsin [q. v.] before him had doubted that fixed principles could be deduced from the *Annals*, Liu wrote the *Ch'un-ch'iu lun* (論), 2 *p'ien*, giving many reasons why he adhered to the viewpoints of Ho Hsiu.

But his cardinal work on the *Tso-chuan*, and one that was almost epoch-making, was the 左氏春秋考證 *Tso-shih ch'un-ch'iu k'ao-chêng*, in 2 *chüan*. In the first *chüan* he examines evidence for the belief that Liu Hsin 劉歆 (T. 子駿, d. 23 B. C.) had a hand in its rearrangement; in the second *chüan* he compares the annotations of various commentators from Han to T'ang times. The *Tso-shih ch'un-ch'iu k'ao-chêng* was reprinted in 1933, with modern punctuation, in the series 辨偽叢刊 *Pien-wei ts'ung-k'an*. Liu's comments on the *Classic of History*, entitled 尚書今古文集解 *Shang-shu chin-ku wên chi-chieh*, in 30 *chüan*, were in reality based on two works by Chuang Shu-tsu (see under Chuang Ts'un-yü), known as 書序說義 *Shu-hsü shuo-i*, 1 *chüan*, and *Shang-shu shou-tu* (授讀), 1 *chüan*. It is evident that he did not credit the authenticity of the 'ancient text' (see under Yen Jo-chü). As for the Preface to the *Classic of History*, he seems in his *Shu-hsü shu-wên* (述聞) to accept its authenticity, though on the first page of his *Tso-shih ch'un-ch'iu k'ao-chêng* he remarks that it may be a forgery of the Eastern Chin period

(317-419 A. D.). In his study of the *Classic of Changes* he was a follower of Chang Hui-yen [q. v.] whose incomplete work on the subject he continued under the title, 易言篇 *I-yen p'ien*. Other works by Liu in this field are the following: 易虞氏變動表 *I Yü-shih pien-tung piao*; 六爻發揮旁通表 *Liu-yao fa-hui p'ang-t'ung piao*; 卦象陰陽大義 *Kua-hsiang yin-yang ta-i*; 易象賦 *I-hsiang fu*; and 卦氣頌 *Kua-ch'i sung*—each in 1 *chüan*. His interest in phonetics is exemplified in the 詩聲衍 *Shih-shêng-yen*, 28 *chüan*, which probably was not printed. But from the abstract by Ch'ên Ch'ao 陳潮 (T. 東之, 1801-1835), which appears in Liu's collected works, it is clear that he attempted to ascertain, by comparative methods, the ancient pronunciations and meanings of characters. His other works on the study of astronomy, mathematics, and geography, and his various anthologies of ancient prose and verse, are indications that his interests were very wide.

Liu Fêng-lu was survived by four sons: Liu Ch'êng-k'uan 劉承寬, a *chü-jên* of 1816; Liu Ch'êng-hsiang 劉承向, and Liu Ch'êng-shih 劉承實, both students of the Imperial Academy; and Liu Ch'êng-an 劉承安. Another brilliant son, Liu Ch'êng-ch'ung 劉承寵 (1798-1827), who died before his father, left a collection of prose and verse, entitled 麟石詩文鈔 *Lin-shih shih-wên ch'ao*, in 2 *chüan*, which is appended to his father's collected works. This last, entitled 劉禮部集 *Liu Li-pu chi*, in 12 *chüan*, with a preface written by Wei Yüan [q. v.], was first printed in 1830 by the Liu family.

The achievements of Liu Fêng-lu as a scholar are attributable in part to the rich heritage he received from both sides of his family and in part to his contacts with eminent contemporaries, such as Sun Hsing-yen, Tuan Yü-ts'ai, Chang Hui-yen, Li Chao-lo, Yün Ching, Hsü Sung [qq. v.], Ch'ên Huan (see under Wang Hsien), and others. He proposed to Juan Yüan [q. v.] the printing of the (*Sung-pên*) *Shih-san ching chu-shu* and the *Huang Ch'ing ching-chieh* (for both see under Juan Yüan)—two great collectanea for which the public had been waiting for years.

Though Chuang Ts'un-yü was the one who laid the foundations of the so-called modern text (*chin-wên* 今文) school of classical criticism, he nevertheless credited the authenticity of the 'ancient text' (*ku-wên* 古文) of the *Classic of History* whose spuriousness Yen Jo-chü had demonstrated some decades earlier. But Chuang's grandson, Liu Fêng-lu, laid the foundation for a new approach to the Classics and so gave

new inspiration to the *chün-wên* school. He was the first scholar to point out the alleged misuse of the *Tso-chuan* by Liu Hsin. He believed that the *Tso-chuan* was originally not a commentary to the *Spring and Autumn Annals* but a separate history whose material was rearranged to form such a commentary. Hence in his opinion, the existing *Tso-chuan*, officially known as 春秋左氏傳 *Ch'un-ch'iu Tso-shih chuan*, should in reality be called 左氏春秋 *Tso-shih ch'un-ch'iu* after the manner of the 晏子春秋 *Yen-tzu ch'un-ch'iu* and the 呂氏春秋 *Lü-shih ch'un-ch'iu* (see under Liang Yü-shêng)—both independent works of the pre-Han period. He observed that the structure of the *Tso-chuan* is in some respects similar to that of the *Kuo-yü* (see under Huang P'ei-lieh) and concluded that it was unjustifiably rearranged to follow the chronological order of the *Annals*. He implied that Liu Hsin had political reasons for giving supremacy to the *Tso-chuan* and therefore wished to make it appear as a commentary to the *Annals*. It remained for the modern scholar, Ts'ui Shih 崔適, in his important 春秋復始 *Ch'un-ch'iu fu-shih*, 38 *chüan*, published in 1918, and in his 史記探源 *Shih-chi t'an-yüan*, 8 *chüan*, preface dated 1910; and above all for K'ang Yu-wei (see under T'an Ssü-t'ung) to develop the implications of these suggestions to their fullest extent and thus to find in Confucius an adequate sanction for the reforms that modern China was facing. Liu Fêng-lu stressed the study of the *Annals* because it was the only work that could conceivably have been written by Confucius himself. He favored the Kung-yang commentary above either of the others because it seemed to take him closer to the time of Confucius and because it embodied certain recondite concepts that could be elaborated into a social and political philosophy consonant with the needs of a changing social order. In the hands of his followers his aims became political rather than historical. Such an approach is known to modern Chinese scholars as *t'o-ku kai-chih* 託古改制, the practice of "finding in antiquity the sanction for present-day changes". This accommodation of ancient thought to modern ideals was in vogue until the close of the dynasty.

[1/488/16b; 2/69/34a; 3/148/36a; 3/420/58a; 5/72/9a; 7/17/12b; 7/35/14b; 13/4/22a; Li Chao-lo [q. v.], *Yang-i-chai wên-chi*, 14/1; 武進陽湖合志 *Wu-chin Yang-hu ho-chih* 26/21; Ch'ien Hsüan-t'ung, *Ch'ung-yin Liu Fêng-lu Tso-shih ch'un-ch'iu k'ao-chêng shu-hou*, 師大學術叢刊 *Shih-ta*

hsüeh-shu ts'ung-k'an, vol. 1, no. 2, pp. 25-42; William Hung, "Prolegomena to Index to Ch'un-ch'iu and Commentaries," *Historical Annual* (史學年報), vol. 2, no. 4, pp. 19-96.]

FÈNG CHIA-SHÈNG

LIU Hsi-hai 劉喜海 (T. 燕庭), d. 1853, official and scholar, was a native of Chu-ch'êng, Shantung. He was a great-grandson of the Grand Secretary, Liu T'ung-hsün [q. v.], and the son of Liu Huan-chih (see under Liu T'ung-hsün). A *chü-jên* of 1816, Liu Hsi-hai was appointed an assistant department director of the Board of War, probably in 1824, two years after his father had died. In 1833, after serving for some time in the Board of Revenue as a department director, he was appointed prefect of T'ing-chou fu in Fukien (1833-38). Thereafter he served as intendant of the Yen-Yü-Sui Circuit, Shensi (1841-45), as provincial judge of Szechwan (1845-47), and as financial commissioner of Chekiang (1847-49). He was recalled to Peking early in 1849. A few months later it was reported by the governor of Chekiang that in the preceding twenty-seven years the deficit of the provincial treasury had accumulated to the amount of several million taels silver. Liu Hsi-hai was perhaps involved in this case and was reported by the governor as devoting his time to archaeology instead of to his official duties. Thus he lost his rank and left official life. Little is known about the rest of his career except that the people of T'ing-chou showed their appreciation of his kind administration by celebrating his name in shrines.

Liu Hsi-hai is best known as a student of ancient inscriptions on metal and stone—a subject known to the Chinese as *chün-shih-hsüeh* 金石學. In this field he produced several important works, one entitled *Chün-shih yüan* (苑), 6 *chüan*, (preface dated 1848) is devoted to the epigraphy of Szechwan; and another, entitled *Hai-tung* (海東) *chün-shih yüan*, 8 *chüan*, deals with the ancient inscriptions of Korea. The first 4 *chüan* of the latter were printed in 1881, but a complete edition appeared in 1922 from the bibliophile, Liu Ch'êng-kan (see under Hsü Sung) who added two supplements, one in 6 *chüan*, another in 2 *chüan*. Liu Hsi-hai also made an annotated list of ancient inscriptions of Korea, entitled *Hai-tung chün-shih ts'un k'ao* (存考), which was printed in the 木犀軒叢書 *Mu-hsi hsüan ts'ung-shu* in 1888. [Mu-hsi hsüan was the library of the Li family of Kiukiang, later owned by Li Shêng-tò 李盛鐸 (T. 木齋, 1860-

1937), Chinese minister to Japan, 1898-1901, and to Belgium, 1905-09.] Liu made a list of his collection of ancient metal utensils, entitled **嘉蔭蔭藏器目** *Chia-yin-i ts'ang-ch'i mu*, and published some of the inscriptions on them in facsimile under the title **清愛堂家藏鐘鼎彝器款識法帖** *Ch'ing-ai-t'ang chia-ts'ang chung-ting i-ch'i k'uan-chih fa-t'ieh*. Among his other works may be mentioned: *Chia-yin-i lun-ch'üan chüeh-chü* (論泉絕句), 2 *chüan*, printed in 1838, poems about ancient coins; **古泉苑** *Ku-ch'üan yüan*, reproductions in facsimile of ancient coins, the manuscripts of which, numbering more than ten volumes in 100 *chüan*, are said to have been in the possession of Ch'ên Chieh-ch'í 陳介祺 (T. 壽卿 H. 簠齋, 1813-1884) of Wei-hsien, Shantung; **蒼玉洞宋人題名** *Ts'ang-yü-tung Sung-jên t'i-ming*, printed in 1834, being reproductions of certain names inscribed on a cliff east of Ch'ang-ting, Fukien, during the Sung dynasty; **長安獲古編** *Ch'ang-an huo-ku pien*, 2 *chüan*, a study of the ancient bronzes he found in Sian, which was first printed by himself and reprinted in 1905 by Liu Ê [q. v.] who added a supplement of 1 *chüan*; **洛陽存古錄** *Lo-yang ts'un-ku lu*; **龍門造像錄** *Lung-mên tsao-hsiang lu*; and **昭陵碑考** *Chao-ling pei k'ao*—the last three being on the antiquities of Honan and Shensi. The Shantung Provincial Library possesses the original manuscripts of the *Ch'ang-an huo-ku pien* and an unpublished work on ancient coins, **泉幣圖釋** *Ch'üan-pi t'u-shih*.

The above-mentioned Ch'ên Chieh-ch'í was also a famous Shantung collector of antiques. He was the son of Ch'ên Kuan-chün 陳官俊 (T. 顧尊 H. 偉堂, *chin-shih* of 1808, posthumous name 文愷), an Associate Grand Secretary (1844-49). Ch'ên Chieh-ch'í, a *chin-shih* of 1845, possessed several thousand rubbings of inscriptions on stone, a collection of ancient coins, and several hundred bronzes. Among his bronzes was the famous vessel, Mao-kung ting 毛公鼎. Rubbings of the inscriptions on his bronzes were edited and reproduced in 1918 by Têng Shih 鄧實, under the title **簠齋吉金錄** *Fu-chai chi-chin lu*. Some of his bronzes are preserved in the Shantung Provincial Library which also possesses part of the collection of another connoisseur of antiques, Wu Shih-fên 吳式芬 (T. 子苾 H. 誦孫, 1796-1856 *chin-shih* of 1835) of Hai-fêng, Shantung. Wu served as financial commissioner of Shensi (1851-53) and as a sub-chancellor of the Grand Secretariat (1855-56). His catalogue of bronzes and stone inscriptions from ancient times to the end of the Yüan dy-

nasty, entitled **攬古錄** *Chün-ku lu*, 20 *chüan*, was printed about 1895. In that year there appeared his book of reproductions of inscriptions on bronzes, entitled *Chün-ku-lu chin-wên* (金文), 3 *chüan*. He had a fine collection of bronzes, seals, and other objects of antiquity which he stored in the studio, Shuang Yü-hu chai 雙虞壺齋. His son, Wu Chung-hsi 吳重熹 (b. 1838), a Vice-Minister of Communications (1906-08), was the son-in-law of Ch'ên Chieh-ch'í.

Another Shantung collector of antiques was Li Tso-hsien 李佐賢 (T. 竹朋), a *chin-shih* of 1835, prefect of T'ing-chou-fu, Fukien (1846-51), who specialized in numismatics.

[*Chu-ch'êng hsien hsü-chih* (1834) 11/1b; **長汀縣志** *Ch'ang-t'ing* (Fukien) *hsien-chih* (1879) 20/35b, 23/23b; *Hsü* (續) *Shensi t'ung-chih kao* (1934) 12/15a; *Tung-hua lu*, Tao-kuang 25: 4, 27: 6, 28: 12, 29: 5; *Shantung t'ung-chih* (1915) 175/44b; *T'oung Pao* 1923, pp. 303-08; *ibid*, 1928-29, p. 136; **金石著述名家考略** *Chin-shih chu-shu ming-chia k'ao-lüeh*, p. 37b; 1/218/13b-19b; *Yenching Journal of Sinological Studies*, no. 12 (1932), p. 2713; *Shantung shêng-li t'u-shu-kuan chi-k'an* (Shantung Provincial Library Quarterly) no. 2 (1936) 專載, p. 11-25; **吳氏世德錄** *Wu-shih shih-tê lu*, vol. 4; **金石書錄目** *Chin-shih shu lu-mu*.]

FANG CHAO-YING

LIU Hsien-t'ing 劉獻廷 (T. 繼莊, 君賢 H. 廣陽子), Sept. 13, 1648-1695, Aug. 15, scholar, was a native of Ta-hsing (Peking). His father, Liu Kuang 劉鏞, was a physician and his elder brother, Liu Pin-t'ing 劉賓廷, was a *chü-jên* of 1663 who became a censor in 1684. At the age of nineteen *sui*, Liu Hsien-t'ing left his native place to live in Kiangsu. At the request of Hsü Ch'ien-hsüeh [q. v.] he went in 1687 to the capital to assist in the compilation of the official history of the Ming dynasty (*Ming-shih*). Later he also participated in the compilation of the *Ta-Ch'ing i-t'ung-chih*, or Comprehensive Geography of the Empire (see under Hsü Ch'ien-hsüeh). For the former compilation he re-edited the section on the Calendar written by Wu Jên-ch'ên [q. v.], and for the latter he prepared the draft of the section on Honan province. When Hsü Ch'ien-hsüeh retired from Peking in the spring of 1690 to continue the work on geography at his own home Liu Hsien-t'ing did not accompany him; he remained in Peking for a time to copy rare items from the library that had been assembled in the Historiographical Bureau. But in the

same year he went south, taking with him the works that he had transcribed. In 1700 he sojourned for a short time with a friend, Ju I-fêng 茹儀鳳 (T. 紫庭, 1650-1692), who was then officiating as sub-prefect of Hêng-chou, Hunan. While in Hunan he wrote a work, entitled 楚水圖記 *Ch'u-shui t'u-chi*, on the river systems of that region, and also made a map of the four great river systems of China, entitled 四瀆入海圖 *Ssü-tu ju hai t'u*. At the request of Chang Lin (see under An Ch'í) who about the years 1685-95 was in charge of couriers in Shensi, he went to that province for a brief sojourn. While staying at Chên-chou, Hunan, in 1693 he made observations on the effect of the directions of the winds on the climate. Two years later he died in Kiangsu.

As a scholar Liu Hsien-t'ing was intensely practical and possessed a strong scientific bent. He paid attention to such matters as the changes of weather, agricultural implements, local dialects, etc. He wrote and talked much of the basic importance of agriculture, and insisted that the first duty of both scholars and soldiers is to be good husbandmen. In this insistence on practical activity, he strongly resembled his northern contemporaries, Yen Yüan and Li Kung [qq. v.]. Even such prominent and scholarly friends as Wan Ssü-t'ung and Ku Tsu-yü [qq. v.] were regarded by him as impractical, because in his opinion they devoted too much attention to researches into the past. He valued highly the 西陲今略 *Hsi-ch'ui chin-lieh*, a work on the geography of the northwest, completed about 1688 by Liang Pin 梁份 (T. 質人, 1642?-1728?), and personally transcribed that work about 1700. Desirous of promoting irrigation in northwest China, he hoped to encourage study of the subject by producing a good annotated edition of the *Classic of Waterways* or *Shui-ching chu* (see under Ch'üan Tsu-wang), but this work was never completed. In the field of phonetics he wrote a work entitled 新韻譜 *Hsin-yün p'u*. He commented on the advantages of the Latin alphabet for the transcription of sounds, and recognized the importance of Sanskrit for the study of sound changes. An admirer of Hsü Kuang-ch'í [q. v.], he most likely was influenced, as Hsü was, by the scientific contributions which the Jesuits made.

Unfortunately most of the writings of Liu Hsien-t'ing were lost. His theories and comments are available only in miscellaneous notes compiled in 5 *chüan* by a pupil, Huang Hu 黃瑚 (T. 宗夏), under the title 廣陽雜記 *Kuang-*

yang tsa-chi, and printed in the *Chi-fu ts'ung-shu* (see under Ts'ui Shu). Written as a result of extensive travel, wide reading, and keen observation, these notes shed an interesting light on various subjects. Two *chüan* of his poems, entitled *Kuang-yang shih-chi* (詩集) are extant only in manuscript form in the private library, Chia-yeh t'ang 嘉業堂, of the Liu family of Wu-hsing, Kiangsu. According to his epitaph, written by his friend Wang Yüan [q. v.], Liu Hsien-t'ing was blind in one eye and was partly disabled by a broken arm.

[1/489/19a; 3/414/31a; 吳江縣志 *Wu-chiang hsien chih* (1747) 36/41b; Draft *nien-p'u* by Wang Ch'in-yü 王勤堉 in 方志 *Fang-chih*, vol. 8, nos. 9 & 10, 11 & 12; Hsiang Ta 向達, 記劉繼莊 in *Fang-chih*, vol. 8, nos. 11 & 12; Yü Chih-chia 尉之嘉, "Life and Thought of Liu Hsien-t'ing, a Great Thinker of Two Centuries Ago" in *Sun Yat-sen University Monthly on Literature and History* (Chinese text) vol. 3, no. 3, pp. 15-21.]

TU LIEN-CHÉ

LIU Jui-fên 劉瑞芬 (T. 芝田), 1827-1892, Apr. 6, official and diplomat, was a native of Kuei-ch'ih, Anhwei, who assisted in 1862 in the suppression of the Taiping Rebellion, first under Tsêng Kuo-fan [q. v.] and then under Li Hung-chang [q. v.]. During the latter's campaign to save Shanghai he had special charge of the importation of ammunition from Western countries. In 1876 he became salt controller of the Liang-huai region and in the following year intendant of the Su-Sung-T'ai Circuit, Kiangsu. Serving first as judicial commissioner (1882) and then as financial commissioner (1883) of Kiangsi, he was made acting governor of the same province in 1884. In the following year he was appointed minister to England and Russia, and arrived at his post in London early in 1886. Believing that Russia was about to exploit the gold mines at Mo-ho, Heilungkiang, he advised his government to undertake the work, and the suggestion was carried out (1886). In 1887 his portfolio was broadened to include France, Italy and Belgium. When difficulties between Tibet and India arose in 1888, Liu made efforts to resist British military occupation by peaceful negotiation. His term of service as a diplomat having terminated, he returned to China in 1889, and was appointed governor of Kwangtung. Three years later (1892) he died at his post. His collected works were printed in

1893, under the title 養雲山莊全集 *Yang-yün shan-chuang ch'üan-chi*.

Liu Jui-fên had six sons. One of them, Liu Shih-hêng 劉世珩 (T. 聚卿, 蔥石, 1875-1926), a *chu-jên* of 1894, was a well-known bibliophile who printed the following collectanea: 玉海堂景宋元本叢書 *Yü-hai t'ang ying Sung Yüan pên ts'ung-shu*; 聚學軒叢書 *Chü-hsüeh hsüan ts'ung-shu* (1897-1903); 貴池先哲遺書 *Kuei-ch'ih hsien-chê i-shu* (1920); and 暖紅室彙刻傳奇 *Nuan-hung shih hui-k'o ch'uan-ch'i*. The last-mentioned is a collection of famous dramas, and works on dramatics.

[1/452/9a; 5/32/6b.]

TU LIEN-CHÊ

LIU K'un-i 劉坤一 (T. 峴莊), Jan. 21, 1830-1902, Oct. 6, official, was a native of Hsin-ning, Hunan. He began his career as a senior licentiate and entered (1855) the Hunan army as an officer under the command of a relative, Liu Ch'ang-yu [q. v.]. During the next ten years he assisted in quelling the Taiping rebels and bandit groups in Hunan, Kiangsi, Kwangsi and Kwangtung; and as a reward for his services was promoted to the position of governor of Kiangsi (1865-74). In the meantime he devoted much time to administrative affairs—he dismissed corrupt officials, reformed long-standing political evils, reduced taxes, and carried on social relief. In January 1875 he became acting governor-general of Liang-Kiang (Kiangsu, Kiangsi and Anhwei) and served concurrently as superintendent of trade for southern ports. In September 1875 he was transferred to the post of governor-general of Kwangtung and Kwangsi (1875-79). While filling this office he increased the provincial revenue, improved local administration, curbed gambling, and maintained peace and order. On December 27, 1879 he was re-instated in his earlier position as governor-general of Liang-Kiang and remained there until 1881. In addition to his routine duties, he was asked (1880) to submit to the throne suggestions concerning the Empire's diplomatic policy toward Russia in regard to Ili (see under Tsêng Chi-tsê). He strongly recommended preparation for war with Russia, but took a moderate stand toward Japan concerning her ambitions in Korea and the Loo-choo Islands. He suggested limiting Chinese opposition to one power while keeping on good terms with the United States and other Western powers in the hope of securing their aid. The negotiations over Ili were peacefully concluded

by the signing of the Russo-Chinese treaty at St. Petersburg on February 24, 1881. At this time France invaded Annam; hence on December 29, 1881 Liu again memorialized the throne, urging co-operation with the Annamese in the country's preparation for war with France. His proposals were received with high favor by the emperor.

After several years of retirement, Liu K'un-i was recalled in 1890 to his previous post at Nanking as governor-general of Liang-Kiang which he assumed in the spring of 1891. A few months later anti-missionary riots broke out at Wuhu and other points along the Yangtze, but Liu quickly suppressed them. The anti-missionary movement was closely connected with the secret society, Ko-lao-hui 哥老會, whose members contemplated rebellion with arms to be secured through Charles Welsh Mason 美生 (b. 1866), a British subject who had previously been employed in the Customs at Chinkiang. The arms were seized (1891) before delivery at Chinkiang and the rebellion was frustrated. In 1892 Liu strengthened the fortress at Chinkiang, adding some new cannon. After declaration of the Sino-Japanese war on August 1, 1894 he was made Imperial Commissioner in command of troops at Shanhaikuan, a strategic pass between Chihli and Manchuria. As soon as he heard that negotiations for peace were in progress he repeatedly urged the Court to prolong the war which he believed might end favorably for China. Nevertheless, the Sino-Japanese treaty of peace was eventually signed at Shimonoseki on April 17, 1895, whereupon Liu returned to his post at Nanking.

A few years later Liu K'un-i achieved distinction for remarkable success in keeping South China free from the excesses of the Boxer Movement which in 1900 harassed North China. Violently anti-foreign, the Boxers practiced magical rites which they believed rendered them invulnerable to the bullets of aliens. Late in 1899 and early in 1900 various attacks were made upon missionaries and Chinese converts, and before long the Boxers gained the tacit approval of powerful officials in North China—even of the Empress Dowager herself (see under Hsiao-ch'in). News of the arrival of Western troops excited yet more the suspicion of the Boxers who began to burn foreign buildings and slaughter native Christians. At this critical juncture Liu K'un-i sent (June 14) a telegram to Chang Chih-tung [q. v.], then governor-general of Hupeh and Hunan, suggesting that he and Chang send a joint

memorial to the throne begging that steps be taken to suppress the Boxers in order to avert a serious international conflict. Chang examined Liu's draft and after making a few modifications in the wording the memorial was sent jointly by telegraph on June 15. Later both Liu and Chang repeatedly warned the Empress Dowager of the danger of the policy she was pursuing in North China—but without effect. On June 21 the Imperial Government issued an edict ordering the extermination of all foreigners, and government troops were brought in to assist the Boxers in besieging and attacking the Legation Quarter. At the same time high officials of all provinces were ordered to send troops to Peking and to kill all foreigners in their jurisdictions. Fortunately most of the provincial governors disapproved of the order and of the tactics of the Boxers—among them Liu K'un-i. Early in June Liu issued stringent orders to arrest all members of the Boxer Society within his jurisdiction and to execute them promptly without further reference to him. On June 20 two Boxers were executed at Nanking. Since the catastrophe which Liu and Chang had foreseen thus took place, these two powerful officials jointly decided to take a neutral attitude with regard to affairs in the North, though they still remained loyal to the Imperial Court. Yüan Shih-k'ai (see under Yüan Chia-san), then governor of Shantung, and other high officials of Central and South China followed them in this step. On June 27 Liu ordered Yü Lien-yüan 余聯沅 (*chin-shih* of 1877, d. 1901), the intendant of Shanghai, to deliver to the consular body at that port a detailed statement in which Liu and Chang undertook to protect foreign life and property in the Yangtze area. The foreign authorities at Shanghai agreed to protect the concessions with their own forces and to refrain from sending warships up the Yangtze without consultation with the governors-general. A week later (July 3) Liu and Chang expressed their will more precisely in a joint telegram to the Chinese ministers at the various foreign capitals announcing their willingness to assume responsibility for the security of foreign life and property within their respective jurisdictions as well as in the province of Chekiang, so long as the treaty powers refrained from landing troops in the designated area. The example set by Liu and Chang in this matter was followed by the provincial authorities of the other maritime provinces. Thus the Boxer uprising was confined principally to the siege of the Legations and to the two provinces of Chihli and Shansi. Liu's stand greatly sim-

plified the situation. After the signing of the protocol at Peking on September 7, 1901 he urged the Court, which had fled to Sian, to return to Peking. Soon after the Court returned (January 7, 1902) he was rewarded for his services to the country with the designation of Grand Guardian of the Heir Apparent.

On July 12, 19, and 20, 1902, Liu K'un-i and Chang Chih-tung submitted to the throne three joint memorials advocating a reform movement which would introduce Western sciences into China and would greatly improve the Chinese educational, administrative and military systems (see under Chang Chih-tung). Not long after this Liu died. He was given the honorary title of Grand Tutor and the posthumous name, Chung-ch'êng 忠誠. The hereditary rank of first-class baron (inherited by his son, Liu Nêng-chi 劉能紀) was also conferred upon him.

For forty years Liu K'un-i was a notably capable official. According to his contemporaries he was honest, far-sighted, and dependable when faced with difficult situations. His memorials, letters, poems, essays and other writings were collected under the title *Liu Chung-ch'êng kung i-chi* (遺集), 68 *chüan*, including nine different works written by him (1911, not consulted).

[1/419/6b; 2/59/27a, 62/43b; 5/31/1a; Chang Chih-tung [q. v.], *Chang Wên-hsiang kung ch'üan-chi*; Wang Yen-wei 王彥威, *西巡大事記 Hsi-hsün ta-shih chi* (1933); Ch'ên Kung-fu 陳功甫, *義和團運動與辛丑和約 I-ho-i'uan yün-tung yü hsin-ch'ou ho-yüeh* (1930); *Chung-kuo chin-pai-nien shih tzü-liao* (second collection, see under Li Hsiu-ch'êng); Paul H. Clements, *The Boxer Rebellion* (New York, 1915); Steiger, George Nye, *China and the Occident* (New Haven, 1927); Morse, H. B., *The International Relations of the Chinese Empire*, vol. III (London, 1918); *Chin-shih jên-wu chih* (see under Wêng T'ung-ho, 1934) p. 167; Mason, C. W., *The Chinese Confessions of Charles Welsh Mason* (1924); Chang Chih-tung [q. v.], *Chang Wên-hsiang kung tsou-i* 59/5a; I-hsin [q. v.], *Ch'ing-chi wai-chiao shih-liao* 85/9a; 青鶴 *Ch'ing-ho*, vol. V, no. 17.]

T'ENG Ssü-yü

LIU Liang-tso 劉良佐 (T. 明輔), d. 1667, renegade Ming general, was a native of Tatung, Shansi. He was associated first with Kao Chieh [q. v.] under the rebel, Li Tzü-ch'êng [q. v.], and later with the Ming brigade general, Huang Tê-kung [q. v.], against Chang Hsien-chung [q. v.]. After the dynasty fell and the Prince of Fu (see under Chu Yu-sung) had set up his court in

Nanking, Liu Liang-tso with his two former associates and Liu Tsê-ch'ing [q. v.] were called the Four Guardian Generals (四鎮). He was made earl of Kuang-ch'ang (廣昌伯) and assigned to the Anhwei-Honan sector with residence at Lin-huai. Later he was transferred to Hsü-chou in northern Kiangsu. In 1645, when the Manchu prince, Dodo [q. v.], came south, Liu Liang-tso surrendered with 100,000 men. He retained office under the Ch'ing and led an expedition to subdue Kiangsu. This province pacified, he went to Peking, was assigned to the Chinese Bordered Yellow Banner, and in 1648 was given the rank of viscount of the second class. For his services with Tantai (see under Yanggüri) in a southern expedition he was made Junior Assistant Chamberlain of the Imperial Bodyguard. In 1661 he was appointed general-in-chief of Kiangnan and Kiangnan. Later in the same year he was transferred to Chihli. In 1666 he resigned on account of old age and died the following year. His son, Liu Tsê-han 劉澤涵, inherited his rank of viscount, a rank that was abolished in 1734.

[1/254/1b; 2/79/16a; 國史貳臣傳 *Kuo-shih êr-ch'ên chuan* 7/8b; Hsü Tzû [q. v.], *Hsiao-t'ien ch'ichuan* 64/12a.]

EARL SWISHER

LIU Lun 劉綸 (T. 如叔 H. 繩庵, 春涵), 1711–1773, Aug. 11, official and writer, was a native of Wu-chin, Kiangsu. While still a licentiate he was recommended to take the second special examination known as *po-hsüeh hung-tz'ü* 博學鴻詞 which took place on November 1, 1736. He passed first among some 180 candidates. Fifteen candidates in all were given the degree—these fifteen being classed into one high group of five and a lower group of ten. Among the other successful competitors of note were Hang Shih-chün, Ch'ên Chao-lun and Ch'í Shao-nan [qq. v.]. Following the examination, Liu Lun was made a compiler of the Hanlin Academy. Within the next few years promotions came to him in rapid succession, and toward the end he was shifted from scholarly to political duties. After 1749 he served in the Boards of Rites, Works, War, and Revenue, and in the Censorate, either as vice-president or as president; and finally in 1771 was made a Grand Secretary—a rank he held until his death at the age of sixty-three (*sui*). Concurrently he served for many years as a Grand Councilor (1758–65, 1767–73). He was canonized as Wên-ting 文定 and was commemorated in the Temple of Eminent Statesmen.

Liu Lun was noted for his simplicity and frugal-

ity, and even after he became president of a Board he continued to live in the same simple style. It is related that once on a very cold winter night when the eminent writer, Wang Ch'ang [q. v.], paid him a visit to discuss an important memorial Liu had nothing to offer him except wine and dates. Liu thus set an example of simplicity which his descendants tried for generations to follow.

Liu Lun was a talented writer of prose and verse and therefore was frequently put in charge of the compilation of official works. The year before his death he edited his own works into a collection, entitled 繩庵內外集 *Shêng-an nei-wai chi*, in 24 *chüan*, which was first printed in 1774 by his family.

Liu Lun had three sons: Liu T'ü-nan 劉圖南, a *chü-jên* of 1768, Liu Yüeh-yün 劉躍雲 (T. 服先 H. 青垣, 1737–1808), and Liu Chao-yang 劉召揚 (T. 占于, 1746–1803). Liu Yüeh-yün, though a *chin-shih* of 1766 and a man of unimpeachable character and good intentions, seemed to lack a thorough understanding of men and affairs. When he had charge, in 1792, of the provincial examinations in Shantung a rumor gained currency that he favored impecunious and aged candidates to the disadvantage of the talented. The published announcement of successful candidates was therefore derisively spoken of as "The punishing-ruler list" (戒尺榜), meaning that the victors were just poor, rod-using schoolmasters. In 1795 he was severely reprimanded for the poor results of the metropolitan examination of which he was one of the conductors. In 1804 he was promoted to be a junior vice-president of the Board of Works and later to senior vice-president of the Board of War, but he soon resigned. His collected works, entitled 貽拙齋詩文集 *I-cho-chai shih-wên chi*, were probably never published.

Liu Chao-yang was summoned to take a special examination in 1784 when Emperor Kao-tsung made a tour in South China. Though he surpassed the other candidates, he did not accept an appointment from the Emperor, preferring the life of an unpretentious schoolmaster in Hunan Shansi, and Shantung. He was a poet but was also interested in classics, history, mathematics and medicine. He left in manuscript a collection of prose and verse comprising 30 *chüan*. His son, Liu Fêng-lu [q. v.], was a noted scholar.

[1/308/4b–5b; 2/20/44a; 3/26/29a; 7/17/11a–12b; 12/21/53b; 23/27/6a; 26/2/3a; 31/1/1a; 33/70/2b; 清稗類鈔 *Ch'ing-pai lei-ch'ao*, 54/60.]

FENG CHIA-SHENG

LIU Ming-ch'uan 劉銘傳 (T. 省三 H. 大潛山人), 1836-1896, Jan. 11, soldier and official, was a native of Ho-fei (Lu-chou), Anhwei. His ancestors had for generations been farmers. Resourceful, ambitious, and discontented with his father's occupation, he became the head of a band of freebooters who were engaged in the illegal sale of salt. When he was eighteen *sui* he is said to have murdered a rich villager. When the Taipings threatened Lu-chou (see under Chiang Chung-yüan), he organized a powerful volunteer corps which became famous under the name, Ming-tzu Chün 銘字軍. A few years later his forces participated in the campaign against Ch'ên Yü-ch'êng [q. v.]. Having attained the rank of major, in April 1862 he followed Li Hung-chang [q. v.] to Shanghai, and from May to June resisted the Taipings east of that city. After taking the fortress at Chin-shan, a strategic point in the prefecture of Sungkiang (July 17), he rushed back to Shanghai which was again menaced, and by the end of the year overcame the insurgents there. In order to aid the naval force under Huang I-shêng 黃翼升 (T. 昌岐, 1818-1894), Liu advanced on Fu-shan by boat early in 1863, and on June 8 he and Huang took the strategic fortress at Yang-shé 楊舍堡 in Kiangyin and occupied the district city three months later (September 13). After the general attack on Soochow by Li Hung-chang's army, Liu and his forces, early in 1864, pursued Li Hsiu-ch'êng [q. v.] to Nanking. In co-operation with the commanders of other volunteer corps, he finally took Changchow (May 11) and captured a powerful insurgent commander, Ch'ên K'un-shu (see under Li Hsiu-ch'êng). In this battle Liu was injured in the forehead. For restoring peace to Kiangsu, this rustic of only twenty-nine *sui* was made an official of the first rank and commander-in-chief of Chihli (1864). He did not assume the post, however, as he was sent elsewhere to fight. Having already in 1862 received the honorary title of military merit, *baturu* 巴圖魯, he was in 1864 awarded the Yellow Riding Jacket.

In the spring of 1865, under the command of Tsêng Kuo-fan [q. v.], Liu Ming-ch'uan was ordered to subjugate the rebel bands known as the Nien-fei (see under Yüan Chia-san and Sêng-ko-lin-ch'in). Marching into northern Anhwei, he and Chou Shêng-po 周盛波 (T. 海齡, d. 1888) captured (July 25) Chih-chia-chi 雉家集 (present Wo-yang), a strategic base of the rebels. Thereafter, with Chou-chia-k'ou, Honan, as headquarters, he took part in various campaigns

against the insurgents who were overrunning Honan and adjacent regions. Late in the autumn of 1866 he and a fellow-commander, P'an Ting-hsin (see under Ts'ên Yü-ying), attacked the Nien-fei in western Shantung, dividing their forces. One contingent, known as the Western Nien (西捻), fled to Shansi (see under Tso Tsung-t'ang) under the leadership of Chang Tsung-yü (see under Sêng-ko-lin-ch'in), while the Eastern Nien (東捻), led by Jên Chu 任柱 and Lai Wên-kuang 賴汶光, remained in Shantung. Under the direction of Li Hung-chang, who replaced Tsêng Kuo-fan late in 1866, Liu drove the Eastern Nien to Kiangsu and then to Hupeh (see under Pao Ch'ao). In the spring of 1867, however, the latter again invaded Shantung, and made their way eastward. Liu pursued and defeated them at Jih-chao, Shantung and at Kan-yü, Kiangsu, in November; and at Wei-hsien and Shou-kuang, Shantung, in early December—thus driving them to the mouth of the Mi River (彌河) where he annihilated them on December 24, 1867. Liu's men are said to have killed some 20,000 insurgents and taken about 10,000 captives. Jên Chu died in the battle of Kan-yü; and Lai Wên-kuang, after narrowly escaping massacre at Shou-kuang, was captured at Yangchow (January 5, 1868). As the most distinguished commander in this three-year war, Liu Ming-ch'uan was given the rank of *Ch'ing-ch'ê tu-yü* of the third class. After a few months of retirement he was ordered (May, 1868) to participate in the suppression of the Western Nien who invaded Chihli and Shantung in the spring of 1868. Though Liu was temporarily at variance with Li Hung-chang, Tsêng Kuo-fan succeeded in reconciling their differences in order that they might unite their forces against the enemy. When the rebels attempted to break across the Yellow River to invade Southern Shantung, Liu, in co-operation with Kuo Sung-lin 郭松林 (T. 子美, 1834-1880), overwhelmed them in a battle near Chih-p'ing on August 16. Chang Tsung-yü is said to have drowned himself during this engagement. As a result of this victory the Nien-fei were completely subdued. Liu was promoted to the rank of a baron of the first class and returned home.

At his native place Liu Ming-ch'uan built a luxurious residence named Ta-ch'ien Shan-fang 大潛山房 where he devoted his time to study, and to which he invited many scholars of note. It is said that only by having sequestered large quantities of silver obtained in the wars was he able to live in such an imposing style. He pub-

lished a collection of his poems, entitled *Ta-ch'ien shan-fang shih-ch'ao* (詩鈔), but some scholars aver that these were written by an amanuensis. Four months after the outbreak of the so-called Tientsin Massacre (1870, see under Ch'ung-hou), Liu was summoned to Peking, but the insurrection was quelled before he could leave the capital. At this time he was granted the privilege of memorializing the throne, a concession not ordinarily made to one of his rank. Late in 1870 Liu was ordered to direct the armies in Shensi which were fighting the Tungans and was given command of about twenty thousand men. But he found it impossible to cooperate with Tso Tsung-t'ang [q. v.], governor-general of Shensi and Kansu, and resigning his post on the ground of illness, returned home late in the following year. In 1880, when the Ch'ing authorities were forced to strengthen the defense against Russia (see under Ch'ung-hou and Ts'eng Ch'it'sé), Liu, by order of the emperor, went to Peking where he memorialized the throne on the importance of constructing a railroad between Ch'ing-chiang-p'u (Huai-yin) and Peking for strategic reasons. His plan, however, was not put into effect owing to the opposition of other officials, especially Liu Hsi-hung (see under Kuo Sung-tao). After stopping at Tientsin to receive optical treatment, he returned home in the following year.

When the Franco-Chinese war broke out in 1884 Liu Ming-ch'uan, invested with the rank of governor of Fukien, was ordered to garrison Formosa. He rushed to the island in July, and after working out a plan of land strategy, in lieu of an adequate naval force, immediately stationed his men at important ports. The French fleet under the command of Sebastian Nicholas Joachin Lépès 李士卑斯 (1828-1897) attacked the port of Kelung (Kirun) on August 4 and on the following day destroyed the battery, but was driven back by Liu's troops. Early in October the main force of the French Asiatic Squadron, commanded by Amédée Anatole Prosper Courbet 孤拔 (1827-1885), pressed on the port of Tamsui (Tansui), and after a month's fighting, occupied Kelung (November 2). At the same time this fleet blockaded the ports along the west coast making it virtually impossible for Liu to obtain munitions and reinforcements from the mainland. On March 3, 1885 French marines from Kelung advanced to the strategic port of Taipeh (Taihoku) but Liu held the city against them. About two weeks later, owing to a change of policy by the French government, Courbet's main force

retired to the Pescadores (Bōko-tō), and with the conclusion of a peace treaty on June 9 (see under Li Hung-chang), all the French forces evacuated Formosa. Liu then returned to Foochow to reassume the post of governor of Fukien to which he had been appointed in 1884.

His achievement in Formosa was not fully appreciated by the government, and a few high officials criticized his tactics. But the Empress Dowager awarded him 3,000 taels silver which, it is said, he distributed entirely among his subordinates. Those Ch'ing authorities, however, who realized the strategic importance of Formosa, created the office of governor of Taiwan (October, 1885), and Liu Ming-ch'uan was appointed the first governor. Two years later the island was declared, by imperial decree, to be an independent province, and Taipeh was made the capital. In reorganizing the military system of the island he established at Taipeh in 1886 an arsenal and a powder-magazine in Western style and commenced in 1887 the construction of batteries at five important ports. During the years 1885-86 he organized a naval force with base of operations in the Pescadores. At the same time he undertook to reform the island's administrative policy towards the savages and to develop the financial resources. In 1887 he established sixteen stations where officials, teachers, physicians and hair-dressers attempted to conciliate the aborigines and gradually civilize them. In 1890 he established at Taipeh a school of higher education for youths of the influential and well-to-do families. But he did not scruple to use armed force in the northeastern regions in order to subdue rebellious tribes. Likewise he reformed the tax system and encouraged industries under government control. The new land tax which he put into effect in 1887 he made more equitable by a survey and a census. Though, owing to the opposition of the natives, he was unable to carry out his program entirely, he increased the revenue considerably within a few years. In the hope of developing modern industries in the island he either established or reorganized (1887-88) government bureaus for the control of the principal industries such as camphor, sulphur, salt, gold and coal. Similarly he increased to a marked degree the production of tea for the foreign trade. He thus succeeded in placing the island government on a sound financial basis and relieved the Fukien government of its previous heavy burden.

Liu Ming-ch'uan constructed the capital city of Taipeh in western style, paving the streets (1885) and lighting the city with electricity.

On March 22, 1888 he introduced a Westernized postal system such as existed on the mainland only in treaty ports. A telegraph line had been previously laid (1877) between Taipeh and Anping (Ampin) by Ting Jih-ch'ang [q. v.]. Liu extended this line to Kelung in 1887, and in 1888 laid a submarine cable between Tamsui and Foochow. During the years 1887-91 he constructed a railway between Taipeh and Kelung. The work of extending this line to Hsin-chu (Shinchiku) was begun in 1888 and was completed in 1893, two years after he left the island. Though only 62 miles long, this Formosan line was one of the first railways to be operated on Chinese territory. Liu also opened under government supervision a commercial steamship line between Formosa, China, India and the South Seas, obtaining (1888) for this purpose two steamships from British merchants in Singapore. In all the above-mentioned undertakings for modernization the materials were imported chiefly from Great Britain and the technical work was carried out by European engineers in Liu's employ. Finally he established two schools at Taipeh, one primarily for instruction in English (1887) and the other for the training of telegraph operators (1890).

Being a soldier of fortune who rose to high position through native ability, Liu Ming-ch'uan was free from the traditional conservatism and self-interest which characterized many Chinese officials of his time. Moreover he was too liberal-minded and practical to be moved by prejudice against Western culture. High officials in Peking, however, became troubled by his radical reforms in Formosa, and compelled him to relinquish his post in July 1891. His conservative successors allowed most of his enterprises to lapse. Thereafter he lived in retirement at his native place, nursing his health which had suffered greatly through his war experiences and his prolonged residence in a malarial climate. He found relaxation in Chinese chess of which he is said to have been an expert player. In 1894 when the Sino-Japanese war broke out, he was summoned by the emperor, but excused himself on the ground of ill health. He died several months after the cession of Formosa to Japan, and was canonized posthumously as Chuang-su 壯肅. He left a collection of memorials to the throne arranged in 22 *chüan*. This collection was later revised by Ch'ên Tan-jan 陳澹然 and published under the title

Liu Chuang-su kung tsou-i (公奏議) with a preface by the latter dated 1906.

[1/422/3a; 2/59/50a; 8/24上/8b; Appendix to the *Liu Chuang-su kung tsou-i*; Ch'ên Yèn 陳衍, *石遺室文集 Shih-i shih wên-chi* (1913), 1/5a; *Hsiang chün chi*, *chüan* 10, 16 (see bibliography under Tsêng Kuo-fan); *Chiao-p'ing Yüeh-fei fang-lieh* (see under I-hsin), *passim*; *Chiao-p'ing Nien-fei fang-lieh* (see under Li Hung-chang), *passim*; Inō Yoshinori 伊能嘉矩, *臺灣巡撫としての劉銘傳 Taiwan-jumbu to shite no Ryū Meiden* (1915) and *臺灣文化志 Taiwan bunka shi* (1929), 3 vols. *passim*; Yano Jinichi 矢野仁一, *髮賊亂の經過及び平定* and *捻匪の亂* in *Kindai Shina shi* (1926); Maurice Loir, *L'escadre de l'amiral Courbet* (1886), pp. 89-101, 182-243, and 291-317; Dodd, J., *Journal of a Blockade Resident in North Formosa, during the Franco-Chinese War, 1884-85* (1888); Davidson, J. W., *The Island of Formosa, Past and Present* (1903) pp. 217-56].

HIROMU MOMOSE

LIU Pao-nan 劉寶楠 (T. 楚楨 H. 念樓), Mar. 9, 1791-1855, Nov. 13, scholar and official, was a native of Pao-ying, Kiangsu. His father, Liu Li-hsün 劉履恂 (T. 連九 H. 雲陵, 1738-1795), a cousin of Liu T'ai-kung [q. v.], was given late in life the rank of archivist of the Imperial Academy. A collection of Liu Li-hsün's notes on the Classics, entitled *秋槎雜記 Ch'iu-ch'a tsa-chi*, 1 *chüan*, was printed in the *Huang-ch'ing ching-chieh* (see under Juan Yüan). Having lost his father when he was only five (*sui*), Liu Pao-nan was brought up by his mother and studied diligently under his brother, Liu Pao-shu 劉寶樹 (T. 幼度 H. 鶴汀, *chü-jên* of 1807, d. 1839), and his second-cousin, Liu T'ai-kung. After becoming a *hsiu-ts'ai* in 1806 Liu Pao-nan resided for a few years in Yangchow where he studied for a time at the An-ting (安定) Academy. His life-long friendship with Liu Wên-ch'í [q. v.] began at this time. Owing to his mother's death in 1811 Liu Pao-nan returned to his native place and in 1813 began his teaching career. In 1817 he returned to Yangchow where he tutored during the following years. After living about a year (1822-23) in Peking in the home of Wang Hsi-hsün (see under Wang Chung), he spent the years 1823-26 at I-chêng, Kiangsu. Thereupon he moved to Yangchow where he remained until the winter of 1832, absenting himself only once when he visited (1831-32) Anking to correct examination papers. In 1833 he went to Pao-ting, Chihli,

where he served for several months as a private secretary to Prefect Juan Ch'ang-shêng (see under Juan Yüan). Liu obtained his *chü-jên* degree at Nanking in 1835 and then directed for a while the Kuang-ling (廣陵) Academy at Yangchow. In the year following this he went to Peking where he competed unsuccessfully in the metropolitan examination of 1836. After teaching in Yangchow for the next few years, he obtained (1840) his *chin-shih* degree and was appointed district-magistrate of Wên-an, Chihli, a post he assumed in the following year. During his term in office he was busily engaged in conservancy work, but the zealous performance of his duties antagonized the local people and their false accusations resulted in his removal late in 1844. On the basis of this experience Liu later compiled a work on conservancy, entitled *文安隄工錄 Wên-an ti-kung lu*, 6 *chüan*, which was printed early in 1848. After 1845, until he died in office aged sixty-five (*sui*), he served as magistrate in the following districts in Chihli: Pao-ti (1845), Ku-an (1845-46), Yüan-shih (1846-51), and San-ho (1852-55). After his death his fellow-townsmen canonized him privately as Hsiao-hsien hsien-shêng 孝獻先生 and entered his tablet in the local temple.

As the most distinguished follower of Liu T'ai-kung, Liu Pao-nan was celebrated for his exact studies in the Classics. Like his master, he was free from the partisan prejudice that marked either the followers of the School of Han Learning or the adherents of Sung philosophy. His most valuable contribution to scholarship was an authoritative commentary to the *Analects*, entitled *論語正義 Lun-yü chêng-i*, which he began in 1828 but failed to complete before his death. His second son, Liu Kung-mien 劉恭冕 (T. 叔俛 H. 勉齋, 1824-1883), completed his father's work and printed it in 1866 in 24 *chüan*. Later this work was reprinted three times, once in the *Huang-Ch'ing ching-chieh hsü-pien* (see under Juan Yüan). Liu Kung-mien left another small work on the *Analects*, entitled *何休注訓論語述 Ho Hsiu chu-hsün Lun-yü shu*, which was also printed in the *Huang-Ch'ing ching-chieh hsü-pien*. He was on the staff of the Kiangnan Printing Office (see under Tsêng Kuo-fan) and later served as director of the Ching-hsin Shu-yüan 經心書院, an Academy established by Chang Chih-tung [q. v.] at Wuchang in 1869. In the latter capacity he compiled several local gazetteers.

Liu Pao-nan left two historical works: one, entitled *釋穀 Shih ku*, 4 *chüan*, first printed in

1855, a study of the names of grains mentioned in the classics; and another, entitled *勝朝殉揚錄 Shêng-ch'ao hsün Yang lu*, 3 *chüan*, printed in 1871, consisting of biographies of Shih K'o-fa [q. v.] and other Ming loyalists who fought and died in the battle of Yangchow in 1645 against the Ch'ing forces. Liu's study of inscriptions on stone in the Han period, entitled *漢石例 Han-shih li*, 6 *chüan*, was first printed in the *Lien-yün i ts'ung-shu* (see under Chang Mu). Later the original manuscript came into the possession of K'uang Yüan (see under Ma Kuo-han), and after being collated by him was printed about 1870 by Ting Pao-chên [q. v.]. A collection of Liu Pao-nan's notes on the classics and ancient history was edited by his descendants and was printed by the Kuang-ya Printing Office (see under Chang Chih-tung) in 1895 in 6 *chüan* under the title *愈愚錄 Yü-yü lu*. In addition to the above-mentioned items Liu Pao-nan produced the following works: a collection of records about his ancestors which was completed in 1832 in 10 *chüan* and was printed a few years later under the title *寶應劉氏清芬集 Pao-ying Liu-shih ch'ing-fên chi*; a historical geography of his native district printed in 1883 in 6 *chüan* under the title, *Pao-ying t'u-ching* (圖經); and an anthology of prose and verse by authors of Pao-ying, entitled *Pao-ying wên-chêng* (文徵). The last-mentioned work is reported to have comprised about 100 *chüan*, but was never printed. Another unpublished work of Liu Pao-nan is a collection of his prose and verse, entitled *念樓集 Nien-lou chi*, 8 + 2 *chüan*.

[1/488/30b; 2/69/62a; 5/73/22b; Liu Wên-hsing 劉文興, *Nien-p'u* of Liu Pao-nan (劉楚楨先生年譜) with portrait in *輔仁學誌 Fu-jên hsüeh-chih*, vol. IV, no. 1 (1933); Fujikawa Kumaichirō 藤川熊一郎, 劉家の論語家學と論語正義 in *斯文 Shibun*, vol. XIV, nos. 9-11 (1932).]

HIROMU MOMOSE

LIU Shih 柳是 (T. 如是 H. 河東君, 藤蕪, 我聞居士), 1618-1664, July 21, originally was variously known as Yang Ai 楊愛, as Yang Yin 楊因, and as Liu Yin 柳隱. Though a singsong girl of Wu-chiang, Kiangsu, she achieved fame as a poetess and calligrapher. Having determined to marry a learned man, she went to Sung-chiang to visit Ch'ên Tzū-lung [q. v.] but he declined to see her. In 1640 she visited Ch'ien Ch'ien-i [q. v.]. On July 14, 1641 she

became his concubine, and two years later he built at the foot of the hills called Yü-shan in Ch'ang-shu the library building known as Chiang-yün lou 絳雲樓 where the two studied, composed poems, and compiled books. It is reported that in 1645, when Nanking fell to the Manchus, she tried in vain to persuade him to commit suicide rather than surrender to the conquerors.

In 1647, when Ch'ien was arrested for harboring a Ming loyalist, she did her utmost to comfort him during the forty days he was imprisoned, and finally to have him released. In 1648 she gave birth to a daughter who later married Chao Kuan 趙管. Ch'ien Ch'ien-i also had a son by his wife (née Ch'ên 陳, d. 1658), named Ch'ien Sun-ai 錢孫愛 (T. 孺貽, later ming Ch'ien Shang-an 錢上安), who became a *chü-jên* in 1646. Liu Shih lived loyally with Ch'ien and his family, sharing their joys and misfortunes. After the Chiang-yün lou caught fire, in 1650, and most of the treasures and books were lost, both she and Ch'ien devoted themselves to Buddhist studies, and in 1663 she tonsured her hair after the manner of a Buddhist nun. In June of the following year Ch'ien Ch'ien-i died.

Ch'ien had enemies both among his fellow townsmen and his clansmen who barely a month after his death pressed Liu Shih and Ch'ien's son to relinquish almost all the family property. Among his enemies was Ch'ien Tsêng [q. v.] whom Ch'ien Ch'ien-i had taught and had often patronized. It seems that Ch'ien Tsêng was forced by another person to act as middleman in applying pressure on Liu Shih. After the farm land, jewels, and even the servants and slaves had been taken from her, she was pressed for 3,000 taels in cash. Having then no money left, she decided to sacrifice her own life in order to save her daughter and her stepson further trouble. She hanged herself, leaving word that the authorities should be notified and should be appealed to for help. Friends of Ch'ien Ch'ien-i and others then combined to denounce Ch'ien Tsêng and the blackmailers. Finally the quarrel was settled out of court and Ch'ien Sun-ai was left something to live on. After 1675 he served as magistrate of Yung-ch'êng, Honan.

Liu Shih helped Ch'ien Ch'ien-i to edit the section on women in his anthology of Ming poets, *Lieh-ch'ao shih-chi*, printed in 1649 (see under Ch'ien). The poems they wrote together, entitled 東山酬和集 *Tung-shan ch'ou-ho chi*, appeared as *chüan* 18-20 in Ch'ien's collected

work, *Ch'u-hsüeh chi*. Her own poems appear in various anthologies and in Ch'ien's collected works.

Ch'ien Ch'ien-i's house in Ch'ang-shu was later divided between the Temple of the City Rampart (Ch'êng Huang Miao) and the office of the sub-prefect. In 1724, when the district of Chao-wên was created from part of Ch'ang-shu district, Ch'ien's house became the office and residence of the magistrate of Chao-wên. But the structure in which Liu Shih committed suicide, being supposedly haunted, was not used. In 1808, at the suggestion of Ch'ên Wên-shu [q. v.], the magistrate, Hsieh P'ei 謝培, a native of Shang-yü, Chekiang, and a *chü-jên* of 1783, converted the building into a temple to her honor.

[19/癸上/8b; Ku Ling 顧苓, 塔影園集 *T'a-ying-yüan chi*, 1/10b (in *Yin-li-tsai-ssü-t'ang ts'ung-shu*); see bibliography for Ch'ien Ch'ien-i; Sun Yüan-hsiang [q. v.], *T'ien-chên-ko chi*, 19/5b; *Ch'ien-shih chia-pien lu* in *Ching-t'ao i-shih* (see bibl. Yüan Ch'ung-huan); Niu Hsiu, *Ku-shêng* (see biog. of Chiang Shih-ch'üan) 3/3b.]

FANG CHAO-YING

LIU T'ai-kung 劉台拱 (T. 端臨 H. 子階, 江嶺), June 24, 1751-1805, June 19, scholar, a native of Pao-ying, Kiangsu, was a descendant of Liu Yung-ch'êng 劉永澄 (T. 靜之 H. 練江, 1576-1612), a member of the Tung-lin Party (see under Chang P'u). His father, Liu Shih-mu 劉世蕃 (T. 仿魏 H. 蓼野, 1725-1801), served as sub-director of schools at Ching-chiang, Kiangsu (1780-87). In his boyhood Liu T'ai-kung studied the art of composition, but at the age of fifteen (*su*) he became interested in Sung philosophy through the works of the local scholars, Wang Mou-hung (see under Yen Yüan) and Chu Tsê-yün 朱澤澐 (T. 湘洵 H. 止泉, 1666-1732). After obtaining his *chü-jên* degree in 1771, Liu went to Peking where he competed unsuccessfully in the metropolitan examination of 1772. Upon his return to Kiangsu he became acquainted (1772) with Wang Chung [q. v.] under whose influence he took an interest in the critical methods of the School of Han Learning (see under Ku Yen-wu). In 1778 he went for a third time to Peking for the metropolitan examination, and remained there until 1781. During his sojourns in Peking he made the acquaintance of many contemporary scholars such as Chu Yün, Tai Chên, Wang Nien-sun and Shao Chin-han [qq. v.]. After

qualifying for the post of director of schools he left Peking (1781) to be with his father at Ching-chiang, but three years later returned to the capital where he competed for the sixth time for the *chin-shih* degree but failed. In 1785 he received appointment as sub-director of schools at Tan-t'u, Kiangsu, a position he held for seventeen years. In 1787 he competed for the last time in the *chin-shih* examination, and again was unsuccessful. Owing to his father's death he retired in the spring of 1801 to his native place, and four years later died there. During the latter half of his life he exchanged letters on classical researches with Juan Yüan, Tsang Yung, Yao Nai, Tuan Yü-ts'ai [qq. v.], and other prominent scholars.

Though influenced much by the School of Han Learning, Liu T'ai-kung was not a slavish exponent of its tenets. He accepted at the same time the good points of Sung scholarship. For this non-partisan attitude he was highly esteemed by Shao Chin-han. Though he published no work in his lifetime, his critical theories were adopted by others. About a year after his death his son-in-law, Juan Ch'ang-shêng (see under Juan Yüan), printed (1806) Liu's work on the *Analekts*, entitled 論語駢枝 *Lun-yü pien-chih*, and two other works by him under the collective title 劉端臨先生遺書 *Liu Tuan-lin hsien-shêng i-shu*. Juan also printed in 1808 a supplement consisting of Liu's collected prose and his notes on the classics. Certain works by Liu, found after 1808, were included in the definitive edition of 1834 of the *Liu Tuan-lin hsien-shêng i-shu*. This edition was reprinted in 1889 by the Kuang-ya Printing Office (see under Chang Chih-tung). A part of Liu's works were also included in the *Huang-Ch'ing ching-chieh* (see under Juan Yüan) under the title, *Liu hsün-tao* (訓導) *i-shu*.

A half-brother of Liu T'ai-kung, named Liu T'ai-tou 劉台斗 (T. 建臨 H. 星槎, 1759-1814), was a *chin-shih* of 1799 who rose to a first-class sub-prefect. He was known for his distinguished services in the river conservancy of Central China. Among the pupils of Liu T'ai-kung the most brilliant was perhaps his second-cousin, Liu Pao-nan [q. v.]. Liu T'ai-kung's contemporary and fellow-townsmen, Liu Yü-lin 劉玉摩 (T. 又徐 H. 春浦, 1738-1797), left a collection of works on the Classics which was printed in the *Huang-Ch'ing ching-chieh* and other collectanea, under the title 雙齋遺書 *P'í-chai i-shu*.

[1/487/24a; 2/68/61b; 3/256/37a; 4/135/2a; Liu Wên-hsing 劉文興, *nien-p'u* of Liu T'ai-kung, with portrait, in 國學季刊 *Kuo-hsüeh chi-k'an*, vol. III, no. 2 (1932).]

HIROMU MOMOSE

LIU T'ing 劉挺 (T. 省吾, 子綬) d. Apr. 17, 1619, age 67 (*sui*), Ming general, was the son of a provincial general-in-chief 都督 and a native of Nan-ch'ang, Kiangsi. Having accompanied his father on an expedition to the southwest, he distinguished himself in 1583 in warfare with the tribes on the Yunnan-Burma frontier. For thirty years thereafter he was engaged in a military career of varied character—stationed in Szechwan in 1585, resisting the Japanese invasion of Korea in 1592-93, fighting on the Kokonor border in 1596, in Korea again to meet the Japanese in 1597, and finally for a long period coping with the turbulent Miao and Lolo tribes of Szechwan. In 1618 he went to Liaotung as secretary of the second army and was put by Yang Hao [q. v.] in charge of one of the four divisions that attempted in the following year to check the Manchus. His army of Chinese and Koreans was defeated at Dunge on April 17 when Liu lost his life. A few years later the rank of secretary of a garrison was made hereditary in his family. He was canonized as Chung-lieh 忠烈 and also as Chung-chuang 忠壯.

[M. 1/247/1a; M. 3/222/1a; *Nan-ch'ang-hsien chih* (1795) 22/8b, 文考 14/34a; 明季北略 *Ming-chi pei-lüeh* 1/2b; Ku Ying-t'ai, *Ming-shih chi-shih pên-mo*, 62, 64; Hauer, *K'ai-kuo fang-lüeh*, pp. 79-82; P'êng Sun-i [q. v.], *Shan-chung wên-chien lu*, 7/15b.]

GEORGE A. KENNEDY

LIU Tsé-ch'ing 劉澤清 (T. 鶴洲) d. Dec. 9, 1648, renegade Ming general with a reputation for cruelty, hypocrisy, and corruption, was a native of Ts'ao-hsien, Shantung. Starting his career as second captain in a military post in Liaotung, he distinguished himself fighting against the Manchu invaders and by 1633 had attained the rank of brigade-general and three years later, general-in-chief and Grand Preceptor of the Heir Apparent. In 1640 there was a great famine in Shantung, the people resorted to banditry, and Liu Tsé-ch'ing was assigned to suppress the disorder and ameliorate their condition. He was degraded one rank for misappropriation of funds. When Li Tzū-ch'êng [q. v.]

was besieging Kaifeng he attempted to relieve the city, but his force was routed and many of his men drowned. Nevertheless he reported success and claimed rewards. He disregarded his orders, raided the country south of Lin-ch'ing, and when the censor Han Ju-yü 韓如愈 impeached his lawlessness, he had him murdered.

When the dynasty fell he went to Nanking and joined the Ma Shih-ying [q. v.] faction in support of the Prince of Fu (see under Chu Yu-sung). He was appointed one of the Four Guardian Generals, along with Kao Chieh, Liu Liang-tso, and Huang Tê-kung [qq. v.], given the title of earl, later marquis, of Tung-p'ing 東平 and assigned headquarters at Huai-an, northern Kiangsu, with jurisdiction over Shantung. He used his military prestige to engage in intrigue at the Nanking court, working hand in glove with Ma Shih-ying and clashing with the reform faction led by Chiang Yüeh-kuang and Liu Tsung-chou [qq. v.]. In 1645 when the Manchu prince Dodo [q. v.] was besieging Yangchow he sent General Junta (see under Hürhan) with a detachment to Huai-an. Liu Tsê-ch'ing, with more than fifty of his officers, 2,000 men, and 30 ships, surrendered to him and was sent to Peking where he was given the rank of third class viscount. In 1648 he was charged with conspiring with some of his fellow-townsmen to place a distant relative of the late Ming emperor on the throne. On December 9 Liu was executed and his family sent into exile.

[M. 1/273/15b; 2/80/43b; M. 59/64/11a; M. 35/13/12a; Mao Nai-yung 毛乃庸, 季明封爵表 *Ch'i-Ming fêng-ch'ieh piao* (1933) 1b.]

EARL SWISHER

LIU Tsung-chou 劉宗周, (T. 起東, original name 憲章, H. 念臺, 克念, 蕺山), Mar. 4, 1578-1645, July 30, Ming philosopher and scholar, was a native of Shan-yin, Chekiang. A posthumous child, he was educated by his maternal grandfather, Chang Ying 章穎 (T. 叔魯, 南洲, d. 1605, age ninety-two *sui*), and became a *chin-shih* in 1601. On account of the death of his mother in that year he did not take office until 1604 when he was appointed an emissary (行人) in the Office for the Transmission of Imperial Messages. He resigned the following year in order to take care of an aged grandfather but resumed his post in 1612, only to retire again two years later. In 1621 he was made a secretary in the Board of Ceremonies

and nine days after taking office attacked the powerful eunuch, Wei Chung-hsien [q. v.], and his notorious accomplice, Madam K'ò (see under Chu Yu-chiao). Despite the eunuch's enmity he was promoted in 1623 to the post of vice-president of the Court of the Imperial Stud, resigning in the same year on account of illness. At his retreat at Chi-shan 蕺山, near his birthplace, he lectured on Confucius, Mencius, and the Sung philosophers, and developed his practice of spending half of each day in study, half in meditation. In 1629 he resumed office as governor of Shun-t'ien-fu, but resigned the next year to lecture at the Academy, Shih-k'uei shu-yüan 石匱書院, in his native town. He held office again for a short time in 1636 as senior vice-president of the Board of Works. Finally in 1642 he was made president of the Censorate. He memorialized strongly on dynastic reform and defense, opposed the employment of the Jesuit Adam Schall (see under Yang Kuang-hsien), and so antagonized the emperor that he was dismissed in less than a year. When Peking fell he proved his loyalty to the dynasty, was again appointed president of the Censorate at the Nanking Court where he attacked the corrupt practices of Ma Shih-ying and Juan Tach'êng [qq. v.] and resigned, finally terminating a turbulent official career during which he had held office six and one half years, been in active service four years and been degraded to the status of commoner three times. After Nanking and Hangchow fell in succession to the Manchus he despaired of restoration and refused food and drink until he died July 30, 1645.

A member of the Tung-lin 東林 party, Liu Tsung-chou deplored its partisan politics. He was a thorough Confucianist, following in the main the school of Chu Hsi (see under Hu Wei) but emphasizing meditation and self-examination (*shên tu* 慎獨), drawn from the phrase in *The Doctrine of the Mean*, "the superior man is watchful over himself when he is alone." For a time he admired Wang Shou-jên (see under Chang Li-hsiang) but became increasingly critical of his philosophy of "intuitive knowledge" (良知) especially as it was interpreted by the *Ch'an* (Zen) Buddhists who were attempting to use it as a means of winning over the Confucianists. The most famous of his pupils was Huang Tsung-hsi [q. v.] and it was largely to the latter that his popularity as a moral philosopher was due. His best known work is the 證人小譜 *Ch'eng-jên hsiao-p'u*, being a classification of men

according to their moral standards. It was written in 1634 and revised several times. Four of his works were copied into the Imperial Manuscript Library (see under Chi Yün), two listed by title only, and one, comprising his memorials, entitled 劉念臺奏疏 *Liu Nien-t'ai tsou-shu*, was proscribed during the Ch'ien-lung period. One of his disciples, Tung Yang 董陽 (T. 天休), collected his writings under the title 劉子全書 *Liu-tzu ch'üan shu*, in 40 *chüan*, including portrait and *nien-p'u*. This was first printed in 1822. A later student, Shên Fu-ts'an 沈復案 (1779-1850), compiled a supplement in 24 *chüan*. The Ming Prince of Lu gave him the posthumous title Chung-tuan 忠端, the Prince of T'ang that of Chung-chêng 忠正, and in 1776 the Ch'ing court conferred the title Chung-chieh 忠介. In 1822 his tablet was placed in the Confucian temple.

[M. 1/255/1a; M. 59/13/1a; M. 35/11/1a; 郵證考 *Hsü-shih k'ao* 1/1b; M. 83/62/1a; M. 39/11/1a; Yao Ming-ta 姚名達, 劉宗周年譜 *Liu Tsung-chou nien-p'u*, Shanghai, 1934; Goodrich, L. C., *Literary Inquisition of Ch'ien-lung*, pp. 144-45, 149, 150, 154; Watters, T., *A Guide to the Tablets in a Temple of Confucius* (1879), p. 220.]

EARL SWISHER

LIU T'ung-hsün 劉統勳 (T. 爾純 H. 延清), Jan.-Feb., 1700-1773, Dec. 29?, Grand Secretary, was a native of Chu-ch'êng, Shantung. His father Liu Ch'i 劉棻 (T. 駿子, 1656-1717), was a *chin-shih* of 1685 who rose through various positions from a magistrate to financial commissioner of Szechwan (1713-17). He was one of the celebrated incorruptible officials of his day, enjoying a reputation similar to that of Ch'ên P'êng-nien [q. v.]. The Liu family of Chu-ch'êng produced many officials, but the most famous among them were Liu T'ung-hsün and his son, Liu Yung [q. v.]. Liu T'ung-hsün became a *chin-shih* in 1724, was selected a bachelor of the Hanlin Academy, and later was made a compiler. In 1727 he began to serve in the Imperial Study and in 1735 in the Imperial School for the Emperor's sons. In the meantime he was several times promoted. In 1736 Emperor Kao-tsung made him a sub-chancellor of the Grand Secretariat and sent him to Chekiang to learn from Chi Tsêng-yün [q. v.] about the construction of dikes along the coast. While there Liu was made senior vice-president of the Board of Punishments (1737) and upon his return to

Peking in 1738 was placed in charge of the Wu-ying tien, or Imperial Printing Press and Bindery. But in 1739 he retired to observe the period of mourning for the death of his mother.

Recalled to Peking in 1741, Liu T'ung-hsün was made President of the Censorate, and early in 1742 astonished the court with a memorial in which he recommended that the power of the Emperor's favorite, No-ch'in (see under Chang Kuang-ssü), be restricted, and that since so many Changs and Yaos from T'ung-ch'êng, Anhwei, were in government service, they should, for a period of three years, be debarred from promotion, in order that other officials might have a chance. It happened however that the Changs and Yaos who held official positions were relatives of Chang T'ing-yü [q. v.], a Grand Secretary who was also a favorite of the Emperor. Though such bluntness in memorials was surprising, Liu's act was warmly commended by Emperor Kao-tsung. That Liu dared to submit the memorial was proof to the Emperor that neither Chang nor No-ch'in was as powerful as Liu had supposed. Yet both were admonished to be more circumspect in the future. From early in 1743 to 1746 Liu was again in Chekiang to inspect the dikes. Early in 1750 he was made president of the Board of Works, was transferred, later in the same year, to the Board of Punishments, and in January 1753, became a Grand Councilor.

To facilitate preparations for the conquest of the Eleuths, Liu T'ung-hsün was sent west (1754) as acting governor-general of Shensi and Kansu. He established courier stations from Shên-mu, Shensi, to Barkul, and also made plans to transport horses and supplies to the front. Though Ili had been conquered, the rebellion of Amursana [q. v.] in 1755 nullified all the gains that had been made (see under Chao-hui). When the Manchu general, Yung-ch'ang (see under Amursana), retreated towards Hami, Liu memorialized the throne that the region west of Hami should be abandoned. This so displeased the Emperor, who had planned to reconquer the territory, that he immediately ordered the arrest and return of Yung-ch'ang and Liu on the charge of neglecting orders, and of failure in military operations. Liu's sons, including Liu Yung, were imprisoned. The Emperor, however, put most of the blame on Yung-ch'ang and released Liu and his sons, with the understanding that Liu be returned to the front to redeem himself by service in the quarter-

master's corps. In 1756 Liu was pardoned and the family property that had been confiscated in the previous year was restored. Thereafter he served as president of the Board of Punishments (1756-58) and of the Board of Civil Office (1758-61), and as a Grand Councilor (1756-73). He was also an Assistant Grand Secretary (1759-61) and a Grand Secretary (1761-73), holding at times the supervisorship of several boards and bureaus, including chief tutorship of the Emperor's sons in the Imperial School.

Despite the misfortune of 1755 in military matters, Liu T'ung-hsün was entrusted with many important affairs of state. He was sent several times to try officials accused of corruption, and usually his verdict won imperial approval, even though death sentences were meted out to several Manchus in high positions. He frequently conducted provincial examinations and four times supervised the metropolitan examination (1751, 1757, 1761, 1771). Three times he supervised the repair of broken dikes along the Yellow River (1753, 1756, 1761) and once the dredging of the Grand Canal (1769). For a time, in 1756, he was acting director-general of Yellow River Conservancy. He served twice as chancellor of the Hanlin Academy (1750, 1763-73) and as director-general of the State Historiographer's Office and of the Commission to compile the *Ssü-k'u ch'üan-shu* (see under Chi Yün). When he died the Emperor personally visited his home to convey his condolences and was deeply impressed by the simplicity and frugality of the household. He was canonized as Wên-chêng 文正 (traditionally the highest posthumous rank), and his name was celebrated in the Temple of Eminent Statesmen. A set of the encyclopedia, *Ku-chin t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei), was presented to his son, Liu Yung, in token of the esteem in which his father was held. Liu Yung also became a Grand Secretary. A grandson of Liu T'ung-hsün and nephew of Liu Yung, Liu Huan-chih 劉鑑之 (T. 佩循 H. 信芳 posthumous name 文恭, d. Jan., 1822), was given the degree of *chü-jên* in 1779 and became a *chin-shih* in 1789 with appointment to the Hanlin Academy. He rose later to the presidency of the Board of Revenue (1814-17) and of the Board of Civil Office (1820-22). Liu Huan-chih's son, Liu Hsi-hai [q. v.], was a well-known student of epigraphy.

[1/308/5b; 3/21/22a; 7/16/9a; 26/1/55b; *Chu-ch'êng hsien-chih* (1764) 33/8a and *hsü-chih* (1834) 13/1a.]

FANG CHAO-YING

LIU Wên-ch'í 劉文淇 (T. 孟瞻), 1789-1856, scholar, was a native of I-chêng, Kiangsu, but lived in Yangchow where his father, Liu Hsi-yü 劉錫瑜 (T. 懷瑾 H. 琢齋, 1749-1840), practiced medicine. After studying with his father's friend, Pao Shih-ch'ên [q. v.], and with a local scholar, Ling Shu (see below), Liu Wên-ch'í became a *hsü-ts'ai* in 1807. About the same time he began a life-long friendship with Liu Pao-nan [q. v.]. He became a senior licentiate in 1819 and visited Peking in the following year. During the succeeding years he competed fourteen times in the Kiangnan provincial examination at Nanking but was unsuccessful, and therefore remained a private teacher the rest of his life.

Liu Wên-ch'í was often employed by men of wealth to assist them in their scholarly activities. During the years 1848-49 he was engaged by Tung Lien 董濂 (T. 石塘), assistant Salt Controller of the Yangchow region, in the annotation of two histories, *北史* *Pei-shih* and *南史* *Nan-shih*, of the Northern and Southern Dynasties respectively. Early in the eighteenth century he and Lo Shih-lin [q. v.] collated for Ts'ên Chien-kung (see under Wu Ch'ung-yüeh) the Old History of the T'ang Dynasty (*Chiu T'ang-shu*), which was printed by Ts'ên in 1843. In addition Liu wrote a criticism of the entire text, entitled *舊唐書校勘記* *Chiu T'ang-shu chiao-k'an chi*, 66 *chüan*, which was printed by Ts'ên in 1846 under Liu's name.

Liu Wên-ch'í was the first Ch'ing scholar to set his hand to a critical study of the entire text of *Tso's Commentary to the Spring and Autumn Annals*. His work on that commentary, entitled *左傳舊疏考證* *Tso-chuan chiu-shu k'ao-chêng*, is reported to have consisted of some 80 *chüan*. As this laborious work was not completed before his death, his son, Liu Yü-sung [q. v.], continued the task. A part of this work, which criticizes at many points the comments of K'ung Ying-ta (see under Yen Jo-chü), was printed in 1838 under the title *Tso-chuan chiu-shu k'ao-chêng* (考正), 8 *chüan*. It was reprinted in the *湖北崇文書局叢書* *Hupei Ch'ung-wên shu-chü ts'ung-shu* (1877) and in the *Huang-Ch'ing ching-chieh hsü-pien* (see under Juan Yüan). In the field of historical geography Liu Wên-ch'í not only collated and criticized the

Yü-ti chi-shêng (see under Wu Ch'ung-yüeh), but also wrote a criticism in 4 *chüan* of two early gazetteers of Chinkiang: 嘉定鎮江志 *Chia-ting Chên-chiang chih*, 22 *chüan*, compiled in the Chia-ting reign-period (1208-25); and *Chih-shun* (至順) *Chên-chiang chih*, 21 *chüan*, compiled in the Chih-shun reign-period (1330-33). These gazetteers were printed with Liu's criticism about 1844 by a native merchant named Pao Liang-ch'êng 包良丞. Two other geographical works by Liu are entitled, 楚漢諸侯疆域考 *Ch'u-Han chu-hou chiang-yü k'ao*, 3 *chüan* (1876), and 揚州水道記 *Yangchow shui-tao chi*, 4 *chüan* (1845). The former is a study of the fiefs of the lords subject to Hsiang Chi 項籍 (T. 羽, 232-202, B. C.), a rival of the founder of the Former Han dynasty, Liu Pang 劉邦 (T. 季, posthumous title as Emperor 高祖, 247-195, B.C.); and the latter is a history of the water-courses in the Yangchow region. A collection of Liu's prose and verse was printed in 1883 in 11 *chüan*, under the title 青溪書屋集 *Ch'ing-hsi shu-wu chi*. It is reported that he also left a collection of miscellaneous notes, entitled 讀書隨筆 *Tu-shu sui-pi*, 20 *chüan*.

Liu Wên-ch'í's maternal uncle, and at the same time his master, Ling Shu 凌曙 (T. 曉樓, 1775-1829), was a private teacher in Yangchow, who late in life served as assistant to Juan Yüan and as a tutor to the latter's sons. As a critic of the *Kung-yang Commentary to the Spring and Autumn Annals* (see under Liu Fêng-lu) Ling Shu produced the *Ch'un-ch'iu Kung-yang li-shu* (禮疏), 11 *chüan* (1819), and a few other works. He also annotated the 春秋繁露 *Ch'un-ch'iu fan-lu*, 17 *chüan*, an ancient history written by Tung Chung-shu 董仲舒 (philosopher, second century B.C.) based on the *Kung-yang Commentary to the Spring and Autumn Annals*. Ling printed (1815) these annotations with the text of the *Ch'un-ch'iu fan-lu*. On the *Four Books* he wrote the 四書典故疑 *Ssü-shu tien-ku ho*, 4 *chüan* (1808). All the works by Ling Shu were collected under the title 斐雲閣凌氏叢書 *Fei-yün ko Ling-shih ts'ung-shu* (or simply *Ling-shih ts'ung-shu*) and were reprinted with a preface by Juan Yüan dated 1849. Five of Ling's works were printed in the *Huang-Ch'ing ching-chieh* and its continuation (see under Juan Yüan).

[1/488/21b; 2/69/41b; 5/74/2a; *T'ung-i t'ang wên-chi* (see under Liu Yü-sung) 6/66b; *Ch'ing-hsi shu-wu chi* (see above, with portrait); *I-chih chai*

wên-ch'ao (see under Ting Yen); Preface to the *Nan-pei-shih pu-chih* (see under Wang Shih-to); for Ling Shu, 2/69/39a; 3/422/29a; 5/74/3a.]

HIROMU MOMOSE

LIU Yü-sung 劉毓崧 (T. 伯山, 松崖), Mar. 29, 1818-1867, Sept. 6, scholar, was a native of I-chêng, Kiangsu, who made his home in Yangchow. After studying under his father, Liu Wên-ch'í [q. v.], he became in 1840 a licentiate and entered the Imperial Academy in Peking. Unable, however, to obtain an appointment, he returned to Yangchow and assisted his father in editing and collating the *Yü-ti chi-shêng* (see under Wu Ch'ung-yüeh), the *Old History of the T'ang Dynasty*, and two old gazetteers of Chinkiang (see under Liu Wên-ch'í). For a few years he served as tutor to the sons of Kuo P'ei-lin 郭沛霖 (T. 仲霖 H. 雨三, 1809-1859), assistant Salt Controller of the Yangchow region (1853-55). When Tsêng Kuo-fan [q. v.] established in 1864 the Kiangnan Printing Office at Nanking (see under Tsêng Kuo-fan), Liu was made the senior member of the staff. Thereafter, together with other scholars, he devoted his declining years to editing and printing numerous books which were known as Kiangnan Printing Office editions. Among them was the second edition of the *Ch'uan-shan i-shu*, comprising the collected works of Wang Fu-chih [q. v.]. This work was printed in 1864-66, and to it Liu appended a criticism in 2 *chüan* of the entire text. While engaged in these editorial tasks he compiled a chronological biography of Wang Fu-chih, entitled *Wang Ch'uan-shan hsien-shêng nien-p'u* (see under Wang Fu-chih), 2 *chüan*.

Liu Yü-sung continued a critical study of the *Ch'un-ch'iu Tso-shih chuan* (see under Liu Wên-ch'í) which his father had begun, but, as he too failed to complete it, it was carried on by his descendants (see below). He left several works on the Classics, including the *Ch'un-ch'iu Tso-shih chuan ta-i* (大義), 2 *chüan*, most of which failed to be printed. His 尚書舊疏考證 *Shang-shu chiu-shu k'ao-chêng* and his 周易 *chou-i* *ch'iu-shu k'ao-chêng*—brief criticisms of ancient comments on the *Classic of History* and on the *Classic of Changes* respectively—were collected in the *Huang-Ch'ing ching-chieh hsü-pien* (see under Juan Yüan). A collection of his prose was printed in 1888 in 7 *chüan* under the title 通義堂文集 *T'ung-i t'ang wên-chi*, of which an enlarged edition in 16 *chüan* appeared in 1920.

After the death of Liu Yü-sung his eldest son, Liu Shou-tsêng 劉壽曾 (T. 恭甫 H. 芝雲, 1838-1882), became a member of the staff of the Kiangnan Printing Office and served there until 1881. He and his younger brother, Liu Kuei-tsêng 劉貴曾 (T. 良輔 H. 少崖, 抱甕居士, 1845-1898), took up Liu Yü-sung's study on the *Ch'un-ch'iu Tso-shih chuan*, but they did not complete it. The last scholar who devoted himself to this task was a son of Liu Kuei-tsêng, named Liu Shih-p'ei 劉師培 (T. 申叔 H. 左龔, 1884-1919). The latter died comparatively young, leaving no one in the Liu family to carry on the work. The voluminous manuscript drafts on which four generations of the Liu family had labored thus failed to be published. Liu Shih-p'ei served in his twenties as a private secretary to Tuan-fang [q. v.], but after the death of the latter (1911), he taught in the Chengtu Higher Normal School. Late in 1915 he was made a member of the Advisory Council to the President and supported the attempt of Yüan Shih-k'ai (see under Yüan Chia-san) to re-establish the Imperial regime. After the death of Yüan in June of the following year Liu Shih-p'ei retired temporarily. Late in 1917 he became a teacher in the Peking National University, a position which he held until his death, November 20, 1919. As a scholar he was anxious to maintain the traditions of native scholarship and was opposed to Western innovations. Numerous articles by him were published in the three sinological journals: 國粹學報 *Kuo-ts'ui hsüeh-pao* between 1905-11; 四川國學雜誌 *Szechwan kuo-hsüeh tsa-chih* between 1912-14; and 國故 *Kuo-ku* in 1919. The drafts of his lectures at the Peking National University were printed under the titles 中國文學 *Chung-kuo wên-hsüeh* and 中國中古文學史 *Chung-kuo chung-ku wên-hsüeh shih*. A collection of his prose, entitled 左龔集, *Tso-an chi*, 8 *chüan*, was printed about 1910 and again in 1928.

[1/488/22a; 2/69/42a; 5/74/19b, 75/9a; 6/卷末/4a; Liu Kung-mien (see under Liu Pao-nan), 廣經堂文鈔 *Kuang-ching t'ang wên-ch'ao* (1889) 45b; *Tso-an chi* (see above) 6/1a; *T'ung-i t'ang wên-chi*; Kojima Yûma 小島祐馬, 劉師培の學 in 藝文 *Geibun*, vol. XI, nos. 5 and 7 (1920).]

HIROMU MOMOSE

LIU Yung 劉墉 (T. 崇如 H. 穆庵, 石庵), 1720-1805, Jan. 24, official and calligrapher, was

a native of Chu-ch'êng, Shantung, and son of the Grand Secretary, Liu T'ung-hsün [q. v.]. A *chin-shih* of 1751, he was a year later appointed a compiler in the Hanlin Academy. In 1755 his father, then governor-general of Shensi and Kansu, was imprisoned by the emperor for failure in military operations. As a result of his father's disgrace Liu Yung, who had received several promotions during 1755, was also arrested. A month later he was freed but reduced to the rank of a compiler. Thereafter, he served as commissioner of education in Anhwei (1756-59) and Kansu (1759-62); as prefect of Taiyuan, Shansi (1762-65); and as intendant of the Chi-Ning Circuit in the same province (1765-66). In 1766 the magistrate of a district in the Taiyuan prefecture was found to have embezzled official funds during Liu Yung's term of office. Since, as prefect, he was held responsible for the conduct of all officials within his jurisdiction, Liu was removed from office and condemned to death. His sentence, however, was commuted by the Emperor to exile in army service. In 1767 he was recalled to the capital and given work in the Wu-ying tien, or Palace Printing Office and Book Bindery. Two years later, as a favor to his aged father, the emperor appointed Liu Yung prefect of Chiang-ning-fu (Nanking). He was made intendant of salt and couriers for Kiangsi the following year, and in 1772 was promoted to the office of provincial judge of Shensi. Upon the death of his father in 1773, he obtained leave of absence to return home and observe the customary period of mourning.

Returning to Peking in 1776, Liu Yung was made a sub-chancellor of the Grand Secretariat and one of the assistant librarians of the Imperial Library, Wên Yüan Ko (see under Chi Yün). A year later he was appointed commissioner of education of Kiangsu. While serving as commissioner he brought the writings of Hsü Shu-k'uei [q. v.] to the attention of the emperor and this resulted in a severe inquisition. Owing either to his alertness in this case or to his reputation as a just and efficient educational administrator, he was rapidly promoted, serving as governor of Hunan (1780) and, late in 1781, as president of the Censorate. In 1782 he was promoted to the presidency of the Board of Works, and during the same year was appointed chief tutor in the Imperial School for the Emperor's sons. In 1783 he was transferred to the presidency of the Board of Civil Offices and in 1785 was made an Assistant Grand Secretary.

One day in 1789 the Emperor visited the Imperial School, only to find it deserted. Upon learning that neither tutors nor students had been present for seven or eight days he became angry and issued several condemnatory edicts. Liu Yung, as head tutor, was held primarily responsible for this breach of discipline and was reduced to the rank of a junior vice-president of a Board and was deprived of all his honors and concurrent offices. The other tutors and the students were punished correspondingly. Soon thereafter, Liu Yung was again made sub-chancellor of the Grand Secretariat. He did not, however, remain long in disgrace, for after several promotions he was (early in 1791) again appointed president of the Censorate and within a month or two was made president of the Board of Ceremonies with his honors and concurrent posts restored. In 1792 he was transferred to the Board of Civil Offices. In 1797 he became a Grand Secretary, and in 1799 was honored with the title of Junior Guardian of the Heir Apparent. Despite his advanced age he continued to hold office, acting also as head librarian of the Wên Yüan Ko from 1803 until his sudden death in 1805. He was honored posthumously and canonized as Wên-ch'ing 文清.

Although Liu Yung was in active service during the period of greatest extravagance of the Ch'ing dynasty he was renowned for the high standards of honesty, frugality and propriety which he himself maintained and required of the members of his family. He did not attack openly the malfeasance of Emperor Kao-tsung's favorite, Ho-shên [q. v.], but he dared to oppose him outright in many matters of governmental administration. As an example of the latter may be mentioned the case of corruption in Shantung in 1782 when he was sent, together with Ho-shên and the censor Ch'ien Fêng [q. v.], to investigate charges brought by Ch'ien against the governor and the finance commissioner of the province who were two of Ho-shên's henchmen. Liu made a careful and just investigation of the affair and proved an incontestable case of corruption against the officials, after which Ho-shên could do nothing but sign the testimonials which resulted in the execution of his favorites (see under Ch'ien Fêng).

Liu Yung was a nationally renowned calligrapher. Many examples of his handwriting are extant, some of which, by order of Emperor Jên-tsung, were collected by his nephew, Liu Huan-chih (see under Liu T'ung-hsün), and were

reproduced in facsimile, under the title 清愛堂石刻 *Ch'ing-ai t'ang shih-k'o*. Liu Yung's literary collection, entitled 劉文清公遺集 *Liu Wên-ch'ing kung i-chi*, 17 chüan, and a collection of his Court poems, entitled *Liu Wên-ch'ing kung ying-chih shih* (應制詩), were printed in 1826 by his grandnephew, Liu Hsi-hai [q. v.]. Liu Yung participated in the compilation of several works prepared under Imperial patronage, among them the *Ssü-k'u ch'üan-shu* (see under Chi Yün) and the *Jih-hsia chiu-wên k'ao* (see under Chu I-tsun). He also officiated frequently at civil service examinations.

[1/308/8a; 2/26/26a; 3/30/1a; 7/16/13b; 20/3/00; 26/2/4a; 29/5/6a; Chao-lien [q. v.], *Hsiao-t'ing tsalu* and *Hsü-lu*, *passim*; *Chu-ch'êng hsien hsü-chih* (1834) 13/1a; Portrait in 青鶴 *Ch'ing-ho*, vol. III, no. 24 (Nov. 1, 1935); *Ku-tung so-chi* (see under Lang T'ing-chi) 4/24b.]

KNIGHT BIGGERSTAFF

LO-k'o-tê-hun. See Lekedehun.

LO Ping-chang 駱秉章 (T. 額門 H. 儒齋, original *ming* 俊), Apr. 28, 1793-1867, Dec. 12, was a native of Hua-hsien, Kwangtung. After devoting his early life to study, he obtained in 1832 the *chin-shih* degree, and in the following year became a compiler of the Hanlin Academy. In 1839 he was appointed a censor and achieved distinction by his memorials to the throne on domestic and foreign problems. After ten years in various metropolitan and provincial offices he was appointed governor of Hunan—a post he held (except for an interval of a few months in 1853) from July, 1850 to October, 1860. During this period he had to face the difficult problem of the Taiping Rebellion which harassed that region soon after he assumed office. In 1851 he was ordered to take steps for the defense of Hunan and was one of the commanders within the walled city of Changsha when it withstood the siege of the Taipings from September 11 to November 30, 1852. In the following year Nanking was proclaimed the capital of the insurgents, thus greatly strengthening their hold on South China.

At this critical moment, Tsêng Kuo-fan [q. v.] was placed in command of the "Hunan Braves," and Lo and Hu Lin-i [q. v.], governors of Hunan and Hupeh respectively, were ordered to direct the fighting against the rebels. Impressed with the simple, straightforward, and inde-

fatigable characteristics of the Hunanese, Lo Ping-chang relied much on them for prosecuting the difficult campaign. He worked in close co-operation with them, selected and trained officers for them, and above all secured for them financial help. When Tsêng Kuo-fan's newly-created gunboat flotilla and army were disappointingly defeated at their first trial in 1854, high officials urged Lo Ping-chang to press the impeachment of Tsêng. Instead Lo did all in his power to supply Tsêng with munitions and provisions. Before long Wuchang was taken, and his faith in the Hunan Braves was justified. In 1855 the situation in Hupeh grew worse, and uprisings in Hunan also became serious. Lo Ping-chang lent his financial and military resources not only to Hunan, but also to Hupeh, Kiangsi, Kweichow, and Kwangtung. In order to raise funds to meet these extraordinary expenditures (1855) he adapted the *likin* system (see under Kuo Sung-tao) to Hunan. For the assistance thus given to other provinces in quelling the rebellion, he was rewarded in 1858 with the first rank official costume. After Shih Ta-k'ai [q. v.] had been driven (1859) by bloody battles from South Hunan to Kwangtung and Kwangsi, Hunan was fairly clear of the Taipings, but Szechwan was then harassed by bandits. In 1860 Lo Ping-chang was ordered to Szechwan to suppress the rebels, but he could not shift to the new scene of trouble until February 1861 owing to a return attack by Shih Ta-k'ai on Hunan. And even in Szechwan Lo had to quell several local uprisings before he could reach the capital of that province. In these operations and in his later political administration he was greatly helped by Liu Jung 劉蓉 (T. 孟容 H. 霞仙, 1816-1873), a native of Hunan who, as a capable secretary and counselor of Tsêng Kuo-fan, served Lo in the same capacity. On October 18, 1861 he was formally installed as governor-general at Chengtu and started to make an end of the insurgents. In 1863 he secured the submission and death of Shih Ta-k'ai who had been harassing Szechwan since the previous year. For this achievement he was given the title, Grand Guardian of the Heir Apparent. After Nanking fell to the Imperial forces, in July 1864, Lo was rewarded with the hereditary rank of *Ch'ing-ch'ê tu-yü* of the first class. During the period 1864-67 he was often troubled with failing eyesight. Though he requested retirement he was urged to continue in office with special grants of sick leave, during

which his duties were performed by Ch'ung-shih [q. v.], then Tartar General at Chengtu. In 1867 Lo, having somewhat recovered, resumed office and was made assistant Grand Secretary. The following year he died at his post in Szechwan. He was posthumously given the title Grand Tutor of the Heir Apparent and was canonized as Wên-chung 文忠.

Lo Ping-chang was one of Tsêng Kuo-fan's chief helpers in suppressing the Taiping Rebellion, and in his later years he was often consulted by the emperor about military matters in southwest China. His sagacity and far-sightedness are shown in the men of talent he recommended for office and in the detailed and carefully prepared memorials which he submitted to the throne. The latter were brought together in an undated work, entitled 駱文忠公奏議 *Lo Wên-chung kung tsou-i*, 27 *chüan*—his memorials from Hunan occupying 16 *chüan*, and those from Szechwan, 11 *chüan*. A supplement consists of biographies and elegies. Lo Ping-chang wrote his own *nien-p'u*, reprinted in 1895, under the title *Lo Wên-chung kung tsü-t'ing nien-p'u*, (自訂年譜).

[1/412/1a; 2/45/24a; 5/5/4a; 8/14上/1a; Kuo Sung-tao [q. v.] *Yang-chih shu-wu wen-chi* 19/6a.]

T'ENG Ssü-yü

LO Shih-lin 羅士琳 (T. 次璆 H. 茗香), d. Apr., 1853, mathematician, was a native of Kan-ch'üan (Yangchow). He purchased the title of a student of the Imperial Academy and participated in several provincial examinations, but failed to pass. Thereupon he went to Peking where he became a student in the Astronomical College of the Imperial Board of Astronomy. In 1821, when he was in his thirties, he achieved notice for his knowledge of astronomy and mathematics and in particular for calculating that on May 2 of that year most of the planets could be seen together—a phenomenon which in Chinese astrology was regarded as a good omen for the throne and the country. His colleagues, however, became jealous of him, and because of their intrigues he failed to advance in his official career. He grew disgusted with official life in Peking, and after failing several times to pass the provincial examination, he left the city and travelled to various places, probably as secretary to magistrates or to local officials. At any rate we find him in 1828 in Hai-ch'êng near Mukden, and in 1832 in Yung-chia, Che-

kiang. He is said to have lived also in Honan and Hupeh—continuing during all his travels the study of mathematics. From the 1830's to 1853 he lived at home in Yangchow and there, from 1839 to 1849, associated intimately with his senior, Juan Yüan [q. v.], supervising the printing of the first seven of the eight *chüan* of Juan's *nien-p'u*, entitled 雷塘庵主弟子記 *Lei-t'ang an chu ti-tzu chi*—the eighth *chüan* being added after Juan's death. He also edited the mathematical works of Liu Hêng 劉衡 (T. 蘊聲, 詔堂 H. 簾舫, 1776-1841), entitled 六九軒算書 *Liu-chiu-hsüan suan-shu*, before their printing in 1850-51 at Yangchow. In 1851 he was recommended to the throne as *Hsiao Lien Fang Chêng* (see under Lo Tsé-nan; an honorary rank a little lower than a *chü-jên*) but did not go to the capital for formal confirmation. On April 2, 1853 Yangchow fell to the Taiping Rebels. Many inhabitants were killed or committed suicide, and Lo was one of those who perished at this time, being then in his sixties.

In his younger days Lo Shih-lin, like most of his contemporaries, studied only the mathematics which had been popularized by Western missionaries in the seventeenth and eighteenth centuries. But the Chinese, too, had earlier gone very far in some branches of mathematics, and some of the early textbooks gradually came to light (see under Tai Chên). Among them were the works of such Sung and Yüan mathematicians as Ch'in Chiu-shao 秦九韶 (T. 道古, 13th century), Yang Hui (see under Ch'êng Ta-wei), and Li Chih (see under Mei Ku-ch'êng). The first mentioned left a work entitled 數書九章 *Shu-shu chiu-chang*. Perhaps the greatest representative of the old school, however, was Chu Shih-chieh 朱世傑 (T. 漢卿 H. 松庭), a native of Chihli and a teacher of mathematics at Yangchow about the year 1300. He left an elementary textbook entitled 算學啟蒙 *Suan-hsüeh ch'i-mêng*, 3 *chüan*, printed in 1299 (and later recovered from a Korean exemplar); and an algebra, entitled 四元玉鑑 *Ssü-yüan yü-chien*, 3 *chüan*, with a preface dated 1303. This latter work, whose title is usually translated "The Precious Mirror of the Four Elements" (see bibliography below), had been almost wholly neglected for five centuries until Juan Yüan purchased an old manuscript copy at Hangchow shortly after 1800. Juan's disciple, Ho Yüan-hsi (see under Chang Hai-p'êng), had it printed. In 1822 Lo Shih-

lin, then in Peking, saw it for the first time, and in the following year was given a copy of it by Kung Tzū-chên [q. v.]. Another friend lent Lo a manuscript copy, and with it he collated Ho's edition. After studying this algebra for twelve years (1823-35), making annotations, and explaining the old solutions with the calculating rods (*ch'ou-suan*, see under Ch'êng Ta-wei), he produced a work entitled *Ssü-yüan yü-chien hsi-ts'ao* (細草), 24 *chüan*, divided into three parts. It was printed in 1837 by a fellow-townsmen, I Chih-han 易之翰 (T. 浩川 H. 蓉湖), who added a supplement in 1 *chüan*, entitled *Ssü-yüan shih-li* (釋例), in which he gave examples of the use of calculating rods in solving algebraic equations. To I's work Lo added other examples early in 1839. By these examples, and by Lo's annotations, the *Ssü-yüan yü-chien* which represented the highest development of algebra in China, became intelligible to students. Other contemporary mathematicians who contributed to an understanding of the work were Shên Ch'in-p'ei 沈欽裴 (T. 俠侯 H. 狎鷗, *chü-jên* of 1807), Tai Hsü (see under Tai Hsi), and Hsü Yu-jên (see under Li Shan-lan). Hsü and Tai both died in consequence of the Taiping War, the former while serving as governor at Soochow, the latter committing suicide at Hangchow. Shên was the first collator of the *Shu-shu chiu-chang*, but his work, left unfinished, was carried on by his disciple, Sung Ching-ch'ang 宋景昌 (T. 勉之). These collation notes were edited into 4 *chüan* under the title, *Shu-shu chiu-chang cha-chi* (札記), and were printed in the *I-chia-t'ang ts'ung-shu* (see under Lu Hsin-yüan).

After editing the *Ssü-yüan yü-chien*, Lo Shih-lin studied the above-mentioned *Suan-hsüeh ch'i-mêng*, which included problems solved by simple algebraic equations, known as *t'ien-yüan* (天元), and his edition of this work was printed in 1839 with a preface by Juan Yüan. He also wrote the following works: 比例匯通 *Pi-li hui-t'ung*, 4 *chüan*, printed in 1818, on proportion; 演元九式 *Yen-yüan chiu-shih*, 1 *chüan*, printed in 1828, on algebra; 句股截積合較算術 *Kou-ku chieh-chi ho-chiao suan-shu*, 2 *chüan*, printed in 1848, on trigonometry; the first supplement to Juan Yüan's biographies of mathematicians (see under Juan Yüan); 春秋朔閏異同 *Ch'un-ch'iu shuo-jün i-t'ung*, 2 *chüan*, completed in 1828, on the calendar of the Spring and Autumn Annals; and 推求日食增廣新術 *T'ui-ch'iu jih-shih ts'eng-kuang hsün-shu*, 2 *chüan*, printed in 1851, on-

the calculation of eclipses. These and others of his works are known collectively as **觀我生室彙稿** *Kuan-wo-shêng shih hui-kao*.

After Lo Shih-lin, Chinese mathematicians generally studied both Chinese and Western methods. One who specialized in Chinese mathematics was Lao Nai-hsüan (see under Tuan-fang) whose **古籌算考釋** *Ku ch'ou-suan k'ao-shih*, 6 *chüan* (1886), and a supplement, *Ku ch'ou-suan k'ao-shih hsiü-pien* (續編), 8 *chüan* (1900), contain detailed explanations on the use of calculating rods. Most other mathematicians, however, became interested in Western mathematical works which they and others helped to translate into Chinese. Among the translators may be mentioned Li Shan-lan [q. v.] and Hua Hêng-fang 華衡芳 (T. 若汀, 1833-1902). Hua was attached to the Kiangnan Arsenal (see under Ting Jih-ch'ang) from its beginning and was one of the founders of its department for translating foreign books on science. He and Fryer (see under Wei Yüan) translated several works on mathematics, among them one on calculus, and Hua himself wrote six works on the subject which are known collectively as **行素軒算稿** *Hsing-su hsüan suan-kao*, printed in 1882. Among other translators in the Kiangnan Arsenal were Hsü Shou 徐壽 (T. 雪村, 1818-1884) and his son, Hsü Chien-yin 徐建寅 (T. 仲虎, 1845-1901). The latter was in Europe for five years (1879-84) visiting different factories, and at one time or another directed the arsenals at Tientsin, Tsinan, Nanking, Foochow and Hanyang.

Lo Shih-lin and Hua Hêng-fang were both interested in the history of Chinese mathematics, but the one who in recent years has written most in this field is Li Yen 李儼 (T. 樂知), author of the **中國算學史** *Chung-kuo suan-hsüeh shih* (1937); the *Chung suan shih lun-ts'ung* (論叢), a collection in 3 series (1933-35); the *Chin-tai* (近代) *Chung suan chu-shu chi* (著述記), a bibliography; and other works.

[1/512/13b; 2/69/48b; 6/31/16b; 6/42/6a; *Kan-ch'üan hstien-chih* (1885) 14/23b; Works by Li Yen; *Ch'ou-jên chuan san-pien* (see under Juan Yüan); Fryer, *An Account of the Department for the Translation of Foreign Books at the Kiangnan Arsenal*, Shanghai, 1880; Konantz, Emma L., "The Precious Mirror of the Four Elements," *The China Journal of Science and Arts*, II, no. 4 (July 1924), pp. 304-10; Vanhée, L., "Le précieux miroir des

quatre éléments" in *Asia Major*, VII (1931-32), pp. 242-70.]

FANG CHAO-YING

LO Tsé-nan 羅澤南 (T. 仲嶽 H. 羅山), Jan. 19, 1808-1856, Apr. 12, a native of Hsiang-hsiang, Hunan, was the organizer of the Hsiang Yung 湘勇 or "Militia from Hsiang-hsiang" who as the driving force in the Hunan Army (湘軍), were chiefly instrumental in suppressing the Taiping Rebellion. Though known primarily for his military exploits, Lo Tsé-nan was from youth a scholar. Owing to extreme poverty he had to make his living as a teacher from the age of twenty-one to forty-six. He became a *hsiu-ts'ai* in 1839, and a senior licentiate in 1847. He did not become a *chü-jên*, but was granted instead (1851) the honorary title, *Hsiao Lien Fang Chêng* 孝廉方正, "Filial, Incorruptable, Straight-forward and Upright," to certify as to his character. By this time he had written several treatises in support of the Ch'êng-Chu (see under Hu Wei) Neo-Confucian philosophy, namely: **周易朱子本義** *Chou-i Chu-tz' pên-i*, compiled in 1840; **人極衍義** *Jên chi yen-i*, compiled in 1847; **西銘講義** *Hsi-ming Chiang-i*, compiled in 1849; **姚江學辨** *Yao-chiang hsüeh-pien*, compiled in 1841; **方(皇)輿要覽** *Fang (Huang) yü yao-lan*, a work on geography, compiled in 1850; and a few other works, most of which were brought together in his collected writings, entitled **羅忠節公遺集** *Lo Chung-chieh kung i-chi*, printed in 1857-63. This last also includes 8 *chüan* of his poems and essays.

An epitaph written by his friend, Kuo Sung-tao [q. v.], describes Lo Tsé-nan as having high cheek bones and a square chin which gave the impression of a man of surpassing spirit and energy. As a student, Lo thought deeply and tried hard to put his knowledge to use in practical affairs. Though a scholar, he was highly competent in the affairs of the world, particularly in matters of military strategy. Such were his attainments and his qualities, and these are probably the characteristics that influenced his pupils during the many years he was a teacher.

When the Taiping rebels were threatening Changsha in 1852, the local magistrates summoned Lo Tsé-nan to train the militia which became known as the Hsiang Yung. Before long Lo's pupils, and the farmers of the locality, were enrolled in the army, and the enemy's attack was repulsed. His achievements were brought to the notice of the throne and he was rewarded

with the title, sub-director of the schools of a district. In the following year (1853) Tséng Kuo-fan [q. v.] was placed in charge of all the militia of Hunan, and Lo Tsé-nan was thereafter under Tséng's command serving as the latter's right-hand man. For his success in a campaign against an uprising at Kuei-tung, Hunan, Lo was promoted to the rank of a magistrate. A few months later he was dispatched to the relief of Nanchang, Kiangsi, where he raised the siege and recaptured two other cities. For this he was raised to a first class sub-prefect. His most efficient officers in this campaign were mostly his pupils. They won the admiration of Tséng Kuo-fan who thus came to rely much on the Hsiang Yung. For his fierce and successful attack at Yochow Lo was rewarded, in 1854, with the rank of a prefect. His movements at Hua-yüan, a village south of Wuchang, were chiefly responsible for the taking of that city in 1854. When Lo was given the appointment of an intendant in Chekiang, Tséng Kuo-fan at once submitted a memorial to the throne requesting that since Lo was indispensable to the army he should remain at his post. Thus he continued his work in Hupeh and made startling headway in the capture of the strategic town of T'ien-chia-chên, on the Yangtze, as well as other cities in Hupeh and Kiangsi. Consequently he was raised in rank from a judicial commissioner to a lieutenant-governor. In 1855, owing to the weakness and corruption of the government forces in Hupeh, Wuchang was again lost, although Tséng and Lo made advances in Kiangsi. Foreseeing a possible tactical blunder, Lo strongly advised Tséng first to take Wuchang, then Kiukiang, and finally Nanking. This is regarded by later historians as one of the most important moves toward ultimate victory. Lo's proposal having been adopted, he fought desperately to lay siege to Wuchang. Unfortunately, he was mortally wounded when repelling a sortie, and died at his barracks eight months before Wuchang was recovered (see under Hu Lin-i). He was granted the posthumous name, Chung-chieh 忠節 and the minor hereditary rank of *Ch'ü-tu-yü* which was later (1864) raised to *Yün-ch'ü-yü*. Wuchang was finally recovered by Hu Lin-i [q. v.] in 1856.

[1/413/5b; 2/42/51b; 5/58/6a; 7/26/9a; 8/6下/1a; Kuo Sung-tao [q. v.] *Yang-chih shu-wu wên-chi* 19/4a; *Lo Chung-chieh kung nien-p'u* (1863).]

T'ENG Ssü-yü

LOOSA 勞薩, d. 1641, Oct.-Nov., of the Manchu Bordered Red Banner, belonged to the division of the Gúwalgiya clan that was settled in Anculakú 安褚拉庫 at the sources of the Sungari river just north of the Long White Mountains. In 1598 Nurhaci [q. v.] sent an expedition to demand the allegiance of the Warka tribe, of which Anculakú was a part, and took Loosa and others into his service. After sharing in many of Nurhaci's campaigns Loosa was in 1629 put in charge of a company of picked troops (*gab-sihiyan*, "stalwarts") who were to act as scouts in advance of the main army. In this position he served throughout the intensive campaigns between 1631 and 1641 against the Chahar Mongols, the Chinese, and the Koreans, receiving in 1634 the honorary title *songkoro baturu*, "eagle-like conquering hero". In 1636, and again in 1638, he was accused of misconduct, but his brilliant military record shielded him from punishment. He died in the ninth moon of 1641 during a fierce battle with the Ming commander Hung Ch'êng-ch'ou [q. v.]. Loosa was granted posthumously the hereditary rank of viscount of the third class and in 1655 the name Chung-i 忠毅. His son Cengni 程尼, who was elevated to the rank of earl of the first class, died in 1652 while fighting under Nikan (d. 1652, q. v.) against the Ming loyalists in Hunan.

[1/232/3b; 3/332/12a; 11/4/8b; 34/171/24b.]

GEORGE A. KENNEDY

LU Chien-tséng 盧見曾 (T. 抱孫 H. 雅雨山人 and 澹園), 1690-1768, Nov. 7, scholar and official, was a native of Techow, Shantung. His father, Lu Tao-yüeh 盧道悅 (T. 喜臣), was a *chin-shih* of 1670. Lu Chien-tséng himself became a licentiate at the age of fifteen *sui*, a *chü-jên* in 1711, and a *chin-shih* in 1721. Two years later he was appointed magistrate of Hungya, Szechwan. Subsequently he was transferred to the province of Kiangnan where he served as magistrate of Mêng-ch'êng (1730) and of Liu-an (1731-34); and as prefect of Lu-chou-fu (1735), Chiang-ning-fu (1735), and Ying-chou-fu (1735). In 1737 he became chief commissioner of the Salt Gabelle of Liang-Huai with headquarters at Yangchow, but after the lapse of a year he was, for some reason, denounced and exiled. Summoned from exile in 1744, he was in the following year made prefect of Yung-p'ing, Chihli, and then Salt Controller of Ch'ang-lu 長蘆 in the

same province. In 1753 he was re-appointed chief salt commissioner of Liang-Huai at which post he remained for ten years. He retired in 1762 on grounds of old age and went home. Six years later he was involved in a deficit of 10,000,000 taels in the revenue of the Salt Administration at Yangchow. During the years 1746 to 1767 salt merchants had disposed of large quantities of salt beyond the annual quota, but had neglected to transmit to the government the accumulated net profit amounting to more than 9,000,000 taels. The officials in charge were accused of conniving with the merchants and of having received from the latter gifts valued at 900,000 taels. When friends of Lu Chien-tsêng, such as Chi Yün and Wang Ch'ang [qq. v.], realized that the emperor proposed to take drastic measures against the accused, they privately informed Lu and thus gave him time to sequester his properties and avoid confiscation. Lu was escorted to Yangchow and tried. He was proven to have received gifts to the value of 16,000 taels, or less than two percent of the total sum involved. This fact, and his having sequestered property, caused him to be sentenced to die by strangulation, but he actually died in prison in Soochow before the sentence was carried out. The above-mentioned friends who had informed him were banished (see under Chi Yün). Kao Hêng (see under Kao Pin), salt censor of the Liang-Huai region from 1757 to 1765, and another official who was involved in the case, were beheaded.

Lu's interest in educational reforms is demonstrated by the academies he established in the various places where he officiated: the Chien-ya Shu-yüan 建雅書院 at Hung-ya, the Kêng-yang Shu-yüan 廣陽書院 at Liu-an, the Ching-shêng Shu-yüan 敬勝書院 at Yung-p'ing, and the Wên-ching Shu-yüan 問津書院 at Tientsin. He improved the condition of the An-ting Shu-yüan 安定書院 at Yangchow. The 雅雨堂叢書 *Ya-yü t'ang ts'ung-shu* which he edited—a collection of thirteen works by authors who lived prior to the Sung dynasty—was printed in 1756. In 1753 he began to compile an anthology of poetry by some 620 writers of Shantung, his native province. This work, entitled 國朝山左詩鈔 *Kuo-ch'ao Shan-tso shih-ch'ao*, consisting of more than 5900 poems arranged in 60 *chüan* with biographical sketches of the authors, was completed and printed in 1758. With the help of the Ma brothers (see under Ma Yüeh-kuan) of Yangchow, he edited Wang Shih-chên's [q. v.]

Yü-yang kan-chiu chi and Chu I-tsun's [q. v.] *Ching-i k'ao*. The works that he published are considered fairly good editions, printed from carefully engraved blocks in uniform calligraphy. He frequently borrowed books from the libraries of Ma Yüeh-kuan, and the family of Wang Chi [q. v.]. Hence he named his studio at Yangchow, Chieh-shu lou 借書樓, "Borrowed Book Loft".

An ancestor of Lu Chien-tsêng, named Lu Shih-ts'ui 盧世淮 (T. 德水 H. 紫房, 南村病叟, 1588–1653, a *chin-shih* of 1625), was a poet and bibliophile of renown. As a man of letters he acquired a name almost equal to that of Ch'ien Ch'ien-i [q. v.], and through his love of books he became a friend of Mao Chin [q. v.]. A special feature of his library was the large number of items transcribed by hand. He printed some fourteen works. A collection of his writings, 尊水園集略 *Tsun-shui yüan chi-lüeh*, 12 *chüan*, named after his studio, was first printed in 1660.

Among the descendants of Lu Chien-tsêng, the best known was his grandson, Lu Yin-p'ü 盧蔭溥 (T. 霖生 H. 南石, 1760–1839, posthumous name 文肅), a *chin-shih* of 1781. He served as a Grand Councilor (1811–21), as president of the Board of Civil Office (1821–30), and as a Grand Secretary (1830–33). The latter's grandson, Lu Ch'ing-lun 盧慶綸 (T. 理堂 H. 和庵, original *ming*, Kuang-hsieh 光燮), was a *chin-shih* of 1841 and a Hanlin compiler. Many other descendants of Lu Chien-tsêng were officials and men of letters, and several women of the family achieved notice for their poems or their paintings.

[2/71/40b; 3/210/30a 補錄; 6/17/4a; *Tsinan fu-chih* (1839) 56/74a; 兩淮鹽法志 *Liang-Huai yen-fa chih* (1870) 16/13b; *Tung-hua lu* (Ch'ien-lung 33: 7, 8, 9, 10); Wang Hsien-t'ang 王獻唐, on Lu Shih-ts'ui (in Chinese), *Shantung Provincial Library Quarterly*, vol. 1, no. 1, pp. 183–96; 德縣志 *Tê-hsien chih* (1935).]

TU LIEN-CHÊ

LU-FEI Ch'ih 陸費曄 (T. 丹叔 H. 頤齋), d. 1790, age 60 (*sui*), scholar and official, was a native of T'ung-hsiang, Chekiang. An ancestor whose surname was Fei 費 was adopted by a family named Lu 陸, hence the double surname, Lu-fei. In 1765 he passed the special examination sponsored by Emperor Kao-tsung on the latter's fourth tour of South China and was awarded, in addition to the degree of *chü-jên*, a secretaryship in the Grand Secretariat. Taking

his *chin-shih* with high honors in the following year, he was later given the rank of a compiler in the Hanlin Academy. Meanwhile he served as collator in the imperial printing establishment, Wu-ying tien, where the general history, *Li-tai t'ung-chien chi-lan* (see under Lu Hsi-hsiung), was being printed.

When the project for the compilation of the *Ssü-k'u ch'üan-shu* was initiated in 1773 (see under Chu Yün and Chi Yün), Lu-fei was appointed chief-collator (總校官) and assigned the task of editing the books already in the Imperial Library, as well as those printed in the Wu-ying tien. At the same time he received the rare works presented by provincial officials and by private collectors; he collated and bound the manuscript volumes of the *Ssü-k'u ch'üan-shu*; and supervised a large number of collators and copyists. For these services he was successively promoted from a reader of the Hanlin Academy (1775-82) and a sub-chancellor of the Grand Secretariat (1782-84) to the vice-presidency of the Board of Ceremonies (1784-86). He also was the recipient of many gifts and honors. However, he was not excused when errors in the *Ssü-k'u ch'üan-shu* came to light (see under Chi Yün). In 1780 he was accused of having lost a large number of original works used in the preparation of the *Ssü-k'u ch'üan-shu*, but when it was found that only about thirty items were actually missing he had these replaced, and was cleared of the charge. Two years later he was reprimanded, along with Chi Yün, Lu Hsi-hsiung [q. v.] and others, for having permitted to be copied into the library a work by Mao Ch'i-ling [q. v.] in which references to the new dynasty were not given in the required form.

In 1784 he was made an assistant director in the bureau for the compilation of the *Ssü-k'u ch'üan-shu*. Two years later his mother died and he retired to observe the period of mourning. In that year (1786) it was again disclosed that works containing remarks prejudicial to the reigning dynasty had been copied into the library (see under Li Ch'ing). This encouraged stricter collation, and by 1787 similar cases were brought to light. Emperor Kao-tsung was so infuriated that he granted Chi Yün's request to collate and alter, at his own expense, books in the library by, or relating to, late Ming and early Ch'ing authors. Lu Hsi-hsiung, then in Fukien, was ordered to share this expense with Chi; and Lu-fei Ch'ih was made to supervise and pay for the binding, shelving, and other routine work connected with

the three sets of the *Ssü-k'u ch'üan-shu* to be deposited in Yangchow, Chinkiang and Hangchow. The Emperor pointed out that Lu-fei Ch'ih was primarily responsible for the errors in the project because he had drawn up most of the regulations governing it. At the same time government salt merchants who had previously been ordered to undertake official literary projects were forbidden to assist Lu-fei Ch'ih in any way. Before long accusations were made that yet other original works used in the preparation of the *Ssü-k'u ch'üan-shu* were missing, and that additional works offensive to the reigning dynasty had been copied into the Library. While Chi Yün and Lu Hsi-hsiung and other former editors were merely reprimanded, Lu-fei Ch'ih was deprived of all ranks and titles, but continued to pay for the binding, shelving, etc. of the sets deposited in the three southern libraries. By the time of his death (1790) Lu-fei Ch'ih had expended in this way more than ten thousand taels silver. The Emperor ordered that his property be appraised and that only about one thousand taels be left to his family—the rest to be used to complete the work on the three southern libraries. In justification of this order, the Emperor pointed out that Lu-fei Ch'ih had started life as a poor student with not more than one thousand taels, but that by mismanagement of the *Ssü-k'u* enterprise he had accumulated twenty or thirty times that amount. Be that as it may, after most of the family property had been confiscated, Lu-fei Ch'ih's sons were exempt from further persecution.

It is recorded that Lu-fei Ch'ih left several collections of poems, none of which appear to have been printed. A small chart listing the personal, temple, and taboo names of the Emperors of China, entitled *Li-tai ti-wang nien piao* (see under Ch'i Shao-nan), was recently included in the 四部備要 *Ssü-pu pei-yao* (1927-35).

Lu-fei Ch'ih had two daughters who wrote poetry. His grandson, Lu-fei Ch'üan 陸費稼 (玉泉, 春風, 1784-1857), was governor of Hunan (1843-49). A descendant by the name of Lu-fei K'uei 陸費遼 is one of the proprietors of the Chung-hua Book Company 中華書局, Shanghai.

[1/326/7a; 2/26/50b; 2/43/33b; 3/98/12a; 21/8/28a; *T'ung-hsiang hsien-chih* (1882) 15/官續 60b, 69a, 18/壽母 1b; *Pan-li Ssü-k'u ch'üan-shu tang-an* (see bibl. under Chi Yün).]

FANG CHAO-YING

LU Hsi-hsiung 陸錫熊 (T. 健男, H. 耳山), Dec. 26, 1734-1792, Mar. 17, scholar and official, was a native of Shanghai. His grandfather, Lu Ying-ling 陸瀛齡 (T. 景房, H. 仰山, 柳村), was for a time district director of schools of Shih-tai, Anhwei; and his father, Lu Ping-hu 陸秉笏 (T. 長卿, 葵露, H. 淞南老人, 1706-1783), was a *chü-jên* of 1741. His mother, Ts'ao Hsi-shu 曹錫淑 (T. 采荇, 1709-1743), was a poetess whose collection of verse, entitled 晚香樓詩稿 *Wan-hsiang lou shih kao*, was given notice in the *Ssü-k'u* Catalogue (see under Chi Yün). After the death of his mother Lu Hsi-hsiung accompanied his grandfather several times to Shih-tai. In 1761 he became a *chin-shih* and in the following year passed a special examination granted by Emperor Kao-tsung on his third tour of South China. Lu was appointed a secretary of the Grand Secretariat and so became acquainted with many scholars in Peking. Three times he was sent to the provinces to take charge of examinations (Shansi in 1765, Chekiang in 1768, and Kwangtung in 1770), and twice he was assistant examiner in the metropolitan examinations (1771, 1772). He also served as a compiler of the general history of China, 歷代通鑑輯覽 *Li-tai t'ung-chien chi-lan*, 120 *chüan*, which was completed in 1768 and printed about 1771. Meanwhile he was promoted to an assistant department directorship in the Board of Punishments (1771) and later was made full director (1772).

In 1773 Lu Hsi-hsiung and Chi Yün [q. v.] were appointed chief-editors of the Imperial Manuscript Library, known as the *Ssü-k'u ch'üan-shu* (see under Chu Yün and Chi Yün) and both served in that capacity until the work was completed, more than ten years later. They also compiled, by imperial order (1780), several important works, among them the 歷代職官表 *Li-tai chih-kuan piao*, 72 *chüan*, completed in 1784, and printed by the Wu-ying tien press. Together they were made sub-readers of the Hanlin Academy (1773) and thereafter received many honors, especially at the completion, in 1781, of the great Imperial Catalogue, *Ssü-k'u ch'üan-shu tsung-mu t'i-yao*, and at the presentation of the memorial announcing the completion of the first of the four main sets of the *Ssü-k'u* library (see under Chi Yün). In 1780 Lu was appointed director of the Banqueting Court, and two years later, director of the Court of Judicature and Revision. In 1782 he and the other editors of the *Ssü-k'u* library were reprimanded for having copied into

the library a work by Mao Ch'i-ling [q. v.] which seemed not to give due recognition to the Manchu dynasty. Early in 1784 Lu was informed of his father's death and returned to Shanghai to observe the period of mourning, but after the funeral he was so pressed financially that he made a journey to Hupeh (1785) to solicit help from his friends. Returning to Peking in 1786 he was reappointed director of the Banqueting Court and later in the same year was made provincial director of education in Fukien. Although promoted to the rank of a vice-president of the Censorate he was ordered to continue his duties in Fukien.

Meanwhile (1787) it was discovered that several works, regarded as prejudicial to the reigning dynasty, had been copied into the Imperial Manuscript Library (see under Chou Liang-kung, Li Ch'ing, and Chi Yün). For this Lu was not only severely reprimanded but was ordered to share with Chi Yün the expense of making the necessary alterations. When in 1790 he finished his term of office in Fukien he volunteered to effect the required changes in that set of the *Ssü-k'u ch'üan-shu* which was deposited in the Wên Su Ko library at Mukden, the other three sets in or near Peking having by this time been collated by Chi Yün. Accompanying Lu to Mukden were several other former editors of the *Ssü-k'u*, among them Wêng Fang-kang [q. v.]. In 1791 more mistakes in the *Ssü-k'u* were disclosed, and all the former editors from Lu and Chi down were again ordered to re-collate the different sets of the Library in and near Peking. Late in 1791, after helping Chi several months in Peking, Lu went to Mukden for the second time to collate the Wên Su Ko set, but he found the northern winter so inclement that he died soon after his arrival. According to the Shanghai gazetteer of 1871, his tomb in Shanghai was located in the neighborhood of the present race-course.

Lu Hsi-hsiung, like Chi Yün, was a good writer in the court style of ceremonial literature. He drafted many public documents and composed several articles published in the name of Yü Min-chung [q. v.]. His collected works in prose, entitled 寶奎堂文集 *Pao-k'uei t'ang wên-chi*, and those in verse, entitled 簞邨詩集 *Huang-ts'un shih-chi*, each in 12 *chüan*, were printed by one of his sons in 1810. The printing blocks for these works were burned in 1842 when the British troops entered Shanghai, but were re-carved in 1849 by one of his grandsons.

Lu Hsi-hsiung's maternal grandfather, Ts'ao I-shih 曹一士 (T. 譚廷 H. 濟寰, 1678-1736), member of a celebrated family in Shanghai, was an uncle of Ts'ao Hsi-pao (see under Ch'ien Fêng). A *chin-shih* of 1730, Ts'ao I-shih rose to be a supervising censor. His collected poems, entitled 四焉齋詩集 *Ssü-yen-chai shih-chi*, 6 *chüan*, and his works in prose, *Ssü-yen-chai wên-chi* (文集), 8 *chüan*, were printed in 1750 in the collectanea, 石倉世纂 *Shih-ts'ang shih-tsuan*. There appeared in the same work a collection of poems by his eldest daughter, Ts'ao Hsi-kuei 曹錫珪 (T. 采繁), entitled 拂珠樓偶鈔 *Fu-chu-lou ou-ch'ao*, 2 *chüan*. Two younger daughters of Ts'ao I-shih were also poets, the second being the above-mentioned Ts'ao Hsi-shu, the mother of Lu Hsi-hsiung. After her death, a younger sister, Ts'ao Hsi-k'un 曹錫壘 (T. 采藻), became Lu's stepmother. Ts'ao Hsi-k'un, too, left a collection of poems, entitled 五老堂詩稿 *Wu-lao-t'ang shih-kao*.

[1/326/7a; 3/96/7a; *Shanghai hsien-chih* (1871) 21/5a, 20b, 26/109a, 27/7a, 24a, 29/15b; *Ch'ien T'ahsin* [q. v.], *Ch'ien-yen t'ang wên-chi*, 45/1a; *Pan-li Ssü-k'u ch'üan-shu tang-an* (see bibl. under *Chi Yün*).]

FANG CHAO-YING

LU Hsin-yüan 陸心源 (T. 剛父 H. 存齋, 潛園老人), 1834-1894, Dec. 5, bibliophile, scholar and official, was a native of Kuei-an (part of present Wu-hsing), Chekiang. His family was descended from Lu Chih 陸贄 (T. 敖輿, 754-805), a famous minister of the T'ang dynasty. Beginning his studies at a very early age, Lu Hsin-yüan is said to have mastered the Nine Classics by the time he was thirteen *sui*, and came to be recognized as one of the seven learned scholars of his native place. He was an admirer of the critical scholar Ku Yen-wu [q. v.], and named his studio I-Ku t'ang 儀顧堂 after him. Lu was graduated as *chü-jên* in 1859, but in the following year he failed in the *chin-shih* examination. On his way home from Peking he was attacked by a band of Nien rioters (捻匪) at Ch'ing-chiang-p'u, Kiangsu, and barely escaped with his life. Upon his return he and Niu Fu-hai 鈕福海 (T. 季蘇, 1816-1862), with other fellow-villagers, made an effort to protect their town from the Taiping rebels. Shortly afterwards, having qualified as prefect, he was sent to Kwangtung province. In 1863 Liu Ch'ang-yu [q. v.], who was then governor-general of Chihli

(1863-67), had him transferred to Chihli where as Liu's adviser he succeeded in clearing the boundaries of Chihli, Shantung and Honan of bandits. In the following year, at the call of Mao Hung-pin 毛鴻賓 (T. 寄雲 H. 寅庵, 菊隱, 1806-1868), governor-general of Kwangtung and Kwangsi (1863-65), he went to Canton, and was appointed (1865) intendant of the Nan-Shao-Lien Circuit. In this year under the direction of Kuo Sung-tao [q. v.] he subdued the rebellious aborigines in Ch'ang-ning (Hsin-fêng) and mutinous soldiers from Hunan. In 1866 he was transferred to the intendency of the Kao-Lien Circuit, and in the following year re-established the Ching-jên (敬仁) Academy at Mao-ming and the T'ao-nan (陶南) Academy at Shih-ch'êng (Lien-chiang).

This same year Lu was obliged to return home to mourn his father. In 1872, however, at the call of Li Ho-nien 李鶴年 (T. 子和, d. 1890), governor-general of Fukien and Chekiang (1871-76), he went to Foochow where, with the rank of acting salt intendant, he served as Li's adviser on financial, diplomatic and naval matters. When Japanese troops penetrated Formosa in 1874 he lodged a strong protest with the Japanese commander against what he regarded as unwarranted invasion. In 1874 Lu retired to his native place, taking up his residence in a garden situated in the eastern part of the town, which he named Ch'ien-yüan 潛園. Thereafter he devoted himself to writing and book-collecting, at the same time rendering service to his neighbors by way of flood-relief, establishing schools, etc. In 1888 he donated 150 valuable books to the Imperial Academy. Although he had been deprived of his rank and title two years after his retirement because of some irregularities in connection with his term of office in Foochow, his distinguished services—military and social—were recognized by Li Hung-chang [q. v.] and other high officials. On their recommendation he was decorated with the Red Coral Button of the second class. In 1892, when returning from an audience with the emperor at Peking, he was taken ill at Tientsin and two years later died at his residence.

Lu Hsin-yüan was famous as one of the most celebrated bibliophiles at the close of the Ch'ing period. During the Taiping Rebellion the contents of many of the famous private libraries in central and south China were dispersed. Lu is said to have gathered portions of some ten of these libraries, among them about 48,000 volumes from the I-chia t'ang 宜稼堂 in Shanghai, which was

owned by Yü Sung-nien 郁松年 (T. 萬枝 H. 泰峰), a well-known bibliophile of the middle of the nineteenth century. By 1882 Lu's collection reached 150,000 *chüan*, not including popular editions. He preserved his collection in three places: Pi-Sung lou 韶宋樓 in which he kept about 120 Sung and 100 Yüan editions, and some rare manuscripts; Shih-wan-chüan lou 十萬卷樓 in which he kept rare works printed after the Ming period; and Shou-hsien ko 守先閣 in which he kept ordinary books. After his death these collections came into the possession of his eldest son, Lu Shu-fan 陸樹藩 (T. 純伯, *chü-jên* of 1889), who in 1907 sold all the rare editions (some 40,000 *chüan*) of the Pi-Sung lou, Shih-wan-chüan lou, and the Shou-hsien ko to the late Baron Iwasaki Yanosuke 岩崎彌之助 (H. 蘭室, 1851-1908), a Japanese financier. These rare books were for a time kept in the Iwasaki library, Seikadō Bunko 靜嘉堂文庫, at Surugadai, Tokio, but since 1924, the Seikadō collection has been preserved in a structure erected for that purpose in the villa of the Iwasaki Family at Tamagawa, a suburb of Tokio. An annotated catalogue of the rare Chinese books in the collection was published in 1917 in 50 *chüan* under the title *Seikadō hisekishi* (秘籍志). A general catalogue of the Chinese books in the collection was published in 1930 under the title *Seikadō Bunko kanseki bunrui mokuroku* (漢籍分類目錄). The remainder of Lu's collection is preserved in the Public Library at Wu-hsing.

On the basis of his wide bibliographical knowledge Lu Hsin-yüan compiled the following three important works: *I-Ku t'ang t'i-pa* (題跋), 16 *chüan*, published in 1890, a collection of his bibliographical notes, with a supplement of 16 *chüan* published in 1892; *群書校補* *Ch'ün-shu chiaopu*, 100 *chüan*, textual criticism of 35 rare editions and manuscripts of the Sung, Yüan, and early Ming periods; and *Pi-Sung lou ts'ang-shu chih* (藏書志), 120 + 4 *chüan*, published in 1882, a catalogue with bibliographical remarks on the rare editions in his collections. The last-mentioned work was completed with the assistance of Li Tsung-lien 李宗蓮 (T. 友蘭, 少清, *chün-shih* of 1874). On the basis of his collections Lu also compiled a collectanea entitled *Shih-wan-chüan lou ts'ung-shu*. It contains 51 rare items dating from the T'ang to the Yüan periods, and was printed in three series in the years 1876-79, 1882, 1892.

As an archaeologist Lu collected about one

hundred bronzes of the period before Han, about 60 mirrors of the period before T'ang, and some 9,000 inscriptions on stone and bronze. On the basis of these source-materials he compiled the following books: a supplement (200 *chüan*) to the *Chün-shih ts'ui-pien* (see under Wang Ch'ang), which was not printed; *唐文拾遺* *T'ang-wên shih-i*, 72 + 8 *chüan*, with supplement in 16 *chüan*, a collection of inscriptions of the T'ang dynasty taken from newly-discovered stones and bronzes; *Wu-hsing chin-shih chi* (金石記), 16 *chüan*, printed in 1890, a collection of epigraphical remains in his native district; *Chün-shih hsüeh-lu pu* (補), 4 *chüan*, printed in 1886, a supplement to the biographies of archaeologists and epigraphists, known as *Chün-shih hsüeh-lu* (see under Li Fu-sun). He added to it information about 350 more specialists in this field. A second supplement to the *Chün-shih hsüeh-lu*, written by Ch'u Tê-i 褚德彝, was published in 1919 in 2 *chüan* under the title *Chün-shih hsüeh-lu hsiü-pu* (續補). Lu made a collection of hundreds of ancient inscribed bricks of which he made the following catalogues: *千甃亭古磚圖釋* *Ch'ien-p'i-t'ing ku chuan t'u-shih*, 20 *chüan*, printed in 1891, consisting of rubbings; and *Ch'ien-p'i-t'ing chuan-lu* (磚錄), 6 *chüan*, printed in 1881, with a supplement of 4 *chüan*, printed in 1888, consisting of inscriptions. Lu also collected paintings and examples of calligraphy. An annotated catalogue of them entitled *穠梨館過眼錄* *Jang-li-kuan kuo-yen lu*, 40 *chüan*, with a supplement of 16 *chüan*, was published in 1892.

Lu Hsin-yüan was also interested in chronological and historical studies and in this field he left three books: a third continuation (三續) of the *I-nien lu* or "Record of Uncertain Dates" (see under Ch'ien Ta-hsin); *宋史翼* *Sung-shih i*, 40 *chüan*, a history of the party strife at the end of the Northern Sung dynasty; and *元祐黨人傳* *Yüan-yü tang-jên chuan*, 10 *chüan*, published in 1889, being biographies of a group of partisans of the Yüan-yü reign-period (1086-94) of the Northern Sung dynasty. He compiled a collection of poems relating to his native region, entitled *Wu-hsing shih-ts'un* (詩存), 48 *chüan*, with preface dated 1890; and a gazetteer of his native district, *Kuei-an hsien-chih*, 52 *chüan* (published about 1882). His collected writings were brought together after his death under the title *Ch'ien-yüan tsung-chi* (總集), also designated *Ch'ien-yüan ts'ung-shu*. This collection contains all the above-mentioned works, except the *Shih-wan-chüan lou ts'ung-shu*, together with

several others of which two deserve mention. One is a supplement (100 + 4 *chüan*, printed in 1893) to the anecdotes concerning poems of the Sung dynasty, known as *Sung-shih chü-shih* (see under Li Է). In the editing of this work Lu had the help of P'an Tsu-yin, Yü Yüeh [q. v.] and others. The second is Lu's literary collection, entitled *I-Ku t'ang chi*, a work first published in 1862 in 8 *chüan*, and later expanded to 12 *chüan* and then (1874) to 16 *chüan*. The *I-Ku t'ang chi* in the latest edition of the *Ch'ien-yüan tsung-chi*, printed in 1898, consists of 20 *chüan*. Lu also collected the letters written to him by his friends, and printed them in facsimile under the title *Ch'ien-yüan yu-p'êng shu-wên* (友朋書問), 12 *chüan*.

[6/18/25b; Yü Yüeh [q. v.], *Ch'un-tsai t'ang tsa-wên liu pien* 4/1a; see appendix to the *Seikadō Bunko kanseki bunrui mukuroku*; Pelliot, B. E. F. E. O. IX, pp. 211-49, 425-69 for analysis of his works.]

HIROMU MOMOSE

LU Lung-chi 陸隴其 (T. 稼書), Nov. 21, 1630-1693, Feb. 1, was a native of P'ing-hu, Chekiang. He became a *chin-shih* in 1670, after showing himself to be a serious student of the *pa-ku* essay style. In the spring of 1675, while waiting in Peking for an appointment, he several times visited Fathers Louis Buglio 利類思 (1606-1682) and Ferdinand Verbiest 南懷仁 (1623-1688) who showed him Western clocks and a celestial sphere, and presented him with several Jesuit works, including the *Pu-tê-i pien* (see under Yang Kuang-hsien). He noted in his diary that except for "the stories about Adam and Eve and the birth of Jesus" Western knowledge is generally credible. Appointed magistrate of Chia-ting, Kiangsu, in 1675, he won the affection of the people but was disliked by the higher officials. In 1677 he was accused of purposely glossing, in his official report, the significance of a robbery case. Although dismissed, his reputation as an incorruptible official nevertheless became widespread.

In the spring of 1678 he taught the sons of a wealthy family named Hsi 席 of Ch'ang-shu, Kiangsu, and in the summer of the same year went to Peking to take the special examination known as *po-hsüeh hung-tz'ü*, but his father's death made it obligatory for him to return home and go into mourning before the examination took place. During the prescribed twenty-seven

months of mourning he studied the three classics on *Rites* and the works of Chu Hsi (see under Hu Wei). His notes on the former entitled, *讀禮志疑 Tu-li chih-i*, in 6 *chüan* were completed in 1679, and those on the latter, entitled *讀朱隨筆 Tu Chu sui-pi*, in 4 *chüan*, in the following year. These works and three others were printed by Chang Po-hsing [q. v.] in Fukien in 1708 in the latter's *Chêng-i-t'ang ch'üan-shu*.

Lu Lung-chi resumed his teaching in the Hsi family in 1681. Two years later he was recalled to Peking and was appointed magistrate of Ling-shou, Chihli. While there he compiled the local history, *靈壽縣志 Ling-shou-hsien chih*, in 10 *chüan*, which was printed in 1686. This work enjoyed fame for years, but was severely criticized by the well-known historian, Chang Hsüeh-ch'êng [q. v.]. In 1690 Lu was promoted to be a censor. With a view to raising funds for an expedition against Galdan [q. v.] the government adopted the plan of selling certain official posts, making it known that those who could pay more than the prescribed sum had the privilege of being placed earlier on the list of appointees. When Lu Lung-chi submitted a memorial denouncing the practice, a conference of high officials decided that he was guilty of obstructing military plans. He was sentenced to banishment, but was granted imperial pardon. In 1691 he was criticized by his superiors as unfit for his post, was discharged, and ordered to wait for another appointment. Upon his return home he again taught in the Hsi family, but his health soon failed and he died on February 1, 1693. Emperor Shêng-tsu was not apprised of his death until nearly a year later when Lu was about to be appointed commissioner of education of Kiangnan.

In 1724, at the request of the Board of Ceremonies, Emperor Shih-tsung ordered the name of Lu Lung-chi, along with those of nineteen scholars (先儒 *hsien-ju*) of various dynasties, to be celebrated in the Temple of Confucius. Perhaps the inclusion of his name is explained in part by the fact that the president of the Board of Ceremonies in that year, Chang Po-hsing [q. v.], was his ardent admirer. Lu always upheld the philosophy of Chu Hsi and denounced that of Wang Shou-jên (see under Chang Li-hsiang) as his writings on the *Five Classics* and the *Four Books* show. He belonged to the movement known as *Sung hsüeh*, or "Sung Learning", which was sponsored by influential officials at court and by the Emperor in the hope of discrediting the

type of thought that prevailed at the close of the Ming dynasty. The *Sung hsüeh* reached its culmination in the first three decades of the eighteenth century, after which the more scientific study of the classics, known as *Han-hsüeh*, or "Han Learning", became popular.

Throughout his life Lu Lung-chi kept a diary. The part covering the years 1659-1692, which was preserved in inconsecutive fragments, was printed in 1841 and 1844, in 10 *chüan*, under the title, 三魚堂日記 *San-yü-t'ang jih-chi*. His prose writings in 12 *chüan* and a supplement in 6 *chüan*, entitled *San-yü-t'ang wên-chi* (文集), were printed in 1701. In 1736 he was posthumously given the name Ch'ing-hsien 清獻, the rank of sub-chancellor of the Grand Secretariat, and vice-president of the Board of Ceremonies. The family studio, San-yü-t'ang, "Hall of the Three Fishes", was so named from a legend concerning an ancestor, Lu P'u 陸溥 (or 陸普), who in the early sixteenth century was assistant district magistrate of Fêng-ch'êng, Kiangsi. One night when the latter was in charge of a shipment of rice down the Yangtze River his boat sprang a leak. According to the legend, he knelt down and prayed that if anything were found on board that had been obtained dishonestly he was willing to be drowned. The boat was saved and at dawn examination showed that three fish, entangled in weeds, had huddled together and stopped the leak. The incident was interpreted as a mark of divine aid to the virtuous and was utilized by a son of Lu P'u when he chose a name for the family studio.

[Wu Kuang-yu 吳光酉, *Lu Chia-shu hsien-shêng nien-p'u*, *t'ing-pên* (1725); 1/271/3b; 3/55/1a; 4/16/24a; 30/3/11a; 32/4/16a; *P'ing-hu-hsien chih* (1886) 17/1a, 9/47a; 豐城縣志 *Fêng-ch'êng-hsien chih* (1873) 7/15a; Chang Hsüeh-ch'êng [q. v.], *Wên shih t'ung-i* (1832) 8/43b; *Chung-kuo chin san-pai-nien hsüeh-shu shih* (see bibl. under Hui Tung) pp. 26-28; Watters, T., *A Guide to the Tablets in a Temple of Confucius* (1879) p. 240.]

FANG CHAO-YING

LU (潞), Prince of. See under Chu Yu-sung.

LU (魯), Prince of. See under Chu I-hai.

LU Shih-i 陸世儀 (T. 道威 H. 剛齋, 梓亭), Sept. 6, 1611-1672, Feb. 18, philosopher of the Confucian school, was a native of T'ai-ts'ang, Kiangsu. When a boy of eighteen (*sui*) he studied the classics under Chao Tzû-hsin 趙自新 (T. 我完 H. 樽齋, *chü-jên* of 1639), and became

a *hsiu-ts'ai* in 1632. In the following year he studied under Shih Tien 石電 (T. 敬巖, d. 1635), an expert in spearmanship, who had come to T'ai-ts'ang to teach young men the arts of warfare. The training was timely as the threat of pirates on the river was increasing. The same year (1633) he wrote his first book, the 八陣發明 *Pa-chên fa-ming*, a treatise on strategics. This work is an exposition of diagrams similar to the so-called *pa-chên t'u* (圖), or "eight strategic position diagrams" attributed to Chu-ko Liang 諸葛亮 (T. 孔明, 181-234 A. D.), which were much discussed by students of military science in Lu's day. While still a young man Lu followed the lectures of Liu Tsung-chou [q. v.], but without becoming a disciple of that philosopher.

Lu's public activities were few. He appreciated, however, the importance of the work on flood prevention, and on three occasions (1656, 1657 and 1671) submitted proposals about this matter, but without success. Several times, in his later years, he was offered official employment but refused, except in one instance (1657) when, at the invitation of Chang Nêng-lin 張能麟 (T. 玉甲 H. 西山) who was appointed commissioner of education in 1656, he went for a short period to Chinkiang, Kiangsu, to assist Chang in reading examination papers. Lu was interested from youth in organizing societies. One of the first entries in his *nien-p'u*, 1627 (seventeen *sui*), reads: "He agreed with his companions to form a literary society". One of the last entries, 1671 (sixty-one *sui*), is: "He formed at T'ai-ts'ang the Society of the Ten Elders". In 1637 he and three friends began to meet regularly in a study-group, and were jokingly called by the villagers the Four *Chün-tzû* (四君子). During the time of famine in 1641 he organized a relief society (同善會), and twice (1638, 1648) founded societies for the advancement of education and moral character. In his later years Lu travelled extensively. He visited Kiangsi in 1661, where he stayed at An-i, assisting the magistrate as secretary, and the following year made an excursion to the Pai-lu Grotto (白鹿洞) near Mt. Lu 廬山 where Chu Hsi (see under Hu Wei) had taught. Twice (1669, 1671) he journeyed to Tan-yang, Kiangsu. Before this period of travel he had been active in visiting towns in southern Kiangsu, near T'ai-ts'ang, to give lectures.

While he was in An-i (1661) the magistrate there financed the carving of the blocks for the printing of a book he had started to write almost

a quarter of a century before (1637). This, the most important of his works, is the *思辨錄 Ssü-pien lu*. It is a series of discussions set forth under fourteen headings, the titles and ideas of which were patterned after, or suggested by, passages in *The Great Learning*. It covers a large field: ethics, political philosophy, education, metaphysics, astronomy, geography, agricultural economics, conservation work, strategies, feudal institutions. Originally it was so voluminous that Chang Po-hsing [q. v.] compiled a synopsis of it in 35 *chüan*, entitled the *Ssü-pien lu chi-yao* (輯要), of which 22 *chüan* were printed in the *Chêng-i t'ang ch'üan-shu* (see under Chang Po-hsing). Later it was recompiled from extant fragments of the original edition, and reprinted in 1837 in 35 *chüan*. In 1887 it was revised and enlarged. A collection of 21 of Lu's works entitled *陸子遺書 Lu tzü i-shu*, was edited by T'ang Shou-ch'i 唐受祺 and printed in Peking in 1900. The first volume of this compilation contains a chronological biography by T'ang, and two other biographical sketches: a *hsing-chuang* 行狀 by Ch'ên Hu 陳瑚 (T. 言夏 H. 確菴, 1613-1675) with whom Lu established a lifelong friendship after 1627, and a *hsing-shih* 行實 by Lu's son, Lu Yün-chêng 陸允正 (T. 師程).

Lu's writings are commended for their firm maintenance of the traditional rites and customs, for their not making empty the merits of the moral nature, for their freedom from vain dialectical play upon the meaning of words, and for the practical character of their doctrines. In 1875, by imperial edict, his name was placed in the Temple of Confucius. He was unofficially given two posthumous names: Tsun-tao 尊道 and Wên-ch'ien 文潛.

[T'ang Shou-ch'i, *Tsun-tao hsien-shêng nien-p'u* in *Lu tzü i-shu* (1900); 1/486/12b; 2/66/11a; 3/398/1a; 4/127/7a; *Chung-kuo chin san-pai nien hsieh-shu shih* (see bibl. under Hui Tung), pp. 155-159; T. Watters, *A Guide to the Tablets in a Temple of Confucius* (1879), pp. 229-232; *Ssü-k'u*, *passim*.]

RUFUS O. SUTER

LU Wên-ch'ao 盧文昭 (T. 紹[召] 弓 H. 磯漁, 槃齋, 弓父, 抱經先生, 嚶庵, 萬松山人, original *ming* 嗣宗), July 11, 1717-1796, Jan. 7, scholar, was a native of Hangchow, Chekiang, the place to which his family had moved from

Yü-yao in the same province, at the close of the Ming dynasty. His father, Lu Ts'un-hsin 盧存心 (T. 敬甫 H. 玉巖, d. ca. 1759), was an unsuccessful candidate for the second special examination known as *po-hsüeh hung-tz'ü* (see under Liu Lun) which was held in 1736. His mother was the daughter of Fêng Ching 馮景 (T. 山公, 少渠, 1652-1715), a well known scholar, but she died in 1721 when her son was only five *sui*. Thereafter he was cared for by his paternal grandparents. Lu Wên-ch'ao was a diligent student who early in life took to the practice of copying books to enrich his private collection. In 1736 he began to study under the scholar, Sang T'iao-yüan 桑調元 (T. 伊佐 H. 發甫, 1695-1771). Two years later he was in Peking and there became a *chü-jên*. But in 1739 he returned to Hangchow where he taught in a private family. In 1741 he returned to Peking, living in the house of Chin Jung 金溶 (T. 廣蒞, 1705-1777), then a censor. A year later, after passing an examination, he was appointed a secretary of the Grand Secretariat. In this capacity he served for the following ten years (1742-52) during which he was several times selected a calligrapher or collator of official works then in course of compilation. In 1747 he was one of twenty scholars chosen for their skill in calligraphy (ten from the Grand Secretariat and ten from the Hanlin Academy) to make a manuscript copy of the anthology, *Chao-ming wên-hsüan* (see under Wêng Fang-kang). It was the first of four manuscript copies of this anthology made during the Ch'ien-lung period by order of Emperor Kao-tsung—the other three being written in 1749, 1754, and 1770.

In addition to his work as an official, Lu Wên-ch'ao applied himself diligently to the Classics and the histories. In 1750 he began to live in the home of Huang Shu-lin [q. v.] where he had access to Huang's large collection of books and had an opportunity to meet eminent scholars of the day. In 1752 he became a *chin-shih* with high honors (third of the first class of three). He was made a compiler in the Hanlin Academy and six years later a sub-reader. In 1759 his father died and he returned home to observe the period of mourning. In 1764 he was promoted to be a reader, and from 1765 to 1767 served as educational commissioner of Hunan. But because he ventured in a memorial to ask for more lenient treatment of students, he was recalled in 1768, subjected to a severe reprimand, and apparently was cashiered. At any rate, he left

Peking in 1769. From 1772 until early in 1796, when he died, he taught in various Academies, or *Shu-yüan* 書院, among them being: the Chung-shan (鍾山) Academy at Nanking (1772-78, 1785-88); the Ch'ung-wên (崇文, 1779), and the Tzū-yang (紫陽 1780, 1793) Academies at Hangchow; the San-li (三立) Academy at Tai-yuan, Shansi (1781-83); the Lou-tung (婁東) Academy at T'ai-ts'ang, Kiangsu; and the Lung-ch'êng (龍城) Academy at Ch'ang-chou, Kiangsu (1788-93, 1794?-96), where he died.

Lu Wên-ch'ao spent a large part of his working life collating the texts of ancient works. Pressed by poverty, he began when he was only about sixteen *sui* to make copies of the books he wished to study. By 1750 he had access to Huang Shu-lin's collection, and from then on until his death he worked continuously for more than forty-five years, comparing the texts and editions of ancient works, making note of the differences, and printing the corrected texts. This branch of study, known as *chiao-k'an hsüeh* 校勘學, became popular in the Ch'ien-lung period as one of the activities of the School of Han Learning (see under Tai Chên) which demanded sound texts for the pursuit of exact scholarship. Ho Ch'o [q. v.] and Lu Wên-ch'ao were the first scholars of the Ch'ing period to devote their entire lives to this study. Their work was continued by such scholars as Sun Hsing-yen, Wang Nien-sun, Pao T'ing-po, Huang P'ei-lieh [q. v.], and others. As a result the scholastic world was provided with reliable editions of many ancient works which had been rendered unreadable after centuries of mistaken copying and reprinting.

In the course of his life Lu Wên-ch'ao collated the texts of several hundred works. Being a speedy and accurate transcriber, he often copied an entire work before he undertook the collation. Between the years 1782 and 1792 he printed his corrected texts of eleven ancient works, of which the most important are: 荀子 *Hsün-tzû*, 20 *chüan*; *Ch'un-ch'iu fan-lu* (see under Liu Wên-ch'ü), 17 *chüan*; 逸周書 *I Chou-shu*, 10 *chüan*; and 經典釋文 *Ching-tien shih-wên*, 30 *chüan*. To the last work he added a collection of his collation notes, and comments by other scholars, under the title *Ching-tien shih-wên k'ao-chêng* (考證), 30 *chüan*, printed in 1791. His edition of the *Decorum Ritual* (儀禮 *I-li*), entitled *I-li chu-shu hsiang-chiao* (注疏詳校), 17 *chüan*, printed in 1795, is considered authoritative. His collation notes on thirty-eight other works were

brought together and printed under the title, 群書拾補 *Ch'in-shu shih-pu*, 39 *chüan*, printed in 1787. He also left two collections of miscellaneous notes on the classics and histories; one entitled 鍾山札記 *Chung-shan cha-chi*, 4 *chüan*, printed in 1790; the other, 龍城札記 *Lung-ch'êng cha-chi*, 3 *chüan*, printed six years later. The printing of his collection of short works in prose under the title 抱經堂文集 *Pao-ching t'ang wên-chi*, 34 *chüan*, was begun by himself in 1795, and after his death was finished (1797) by Pao T'ing-po. These seventeen works, together with the collected works of his maternal grandfather, Fêng Ching, are collectively known as the *Pao-ching t'ang ts'ung-shu* (叢書), printed during the years 1782-97, and reprinted in 1923.

The Kuo-hsüeh Library at Nanking is reported to possess sixty-three items which once belonged to Lu Wên-ch'ao—fifty-six of them containing collation notes or punctuation marks in his handwriting. These notes, being often dated, afford valuable information about his life. It appears that some of these works he collated as many as four times. In addition, he collated a number of works for Lu Chien-tsêng, Pi Yüan [q. v.] and others—works included by the owners in their own *ts'ung-shu* or *collectanea*.

[國學圖書館年刊 *Kuo-hsüeh t'u-shu kuan nien-k'an*, no. 1 (1928, a *nien-p'u*); no. 4 (1931, 江蘇書院志初稿); no. 5 (1932, on his collation manuscripts); 1/487/16a; 2/68/38a; 3/127/28a; 16/14/26a; 17/4/36a.]

FANG CHAO-YING

LU-FEI Ch'ih. See page 542.

LÜ Kung 呂宮 (T. 長音, 蒼忱 H. 金門), Sept. 28, 1603-1664, May 13, official, was a native of Wu-chin, Kiangnan. He emerged from the examination of 1647 with the rank of *optimus* or *chuang-yüan*, being the second scholar to receive that distinction in the Ch'ing dynasty. The first was Fu I-chien [q. v.] who obtained it in the preceding year. Appointed a first class compiler of the Hanlin Academy, he rose in 1653 to the rank of senior vice-president of the Board of Civil Office and early in the following year to be a Grand Secretary without having to adhere to the rule of seniority. After Ch'ên Ming-hsia [q. v.] was condemned to death in 1654 Lü Kung was accused, among other offenses, of being Ch'ên's confederate. He pleaded guilty, and asserting that he was weak and ill, asked to be retired. In the memorial which told

of his illness he used language that was considered in bad taste, stirring up still more criticism on the part of the censors. Nevertheless, Emperor Shih-tsu, hoping perhaps to cultivate the good will of his subjects in South China, retained him in office until 1655, or nearly a year longer. Even then Lü was granted the additional title of Grand Guardian of the Heir Apparent before he was allowed to return home.

[1/244/5a; 2/5/40a; 3/3/30a; 4/4/23a.]

FANG CHAO-YING

LÜ Liu-liang 呂留良 (original *ming* 呂光綸, T. 莊生, 用晦 H. 晚村), Feb. 13, 1629-1683, Oct. 3, scholar, was a native of Ch'ung-tê, Chekiang, where his family had settled early in the twelfth century. Several members of the family were officials in the Ming period, and his grandmother was a member of the Ming imperial family. His father, Lü Yüan-hsiieh 呂元學 (T. 聚之 H. 澹津, d. 1628, age 69 *sui*), was a *chü-jên* of 1600 who served as magistrate of Fan-ch'ang, Anhwei, about the years 1620 to 1624.

Lü Liu-liang was born four months after his father's death. It is said that at the age of eight (*sui*) he was able to write essays in the approved style. Before he had reached maturity the Manchus invaded China and he was greatly affected by the overthrow of the Ming power. In 1647 one of his nephews, Lü Hsüan-chung 呂宣忠 (T. 亮公), was executed by the Manchu authorities at Hangchow for being a Ming loyalist. Nevertheless, Lü Liu-liang continued his studies and took the examinations under the provincial educational system for twenty years before he withdrew in 1666 because of his opposition to the foreign régime. Shortly thereafter he became a physician and as a result of this experience wrote a book on medicine in 6 *chüan*, entitled 呂氏醫貫 *Lü-shih i-kuan*, but he gave up his practice in 1674. At the same time he devoted himself to study and teaching. In his writings on the Classics he covertly expounded and emphasized those passages which dealt with barbarians. In time he became a popular editor of the so-called *pa-ku* essays which were then widely read by students hoping to pass the official examinations. To these essays he sometimes added comments about the Manchus in the same disparaging vein. In 1673 he opened a bookstore in Nanking to sell these and other works. His scholarship came to be so

widely recognized that he was invited in 1678 to compete in the special examination of 1679, known as *po-hsüeh hung-iz'ü*, but of course he declined. His friends wished, in the same year, to celebrate his fiftieth birthday, but he would not permit such festivities while living under a foreign régime. In 1680, when the local prefect recommended him highly at Court, he refused to consider any official position under the Manchus, and in order to avoid such offers entered the Buddhist priesthood, changing his name to Nai-k'ö 耐可 (T. 不昧 H. 何求老人). In the hills, not far from his home, he built a cottage which he called the Monastery of Wind and Rain (Fêng-yü an 風雨庵), where he studied and wrote, disturbed only by the occasional visit of a friend on his way to accept official appointment, whom Lü would try to dissuade from serving the Manchus. He died in 1683, stipulating in his will that he should not be buried in any clothes of Manchu design. He left seven sons of whom the eldest, Lü Pao-chung [q. v.], was most famous. One of his daughters married a son of Huang Tsung-yen [q. v.].

Lü Liu-liang was a follower of Chu Hsi (see under Hu Wei) and was opposed to the doctrines of Wang Shou-jên (see under Chang Li-hsiang). He wrote on the philosophy of Mo Ti (see under Pi Yüan) and was a student of Buddhism. During the years 1728-32 (see under Tsêng Ching) Lü Liu-liang's views against the Manchus were brought to light. The case was concluded early in 1733 and resulted in the unearthing and dismembering of the corpses of both Lü Liu-liang and his son, Lü Pao-chung, the exposing of their skulls in public, the execution of one of Lü's sons, the banishment of his grandsons to the frontier of Northern Manchuria, and the enslavement of all their women, in the Imperial Household. Two of Lü Liu-liang's students, well-known for their support of his views, were similarly dealt with and more than twenty others involved were punished. Fifty years later all of Lü Liu-liang's writings that could be found were burned, even to occasional poems and complimentary prefaces written for his friends. Forty-six of his works were included in the list of banned books. But a number of these are still extant, some having been reprinted in the last days of the Ch'ing dynasty. A few have been found—among them one volume of Sung dynasty texts collated by him, which is cited in the catalogue of the Chinese collection of the French school at Hanoi. In 1929 a collection

of his letters, prefaces, etc., including an account of his life by his son, Lü Pao-chung, were printed under the title 呂晚村先生詩文集 *Lü Wan-ts'un hsien-shêng shih-wên chi*, 8 chüan.

[6/36/25b; Pao Lai 包賚, *Lü Liu-liang nien-p'ü* (1937); *Tung-hua lu*, Yung-chêng 7:5, 6, 9, 10; 8:12; 9:12; 10:12; Chou Ch'üeh 周懋, 館藏清代禁書述略 *Kuan ts'ang Ch'ing-tai chin-shu shu lüeh*, in *Kuo-hsüeh Library Annual*, Nanking, vol. 4 (1930), pp. 9-10, 48-51; Yao Chin-yüan 姚覲元, 禁燬書目 *Chin hui shu-mu* (1882), p. 18f.; 嘉興府志 *Chia-hsing-fu chih* (1721) 14/18b; Goodrich, L. C., *The Literary Inquisition of Ch'ien-lung* (1935), *passim*; Jung Chao-tsu 容肇祖, *Lü Liu-liang chi ch'i ssü-hsiang* (及其思想) in *Fu-jên hsüeh-chih*, vol. 5, nos. 1, 2]

L. CARRINGTON GOODRICH

LÜ Pao-chung 呂葆中 (T. 無黨 H. 永邁, original *ming* 公忠), d. ca. 1708, scholar, was a native of Ch'ung-tê, Chekiang, the eldest son of Lü Liu-liang [q. v.]. He took the *chü-jên* degree in 1696, and in 1706 distinguished himself by coming out second in the Palace examinations at Peking. He was appointed a compiler of the Hanlin Academy, but did not continue there long, as he was involved in the case of Chang Nien-i 張念一 who led a rebellion in Chekiang for several years and was finally captured about the year 1707. Although Lü Pao-chung was pardoned, his worries over the matter are said to have hastened his death. When the views of his father against the Manchus were brought to light during the years 1728-32 (see under Tsêng Ching), Lü Pao-chung's corpse was disinterred and dismembered by imperial decree. He was a pupil of Chang Li-hsiang [q. v.] and, like his father, was an ardent supporter of the philosophy of Chu Hsi (see under Hu Wei). The collection of his prose works, entitled *Lü Pao-chung wên* (文), was placed on the list of banned books, and is apparently no longer extant. The one item by him that appears to have been preserved is his preface to the 八家古文精選 *Pa chia ku-wên ching-hsüan*, edited by his father, which bears the date 1704.

[See bibliography under Lü Liu-liang; *Tung-hua lu*, K'ang-hsi 47:2, Yung-chêng 8:12; *Chia-hsing fu-chih* 14/22b.]

L. CARRINGTON GOODRICH

LUNGKODO 隆科多, d. 1728, official, was the third son of T'ung Kuo-wei [q. v.], and a member of the Manchu Bordered Yellow Banner. His aunt was the mother of Emperor Shêng-tsu. That emperor took two of Lungkodo's sisters as concubines, one of whom was elevated to empress (Empress Hsiao-i, see under T'ung Kuo-wei) shortly before her death in 1689. Thus Lungkodo was a cousin and also a brother-in-law of the emperor.

He began his official career in 1688 as an Imperial Bodyguard. In 1693 he was made commissioner of the Imperial Equipage Department and later served as deputy lieutenant-general of a Banner. For failure to control the conduct of one of his subordinates he was, in 1705, discharged from his offices, but was allowed to redeem himself by service as an Imperial Bodyguard. In 1711 he was appointed general commandant of the Gendarmerie of Peking with the title Pu-chün t'ung-ling 步軍統領, more commonly known as Chiu-mên t'i-tu 九門提督 because one of his duties was the control of the nine gates of the Tartar City. In this capacity he served for fourteen years until 1725. In 1720 he was given by Emperor Shêng-tsu the concurrent post of president of the Colonial Court in charge of affairs with Mongols and other peoples, including Russians.

It appears, however, that Emperor Shêng-tsu was not pleased with Lungkodo's family, for when T'ung Kuo-wei died in 1719 the emperor neglected to appoint an hereditary successor to the dukedom. T'ung Kuo-wei had favored the emperor's eighth son, Yin-ssü [q. v.], as heir apparent, and so had incurred the emperor's extreme displeasure. The family of T'ung Kuo-wei seems in general to have supported Yin-ssü, but Lungkodo, probably at the last moment, shifted to the faction of Yin-chên (q. v., temple name Shih-tsung). Late in 1722 Emperor Shêng-tsu died in the garden-palace, Ch'ang-ch'un-yüan, four miles west of Peking. According to official accounts, Lungkodo and several princes were at the bedside of the dying emperor who disclosed to them that he wished Yin-chên to succeed to the throne. But their claim is not convincing (see under Yin-chên). From various contemporary sources it is known that Lungkodo stationed soldiers round the garden palace and then went to Peking where, with his Gendarmerie, he kept order and prepared for any emergency. Yin-chên accompanied his father's remains back to Peking, with an escort of soldiers with drawn

swords. Thus it was largely owing to Lungkodo's military power that Yin-chên was able to wrest the throne while his opposing half-brothers looked helplessly on. In the meantime, Yin-chên's henchman, Nien Kêng-yao [q. v.], was keeping watch over Yin-t'î [禔, q. v.], the prince who had military power and who in reality is the one supposed to have been designated heir-apparent.

Lungkodo was highly rewarded for his assistance to Emperor Shih-tsung, for on the very day that the latter ascended the throne, he was appointed one of four men to supervise all affairs of state, including funeral preparations for the deceased Emperor. He was given the title *Chiu-chiu* 舅舅, or Maternal Uncle [of the Emperor], and on the following day was permitted to succeed to the dukedom vacated by his father. The Emperor justified the title, *Chiu-chiu*, on the ground that once during his infancy he had been cared for by Lungkodo's sister, the above-mentioned Empress Hsiao-i. Early in 1723, Lungkodo was made president of the Board of Civil Office and was given, in addition to his dukedom, the hereditary rank of a *Ch'ing-ch'ê tu-yü* which went to his eldest son. A younger son was made commissioner of the Imperial Equipage Department. In April 1723 Lungkodo and Nien Kêng-yao were both given the title of Grand Guardian. In a secret order to Nien Kêng-yao, issued in that same year, the Emperor praised Lungkodo as loyal and able; and in 1724 he ordered him to adopt one of Nien's sons. Later in 1724, after Lungkodo had been given the concurrent post of president of the Court of Colonial Affairs, he and Nien were both granted the double-eyed peacock feather, and costumes and saddles reserved for Princes of the Blood of the first and second degrees. In these and other ways the Emperor showered special favors on the two men.

By 1725 Emperor Shih-tsung felt so secure on the throne that he could ignore his former henchmen. But Lungkodo and Nien were not aware of this and still regarded themselves as in the Emperor's favor. Perhaps they had indicated some disapproval of the Emperor's cruel treatment of his former opponents (see under Yin-ssü and Yin-t'ang), or perhaps they presumed too much on their intimacy with him. They might even have disclosed to outsiders some details of the Emperor's illegal succession. In any case, the Emperor decided to do away with men who might one day embarrass him.

Early in 1725 Lungkodo was released from his command of the Gendarmerie. In May Nien was severely reprimanded for a minor error in the wording of a memorial, and from then on he was charged in quick succession with one crime after another.

In July Lungkodo was also involved in Nien's case. As president of the Board of Civil Office he was one of the high officials charged with advising the Emperor on the punishment that should be meted out to Nien for each of the crimes with which he was charged. In one instance the punishment recommended was found too lenient, and Lungkodo was blamed. Later the punishment for another crime was found to be too severe, and Lungkodo was held responsible. He was charged with trying to confuse the Emperor about Nien's case and was punished by having his title and additional hereditary rank taken from him. Though he was permitted to retain his offices and his dukedom, he was ordered to redeem himself by serving at Alašan 阿拉善 (in present Ninghsia) as supervisor of the building of forts and the cultivation of land—works which were part of the preparation then under way for the conquest of the Eleuths. On Lungkodo's recommendation, submitted in 1726, irrigation ditches were later constructed and a large area of farm land was reclaimed.

In the meantime another blow fell on Lungkodo. It seems that he had been ordered to testify against certain opponents of the Emperor, but had refused to comply. The Emperor punished him by bringing charges of corruption against him. A servant in Lungkodo's house was charged with having received bribes and was executed. Several officials reported that they had sent Lungkodo bribes. Consequently he was dismissed from all offices except his dukedom, but was again allowed to redeem himself by serving on a commission that was sent to demarcate the boundary between Mongolia and the Eleuths, along the Altai Mountains; and then to negotiate with a Russian commission about the boundary between Siberia and Mongolia. The commission included, besides Lungkodo, Tsereng [q. v.] and Earl Ssü-ko 四哥 (四格, member of the Manchu Plain Yellow Banner). In 1727 Tulišen [q. v.] was added to the commission to negotiate with the Russians. Lungkodo was head of the Chinese Commission when it began the Conference in July, but he was soon

Lungkodo

recalled and the Treaty of Kiakhta was concluded by the other commissioners (see under Tulišen).

The recall of Lungkodo resulted from the discovery on his premises of a set of the 玉牒 *Yü-tieh*, or genealogy of the Imperial Family, which Lungkodo had received from Ablan 阿布蘭, a great-great-grandson of Cuyen [q. v.]. Ablan was a prince of the sixth degree and had once shown unusual respect for Yin-t'í. Possibly there was in this genealogy some hint that Yin-t'í had been designated heir to the throne. Naturally the Emperor could not tolerate that a former accomplice should be in possession of written evidence which might be used against him. Lungkodo was therefore ordered to explain, and because his answer was unsatisfactory, he was stripped of his dukedom, recalled from Mongolia, imprisoned and tried. In November 1727 he was found guilty on forty-one counts, of which the most significant are the following: (1) he had secretly kept in his possession a set of the *Yü-tieh*; (3) he had once implied in conversation that by his support of Emperor Shih-tsung to the throne he had signed his own death warrant; (6) he had stated that on the day Emperor Shih-tsung died he had kept a dagger at his side in order to guard against emergencies; (7) he had boasted of his power to summon twenty thousand soldiers, and that (8) he had guarded Emperor Shih-tsung against assassins; (13) he had been in collusion with K'uei-hsü [q. v.] and (14) had recommended Cha Ssü-t'ing [q. v.]; and (26 to 41) had received bribes amounting to more than half a million taels. For these "crimes" it was recommended that he should be cut in pieces. But the Emperor commuted the sentence to imprisonment for life and placed him in an enclosure comprising three specially constructed rooms, outside the garden-palace, Ch'ang-ch'un-yüan. His sons were discharged, and one was banished to Heilungkiang. His wife was fined the amount of the bribes he was supposed to have received, but it seems that this fine was not exacted, for the Emperor knew that Lungkodo's family could not pay such an enormous sum. In 1728 Lungkodo died and his family was probably exempted from the fine, for the Emperor granted a sum of 1,000 taels for the funeral.

Lungkodo was the author of an emergency defense plan for Peking, which he probably drew up early in Emperor Shih-tsung's reign to forestall a possible revolt of the Emperor's opponents. According to this plan, a signal corps was to be

Ma

stationed at the White Dagoba (Pai-t'a-shan 白塔山) in the Pei Hai just north of the Palaces. This landmark, built in 1651, commanded a view of most of the Inner City, and the signal corps was equipped with guns, banners and lanterns. On orders of the emperor, signals would be sent out and all the princes, officers and men would rally at once to points previously designated. The plan was reprinted by Ying-ho [q. v.] under the title *Pai-t'a-shan hsin-p'ao chang-ch'êng* (信礮章程) with texts in Manchu and Chinese.

[1/301/1a; 2/13/6b; 7/1/20b; *Pa-ch'í Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggü) 20/2b; Ying-ho [q. v.], *En-fu-t'ang pi-chi* 上/23a; see bibliography under Nien Kêng-yao, Yin-chên and Tulišen.]

FANG CHAO-YING

LUNG-wu. Reign-title of Chu Yü-chien [q. v.].

M

MA Hsin-i 馬新貽 (T. 毅山 H. 燕門, 鐵舫), Nov. 3, 1821–1870, Aug. 23, official, was a native of Ho-tsé (Ts'ao-chou), Shantung. He came from a Mohammedan family. A *chin-shih* of 1847, he was designated as suitable for the post of magistrate and was sent to Anhwei to await a vacancy. After serving as acting magistrate of T'ai-ho (1849), Su-sung (1850–51), and Po-chou (1851–52), he was appointed magistrate of Chien-p'ing in 1852, and held that post until 1854. In the following year he was named acting magistrate of Ho-fei, seat of the prefect of Lu-chou-fu, and just then also the seat of the governor, since the provincial capital was temporarily in the hands of the Taipings. He fought and won several battles and his administration of civil affairs was highly appreciated by his superiors. In 1856 he was made acting prefect of Lu-chou-fu and in 1857 full prefect with the higher rank of an expectant intendant of a Circuit. In 1858, however, Ho-fei was taken by the Taipings under Ch'ên Yü-ch'êng [q. v.]. For this loss Ma was deprived of his titles and ranks, but was allowed to perform his duties. In 1859 his mother died, but he was not permitted to retire for the mourning period, being called by Yüan Chia-san [q. v.] to serve as quartermaster-general of the latter's forces at Fêng-yang, Anhwei. For several military successes he was restored to his rank of expectant intendant of a Circuit. In 1860 he became chief of a division in the military

secretariat under Yüan Chia-san. A year later his father died and he was given a hundred days to return to his home for a period of mourning. At Ho-tsé he helped to defend the city from attacks by bandits.

Early in 1862 Ma Hsin-i returned to the headquarters of Yüan Chia-san at Fêng-yang and was ordered to lead a detachment to recover Lu-chou, and this he accomplished. For several months he was in Lu-chou as acting financial commissioner of Anhwei. Early in 1863 he became intendant of northern Anhwei and a few months later was promoted to be provincial judge. He was then defending the besieged city of Méng-ch'êng and remained there until September 1863. After the siege was raised he served for a time at Fêng-yang in charge of the military secretariat. Late in the same year he was made financial commissioner of Anhwei, assuming his duties at Anking early in 1864. Knowing that province well, he did much to relieve the newly-recovered districts of their distress. Late in 1864 he was promoted to be governor of Chekiang to succeed Tso Tsung-t'ang [q. v.], and there he served more than three years, winning in this administration considerable prestige. He supervised famine relief, the repair of dikes, rehabilitation of the war-stricken areas, and disbandment of volunteer troops. He also established a provincial press. Early in 1868 he was promoted to be governor-general of Fukien and Chekiang. After several audiences in Peking he was granted leave to visit his home. Then he received notice of appointment as governor-general at Nanking in control of the provinces of Kiangsu, Kiangsi and Anhwei.

Upon his arrival at Nanking in November 1868 Ma Hsin-i discussed the local situation with his predecessor, Tséng Kuo-fan [q. v.], before the latter left for his post in Chihli. Ma and Ting Jih-ch'ang [q. v.], then governor at Soochow, were entrusted with the conduct of relations with foreigners in South China. They paid much attention to the training of soldiers with modern firearms. According to his chronological biography (*niên-p'u*), Ma did his part in providing for the maintenance of the arsenal at Nanking of which Sir Halliday Macartney (see under Kuo Sung-tao) was then in charge. In the middle of 1870, when war with France seemed imminent, on account of the Tientsin Massacre (see under Ch'ung-hou), Ting Jih-ch'ang went to Tientsin to help Tséng Kuo-fan in settling that case. Ma was thus left to take charge of

strengthening the defenses in South China against a possible war with France. On August 22, when he was walking back to his office from a military inspection he was wounded by an assassin's knife and died the following day. The culprit, Chang Wên-hsiang 張汶祥, was apprehended. Ma was given posthumously the title, Grand Guardian of the Heir Apparent, and the name, Tuan-min 端敏. His memory was celebrated in the Temple of Eminent Statesmen and shrines were erected to him in Ho-tsé, Anking, Nanking and elsewhere.

The Court in Peking ordered a sweeping investigation of the murder, conducted by Chang Chih-wan [q. v.], Chéng Tun-chin 鄭敦謹 (T. 叔厚 H. 筱山, 1803-1885), and others. According to Chang Chih-wan's report, the culprit, Chang Wên-hsiang, was once a Taiping rebel, and later an agent of pirates off the coast of Chekiang, many of whom Ma had executed as governor of that province. Chang Wên-hsiang was alleged to have had a personal grievance against Ma because the latter refused to be bothered by complaints which Chang made against his own wife. Ma, moreover, had hunted down usurers, and Chang was one who owned a pawnshop in Ningpo, which was forced to close. Deprived thus of his livelihood, Chang was urged, it is said, by his piratical comrades to take revenge on Ma. These are the reasons given for the assassination in the official reports. Finally, in March 1871, the Court ordered the investigation closed and the execution of Chang by a lingering death.

At the time of the investigation many officials believed that there were others involved, and so urged the government to press the case. They could not believe that the crime resulted from a purely personal grievance or that Chang was the only person involved. Unconfirmed rumors circulated—one to the effect that Ma and Chang had once been intimate friends, but had a falling out because Ma had murdered a mutual friend in order to obtain the murdered man's wife. According to another story, Ma, as a Mohammedan, had contracted a secret alliance with Muslim rebels in Chinese Turkestan (see under Tso Tsung-t'ang) and thus the assassin was motivated by patriotism. Upon these stories a play was produced in Shanghai, known as 刺馬傳 *Tz'ü Ma chuan*. Though the play was soon banned it was impossible to suppress the stories that gave rise to it.

During the investigation another story, falsely

involving Ting Jih-ch'ang, was reported to the throne by a high official. It happened that Ting's son had servants who were unruly, and their lawlessness had been condemned by Ma. Ting's son was reprimanded for his failure to control them. When, a few months later, Ma was assassinated it was easy to point to this son as a possible instigator of the crime. Nevertheless, the investigation cleared both Ting and his son of any connection with it.

The sudden death of Ma Hsin-i is significant in Chinese history because it affected the careers of two eminent men of the day, namely, Tsêng Kuo-fan and Li Hung-chang [q. v.]. Despite his early popularity as the leader primarily responsible for suppressing the Taiping Rebellion, Tsêng had alienated public opinion in the north by his unbiased settlement of the Tientsin Massacre (see under Ch'ung-hou). He condemned a number of guilty persons to death and even sent several local officials into exile. He thus settled the case in conformity with French demands and averted a possible war, but he was blamed as cowardly and unpatriotic, particularly by reactionary gentry and officials in the north. The Court could not in decency remove from his post in Chihli the hero of earlier days, but the vacancy left by Ma in Nanking offered both a fitting and convenient solution. Tsêng was sent back to his old post in Nanking with the honorable mission of conducting further investigations into the assassination and of maintaining peace and order in Kiangsu. Thereupon the important post of governor-general of Chihli was passed on to Li Hung-chang who held it, off and on, for more than twenty-five years, and so more or less shaped the history of Chinese foreign relations in his day.

[Ma Tuan-min *kung nien-p'u* (公年譜, 1877); 1/432/4b; 2/49/1a; 5/26/1a; Hsüeh Fu-ch'êng [q. v.], *Yung-an pi-chi*, chüan 4; *Ch'ing pai lei-ch'ao* (see bibl. Liu Lun) vol. 9, p. 205; *Ch'ing-ch'ao yeh-shih ta-kuan* (see bibl. under Li Hung-tsao) vol. 4, pp. 59-64.]

FANG CHAO-YING

MA Hsiung-chên 馬維鎮 (T. 錫蕃 H. 坦公), 1634-1677, Nov. 6, official, was a native of Liaoyang, Fengtien. Although the family belonged to the Chinese Bordered Red Banner, his ancestors came originally from P'êng-lai, Shantung. His father, Ma Ming-p'ei 馬鳴珮 (T. 潤甫, 1600-1666), rose in his official career

to the presidency of the Board of War, and to the military governorship of Kiangnan and Kiangsi, and took part in the suppression of the Southern Ming forces, including the Koxinga family of Formosa (see under Chêng Ch'êng-kung). In 1656 Ma Hsiung-chên was appointed an assistant administrator in the Board of Works, in charge of the Mint (鑄源局) and of the imperial glazed-tile factory (琉璃窯) in the south city, Peking. After observing the period of mourning for his father he was, in 1667, made senior vice-president of the Censorate and in the following year a sub-chancellor of the Grand Secretariat. He was appointed governor of Shansi in 1669, but before he could set out for this post an edict was issued transferring him to the governorship of Kwangsi, a post which he assumed in the following year. Within a few months he put down bandits who had allied themselves with the Yao 猺 and T'ung 獞 tribesmen in the prefectures of Wu-chou 梧州 and P'ing-lo 平樂. He established schools, abolished burdensome taxes and duties, and lowered the price of salt—on the whole the condition of the province was improved under his administration. But by the end of the year 1673 Wu San-kuei [q. v.] rebelled, and early in the following year Sun Yen-ling [q. v.], Manchu general-in-chief of Kwangsi, espoused his cause.

Being a civil governor without military power, Ma Hsiung-chên was prevented from offering active resistance. He tried to commit suicide, but was thwarted. Unable conscientiously to join in the new regime, he was put in custody. On May 6, 1674 he secretly sent his eldest son, Ma Shih-chi 馬世濟 (T. 元愷, 1650-1714), to Peking to report the situation and to plead for help. Three months later he sent his second son, Ma Shih-yung 馬世永, his eldest grandson, Ma Kuo-chên 馬國楨 (T. 幹臣 H. 貞菴, 1666-1720), and some members of his staff, on the same mission. In consequence of this move his whole family was thrown into prison and he himself was confined to a separate cell where he remained for three years. While Sun Yen-ling was wavering between the new cause and a return to Manchu allegiance, Wu San-kuei (late in 1677) sent into Kwangsi a relative, Wu Shih-tsung 吳世琮, who had Sun murdered by stealth. Pressure was again brought to bear on Ma to cooperate with the new regime, but stubbornly refusing all offers, he was killed November 6, 1677—likewise all members of his family in Kwangsi and some of his staff. When the account of his heroic death was sent

to the Court in Peking in the following year by Fu Hung-lieh 傅宏烈 (T. 仲謀 H. 竹君, d. 1680), then governor of Kwangsi, Ma Hsiung-chên was posthumously (1680) given the title of Grand Guardian of the Heir Apparent and President of the Board of War, and was canonized as Wên-i 文毅. Hao Yü [q. v.], another governor of Kwangsi, petitioned in 1682 for permission to erect a temple, known as *Shuang-chung miao* 雙忠廟, to the memory of the two loyalists, Ma Hsiung-chên and Fu Hung-lieh, the latter having died for the same cause in 1680.

Ma Hsiung-chên's loyalty and incorruptibility became the theme of a drama by Chiang Shih-ch'üan [q. v.], entitled 桂林霜 *Kuei-lin shuang*. Ma's poems, entitled 擊笏樓遺稿 *Chi-hu lou i-kao*, composed during his imprisonment; and the literary works of his father, entitled 燕譽堂遺稿 *Yen-yü t'ang i-kao*; of his son, Ma Shih-chi, entitled 務本齋賸稿 *Wu-pên chai shêng-kao*; and of his grandson, Ma Kuo-chên, entitled 承恩堂賸稿 *Ch'êng-ên t'ang shêng-kao*, are all included in the 馬氏家譜 *Ma-shih chia-p'u* preserved in manuscript in the Library of Congress. Ma Shih-chi rose to the post of director-general of grain transport, and Ma Kuo-chên to intendant of the circuit of Chiang-ning-fu, Ch'ang-chou-fu, and Chên-chiang-fu in Kiang-nan.

[1/258/3a; *Ma-shih chia-p'u*; 盛京通志 *Shêng-ching t'ung-chih* (1778) 86/16a; Haenisch, E., *T'oung Pao*, 1913, p. 89.]

TU LIEN-CHÊ

MA Kuo-han 馬國翰 (T. 詞溪 H. 竹吾), 1794-1857, scholar, was a native of Li-ch'êng, Shantung. He grew up in Shansi where his father, Ma Ming-chin 馬名錦 (T. 文江), held the post of magistrate successively in several districts. In 1809 Ma Ming-chin died in office at Taiyuan, Shansi, and in the following year Ma Kuo-han returned to his native place via Peking. Thereafter he made a poor living for about twenty years, lodging in the homes of well-to-do families. Graduated as *chin-shih* in 1832, he served as magistrate in Shensi in the districts of Lo-ch'uan (1834-36), Shih-ch'üan (1836-37), and Ching-yang (1837-38). In 1838 he returned home on account of illness. After remaining at his native place for six years, he was appointed (1844) department magistrate of Lung-chou, Shensi, a position he held until the summer of 1852. The remainder of his life he lived in his native village, devoting himself to writing.

During the latter half of his life Ma Kuo-han was interested in the collecting of books, and his studio, named *Yü-han shan-fang* 玉函山房, eventually held some 57,500 *chüan*. On the basis of this rich private collection he undertook the compilation of a series of "lost books restored in fragments" (輯佚書 *chi-i-shu*), that is, ancient works which had long been lost but which could be partially recovered through quotations preserved in contemporary or subsequent writings. This movement of "salvaging what has been sunk" (鈎沈 *kou-ch'ên*) constituted an important phase of the intellectual renaissance of the age. Ma Kuo-han's work was probably the most extensive undertaking of this nature carried out by an individual scholar. His *Yü-han shan-fang chi-i-shu* contains more than 580 books "restored in fragments." He began collecting early in 1815, and by 1853, a year after his retirement, the parts of the collectanea dealing with classics and philosophy were printed. After his death the printing-blocks and manuscripts were preserved in the home of a son-in-law, surnamed Li, at Chang-ch'iu, Shantung. A few years later two brothers of this family, Li Pao-ying 李寶嬰 (T. 稚玉) and Li Pao-ch'ih 李寶赤, (T. 保如), reprinted the *Yü-han shan-fang chi-i-shu* from the original blocks. Soon after 1870, by direction of Ting Pao-chên [q. v.], governor of Shantung, and of Wên-pin 文彬 (T. 質夫, 1825-1880), financial commissioner of Shantung, the collectanea was supplemented by several scholars, among them K'uang Yüan 匡源 (T. 鶴泉, *chin-shih* of 1840), then head of the Li-yüan 濼源 Academy, Tsinan, and was published with a preface by the latter, dated 1874. A small edition of it appeared in Hunan in 1883. About this time Ch'ên Chin 陳錦 (T. 畫卿, b. 1821), intendant of the Chi-Wu-T'ai Circuit in Shantung, collated the editions preserved by the Li family and, with the aid of the brothers, Li Yüan-chin 李元璣 (T. 符卿) and Li Yüan-jui 李元瑞 (T. 琢之), brought out an improved edition, Ch'ên's preface being dated 1884. Another work by Ma Kuo-han, entitled 目耕帖 *Mu-kêng t'ieh*, 32 *chüan*, a collection of texts of various classics, was also printed in this edition. In 1889 the Li brothers, aided by Chiang Shih-hsing 蔣式惺 (T. 性甫, a *chin-shih* of 1892), printed eleven other manuscripts of Ma as a continuation of the *Yü-han shan-fang chi-i-shu*, at the same time supplementing the *Mu-kêng t'ieh* by 2 *chüan*.

Ma Kuo-han possessed literary talent, espe-

cially in the field of poetry. In his native place he was a member of the literary club named Ou-shé 鷗社, an organization of various local poets. His literary collection, containing his prose works in 4 *chüan* and his verse in 4 *chüan*, was published with a preface by himself dated 1833, under the title *Yü-han shan-fang shih-wên chi* (詩文集). This collection was enlarged, and when published under the same title after his death contained 8 *chüan* of verse (1884) and 10 *chüan* of prose (1889). Ma Kuo-han compiled a catalogue of various kinds of coins prior to the Ming period, entitled 紅藕花軒泉品 *Hung-ou hua hsüan ch'üan-p'in*, 8 *chüan*, which was reprinted in 1887. He was also the author of several other works of which the manuscripts or the printing-blocks were preserved in the Li family. At the request of the Li brothers Chiang Shih-hsing edited these manuscripts, under the title 馬竹吾先生全集 *Ma Chu-wu hsien-shêng ch'üan-chi*. This collection, however, was not published.

[Wang Chung-min, "Two Ch'ing Editors of Lost Books" (Chinese text) in 輔仁學誌 *Fu-jên hsüeh-chih*, vol. III, no. 1 (1932); *Li-ch'êng hsien-chih* (1926), *chüan* 41; *Hsü* (續) *Shensi t'ung-chih kao* (稿) (1934), list of officials.]

HIROMU MOMOSE

MA Shih-ying 馬士英 (T. 瑤草), 1591-1646(47), notorious official of the Ming and southern Ming courts, was a native of Kweiyang, Kweichow. He passed the metropolitan examination in 1616 and became a *chin-shih* in 1619. After holding various posts in the capital and elsewhere, he was appointed in September 1632 governor of Hsüan-fu 宣府 (with jurisdiction over the northern districts of Chihli and Shansi). But shortly after he assumed office he was charged by the eunuch Wang K'un (see under Ting K'uei-ch'ü) with mulcting his constituents and bribing Court officials, and in November he was exiled to the frontier. Through the help of his classmate and lifelong friend, Juan Ta-ch'êng [q. v.], he was recalled and made governor-general of Fêng-yang, Anhwei, where he won merit for the suppression of brigands. When Peking fell (1644) he succeeded in exerting his influence in support of the Prince of Fu (see under Chu Yu-sung), as opposed to another prince, to head the Court at Nanking. Grateful for his efforts, the Prince of Fu made him Grand Secretary and gave him other high titles, but left him at his post in

Fêng-yang. Ma resented this exclusion from the Court and threatened Nanking with a fleet of 1,200 war junks. Thus intimidated, the Court recalled him to Nanking and made him Grand Preceptor of the Heir Apparent and later Grand Tutor.

Soon Ma, with Juan Ta-ch'êng, dominated the Court, reputedly through unscrupulous extortion, bribery, and shameless sale of degrees and offices. He cowed Emperor and Court and, when impeached, bribed his way back into power. He opposed Shih K'o-fa and Tso Liang-yü [q. v.] and sent the former to Yangchow. Tso then advanced his armies towards Nanking, vowing to get rid of Ma. To defend the capital against Tso, Ma called in many troops from the North and thus weakened the defense against the Ch'ing troops commanded by Dodo [q. v.]. On June 3, 1645 the Prince of Fu fled, as Ch'ing troops entered Nanking. The next day Ma Shih-ying, announcing that he was escorting the Empress Dowager, fled with 400 soldiers to Chekiang. It was charged, however, that he disguised his own mother as the said Empress Dowager. When the Prince of Lu (see under Chu I-hai) set up his regency in Shaohsing, Ma was repudiated and took refuge in Yen-chow. In 1646 he was refused entrance to Fukien and died soon thereafter. According to some accounts he became a monk in a monastery in the T'ien-t'ai mountains, Chekiang, where he was discovered by the Ch'ing troops, arrested and executed in a market place.

[M.1/308/34b; M.36/18/1a; M.59/62/1a; 明季南略 *Ming-chi nan-lüeh*, 3/6b, 4/1a, 2b, 3a, 6/14a, 7/4a, 6a, 10/3b, 4a, 11/5b; *Ming-chi pei-lüeh* (北略), 18/2b, 20/5b; Ku Yen-wu [q. v.], *Shêng-an pên-chi*, *passim*; Ch'ên Chên-hui [q. v.], *Shu-shih ch'i-tse*.]

EARL SWISHER

MA Su 馬驥 (T. 宛斯 and 驥御), Feb. 1, 1621-1673, Aug. 15, scholar, a native of Tsou-p'ing, Shantung, was a *chin-shih* of 1659. After serving as police magistrate in Huai-an, Kiangsu, he became district magistrate of Ling-pi, Anhwei. He is best known as the compiler of the 釋史 *I-shih*, an encyclopedic history of China from earliest antiquity to the close of the Ch'in dynasty (206 B.C.), which was printed in 1670 in 160 *chüan*. It is a collection of extracts drawn from many sources, arranged chronologically under various heads, to each of which is appended the author's own conclusions. Ku Yen-wu [q. v.]

praised it for the richness of its materials. It is traditional in its approach, incorporating many legendary ideas.

Ma Su likewise left a work on the *Tso-chuan* under the title *Tso-chuan shih-wei* (事緯), 12 + 8 *chüan*, which was printed in 1804. It was re-edited by Li T'iao-yüan [q. v.] into 4 *chüan*, and with the title altered to *春秋左傳會要* *Ch'un-ch'iu Tso-chuan hui-yao*, was printed in Li's collectanea *Han-hai* (1882 edition). Ma is known to have left another work, entitled *十三代緯書* *Shih-san-tai wei-shu* which, according to Li Wên-tsao (see under Chou Yung-nien) was in the form of a collectanea containing 222 items, all written in the period from the Chou to the Sui dynasties inclusive. He was given unofficially the posthumous title, *Wên-chieh 文介*. Owing to his knowledge of, and his interest in, ancient history he was nicknamed Ma San-tai (馬三代) or "Ma of the Three Dynasties"—the dynasties before 255 B.C.

[1/487/4a; 3/218/47a, including epitaph by Shih Jun-chang [q. v.]; *Tsou-p'ing-hsien chih* (1696) 7/36b, (1836) 15/60b; *Ssü-k'u* 49/7a; Wang Shih-chên [q. v.], *Ch'ih-pei ou-t'an* 9/16b; Li Wên-tsao, *南潤集* *Nan-chien chi* 下/15a; Wylie, *Notes* p. 28.]

TU LIEN-CHÊ

MA Tê-kung 馬得功, d. 1663, Ming-Ch'ing general, was a native of Liaotung. He served as brigade general under the Ming and was associated with T'ien Hsiung [q. v.] in betraying the Prince of Fu (see Chu Yu-sung) to the Manchu general, Dodo [q. v.]. He was admitted to the Chinese Bordered Yellow Banner and allowed to retain his same rank in the Ch'ing army stationed at Chinkiang, Kiangsu. In 1646 he was degraded for incorporating rebel forces in his ranks but was reinstated the following year, resuming his activities against the Ming loyalists in Fukien. During Cheng Ch'êng-kung's [q. v.] absence from Amoy in 1651, Ma Tê-kung entered the city and seized his property. Unable to maintain his position when the insurgent general returned, he was indicted the following year by the Board of Punishments on charges of covetousness and military defeat, but was pardoned by the emperor. He was later made general-in-chief of Fukien where he cooperated with Li Shuai-t'ai [q. v.] against the Cheng insurgents. When the latter were driven from Amoy in 1663, Ma Tê-kung pursued them out to sea and was killed in

battle. Two years later the name Hsiang-wu 襄武 and rank of marquis of the first class were conferred, and in 1729 his name was entered for worship in the temple of the Zealots of the Dynasty. In 1749 the hereditary rank was designated Shun-ch'ên (順勤侯).

[1/254/2b; 2/78/9a; *Shêng-ching* (盛京) *t'ung chih* (1736) 341/21b.]

EARL SWISHER

MA Yüeh-kuan 馬曰琯 (T. 秋玉 H. 嶠谷), 1688-1755, July 29, and his younger brother, Ma Yüeh-lu 馬曰璐 (T. 佩兮 H. 半槎, 1697-after 1766), were both poets and bibliophiles. Their ancestral home was Ch'i-mên, Anhwei, but as the family was engaged in the salt business at Yangchow, Kiangsu, the brothers regarded the latter place as their home. For this reason, and also by virtue of their literary accomplishments, they were known as "The Two Mas of Yangchow" (揚州二馬). Ma Yüeh-lu was recommended as a suitable competitor in the *po-hsüeh hung-tz'ü* examination of 1736 (see under Ch'ên Chao-lun), but declined to participate. The library of the Ma family, known as Ts'ung-shu lou 叢書樓, was rich not only in books but also in examples of calligraphy, paintings, rubbings, and engravings.

When in later years (1772) the Imperial Manuscript Library, *Ssü-k'u ch'üan-shu* (see under Chi Yün), was instituted, Ma Yüeh-lu's son, Ma Yü 馬裕 (T. 元益 H. 話山), submitted about 700 works for transcription, and was rewarded with a set of the encyclopedia, *Ku-chün t'u-shu chi-ch'êng* (see under Ch'ên Mêng-lei), an honor also conferred on three other bibliophiles who each submitted more than 500 items to the *Ssü-k'u* editors. The titles of the 229 works that were first submitted by Ma Yü are listed in an old manuscript catalogue preserved in the Library of Congress, under the title, *呈送書目* *Ch'êng-sung shu-mu*. They also appear in the collectanea, *Han-fên lou mi-chi* (see under P'êng Sun-i) under the title *進呈書目* *Chün-ch'êng shu-mu*. Among the family's studio names the Hsiao ling-lung shan-kuan 小玲瓏山館 is the best known. The fame and the richness of the library and the cordiality of its owners attracted many scholars to it. Such well known figures as Ch'üan Tsu-wang, Hang Shih-chün, and Li Ê [qq. v.], were friends of the Ma brothers and sojourned with them. We are told that it was principally in their library that Ch'üan Tsu-wang wrote his

K'un-hsüeh chi-wên san-chien, and Li Ê his *Sung-shih chi-shih*. It was from the Ma brothers, too, that Lu Chien-tsêng [q. v.], for two terms (1737-38 and 1753-62) Salt Commissioner of the Liang-Huai region, received help in printing Wang Shih-chên's [q. v.] *Yü-yang kan-chiu chi* and Chu I-tsun's [q. v.] *Ching-i k'ao*.

The collected literary works of Ma Yüeh-kuan were entitled *沙河逸老小稿* *Sha-ho i-lao hsiao-kao* in 6 *chüan*, and his poems in irregular metre (*tz'ü*) were named *嶠谷詞* *Hsieh-ku tz'ü*. Ma Yüeh-kuan also compiled two collections of verse written by himself, his brother, and their friends on pleasure trips: one entitled *林屋唱酬集* *Lin-wu ch'ang-ch'ou chi*, on excursions to Soochow, Kiangsu, in 1752; the other, *焦山紀遊集* *Chiao-shan chi-yu chi*, on boat trips to Chiao-shan, an island in the Yangtze River, opposite Yangchow. Ma Yüeh-lu's collected literary works in 6 *chüan*, with 2 *chüan* of *tz'ü* appended, were entitled *南齋集* *Nan-chai chi*. All the afore-mentioned works appear in the *Yüeh-ya t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh).

[3/435/17a, 20a; 20/2/00 (portrait); 31/4/12b; *Ts'ang-shu chi-shih-shih* (see under P'an Tsu-yin) 5/9b; *Hui-chou-fu chih* (1827) 11/4/46a, b.]

TU LIEN-CHÊ

MA-ch'í 馬齊. See under Maci.

MACI 馬齊 (d. 1739, age 88 *suì*), official, was a member of the Fuca clan and belonged to the Manchu Bordered Yellow Banner. He was the second son of Mishan [q. v.] and was an honorary licentiate. In 1669 he was appointed assistant department director in the Board of Works and six years later was transferred to the Board of Revenue. Meanwhile, in 1672, he was made captain of a new company in his own Banner (see under Maska). Promoted in 1682 to a department directorship in the Board of Works, he was sent to Wuhu, Anhwei, as supervisor of Customs. During his term of office the income of the Wuhu customs exceeded the usual amount and Maci was recommended for promotion. Made a reader in the Grand Secretariat in 1684, he was appointed financial commissioner of Shansi in 1685, conceding his captaincy to his younger brother, Li-jung-pao (see under Mishan). Promoted to the governorship of the same province a year later, he won fame by his able administration. In 1688 he and Yü Ch'êng-lung (q. v. 1638-1700), were sent to try two Hupeh officials, Chang Ch'ien and Tsu Tsé-shên (see Ch'ên T'ing-ching for

former, Kao Shih-ch'í for latter), who were accused of corruption. Both were found guilty and many high officials in Peking were exposed as having received bribes from them. This episode enhanced the fame of Maci as an incorruptible and dauntless official and in 1688 he was made president of the Censorate. In the same year an embassy under Songgotu [q. v.] was dispatched to confer with the Russian delegates at Selenginsk, on a boundary dispute. Maci, as one of the embassy, memorialized the throne on the value of having one or two Chinese attached to the party as secretaries to write up the expedition. Although the mission was turned back in Outer Mongolia by Galdan's [q. v.] invasion of that region, the daily happenings, the routes taken, and the distances covered were clearly recorded in Chinese (see under Chang P'êng-ko). As to the embassy of the ensuing year, which concluded the Treaty of Nerchinsk with Russia, little was said in Chinese accounts and the only journal about it was that kept by P. Gerbillon (see under Songgotu). Maci did not go to Nerchinsk in 1689 but stayed in Peking as head of the Censorate. He succeeded in persuading Emperor Shêng-tsu to order the Board of Colonial Affairs to prepare Chinese as well as Manchu and Mongolian copies of every document. In 1690 he was made a member of the Council of Princes and High Officials; later in the same year he was made acting president; and early in the following year, president of the Board of War.

During the next few years Maci took part in the war preparations against Galdan. For a time he was in Kwei-hwa directing relief of the Khalkas of Outer Mongolia who had sought shelter after being driven from their own pasture by Galdan. Maci also conducted a trial of some Mongolian princes found guilty of a secret alliance with the Eleuths. In 1692 he was transferred to the Board of Revenue. Four years later he organized a regiment of Mongols which formed part of the emperor's army in the expedition to Outer Mongolia. In the absence of the emperor, Maci stayed in Peking to help the heir-apparent, Yin-jêng [q. v.], in conducting the government. Later he had charge of the establishment of post-stations along the route from Peking to Ninghsia, Kansu, to provide for the expedition of 1697 (see under Hsüan-yeh and Fiyanggô). During the next few years he was several times sent to inspect River Conservancy works and to conduct the trial of several high officials. Late in 1699 he was made a Grand Secretary.

In 1708 Maci narrowly escaped the death pen-

Maci

alty for interference in court politics. In that year Yin-jêng, the heir-apparent, was deprived of his status, and a conference of high officials was called to recommend one of the emperor's other sons. Much to the disgust of the emperor, the conference unanimously recommended Yin-ssü [q. v.]. Maci had been warned by the emperor to stay away from the conference, but it is said that he secretly divulged his preference for Yin-ssü before the members conferred. Sensing a plot to put Yin-ssü on the throne, the emperor took occasion early in the following year, to rebuke Maci for his share in the affair. When Maci showed impatience, and angrily left the court, the emperor was infuriated and ordered the arrest of his entire family, not even sparing Mawu (see under Mishan) and Li-jung-pao, his brothers. Maci was tried before the emperor for improper conduct and was sentenced to death, but was granted a special pardon. He was delivered to the home of Yin-ssü to be there confined under the surveillance of his host, it being a practice of the time to entrust a criminal to a prince and co-plotter—in case the one escaped the other was held responsible. All the members of Maci's family who held offices were discharged. In addition to other posts, Maci was deprived of his captaincy of the company of Russians and their descendants (see under Sabsu) who lived in Peking. This company had had, since 1683, two Russian captains: the Russian who surrendered in 1648 and his son. After the death of the latter Maci was placed in command of this company, perhaps because he was concurrently in charge of dealings with the Russian merchant-caravan which after 1698 had the privilege of trading every two or three years in Peking at a large compound known as the Russian Hostel (俄羅斯館 Ê-lo-ssü kuan). Early in 1710 such a Russian caravan arrived in Peking and, because of his familiarity with Russian affairs, Maci was freed and again placed in charge of the caravan trade. In 1712 he was made an acting minister of the Imperial Household, and the two hereditary captaincies held by himself and his brother, Mawu, were restored to them. In 1716 Maci was again made a Grand Secretary and concurrently placed in command of the company of Russians. This captaincy remained in the family for many years (see under Fu-lung-an).

Having assisted Emperor Shih-tsung to ascend the throne (see under Lungkodo), Maci was rewarded with the hereditary rank of *Ch'ing-ch'ê tu-yü* of the first class and, as he also inherited the rank of baron (see under Mishan), the com-

Man

bined ranks were changed to an earldom of the second class. In 1725 he was praised for his loyalty and diligence and rewarded with the minor rank of a *Ch'i-tu-yü* which was inherited by his eleventh son, Fu-liang 富良. Maci retired in 1735 because of old age, and died four years later, receiving the posthumous title Wên-mu 文穆. His twelfth and youngest son, Fu-hsing 富興, succeeded to the earldom of the second class which, however, was taken from him in 1748 and given to Fu-liang. The latter's rank was then raised to earl of the first class to which in 1750 was added the appellation, Tun-hui 敦惠.

Although Maci was repeatedly rewarded by the Manchu Court for his "loyalty", he is referred to in Russian accounts as having been paid 1,000 roubles by the Russian envoy, Savva Lukich-Vladislavich (d. 1738), to enable the latter to conclude successfully the Treaty of Kiakhtha in 1727. It may be added that the French missionary, Dominique Parrenin 巴多明 (1665-1741), who acted as interpreter, is reported in the same account to have received 100 roubles (see under Tulišen).

[1/293/2a; 3/9/36a; 34/140/9b; 34/2/29a; 34/3/11a; Ho Ch'iu-t'ao [q. v.], *Shuo-fang pei-shêng, chüan* 47; Cahen, Gaston, *Histoire des Relations de la Russie avec la Chine sous Pierre le Grand*, pp. 215, and LXI-LXV.]

FANG CHAO-YING

MAN Kuei 滿桂, d. 1630, Jan. 29, Ming general, was born a Mongol. He came to China in early life and made his home in Hsüan-hua, Chihli, where he took great delight in the border warfare that went on about him. He was serving as second captain in a garrison along the Great Wall when the defeat of Yang Hao [q. v.] by the Manchus in 1619 awakened China to a realization of the menace from the northeast. Transferred to the Shanhaikuan region, he was rapidly promoted to major and then to lieutenant colonel. In 1622 he attracted the attention of Sun Ch'êng-tung [q. v.], was promoted to colonel at headquarters, and in the following year was put in charge of defensive operations at Ning-yüan. After driving away certain Mongol tribes who were occupying the region of Ta-ling-ho he was promoted to the rank of brigade general. Together with Sun's successor, Yüan Ch'ung-huan [q. v.], he repulsed, early in 1626, the Manchu attack on Ning-yüan, but was recalled shortly after. Before the end of the year he was stationed at Shanhaikuan. While bringing relief

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to Ning-yüan in July 1627 he was severely wounded. In 1628, under a new emperor, he was recalled from the front and sent to the defense of Tatung, Shansi, against Mongol raids. Late in 1629 he was summoned to the defense of Peking when the Manchus made their first effective thrust toward the capital. After Yüan Ch'ung-huan was imprisoned and Tsu Ta-shou [q. v.] fled, Man Kuei was left alone to face the enemy. Despite stubborn resistance he was driven back and killed outside the south wall of Peking. He was canonized as Wu-min 武愍.

[M. 1/171/7a; M. 3/234/6a; M. 8/86/10a; M. 30/3/31a; Cha Chi-tso [q. v.], *Tsui-wei lu*, 12 下/11a.]

GEORGE A. KENNEDY

MANDAHAI 滿達海, d. 1652, age 31 (*sui*), member of the Ch'ing Imperial Family, was the seventh son of Daišan [q. v.], the first Prince Li. He accompanied his father to the siege of Chinchou in 1640. In the following year, at the early age of twenty (*sui*), he was given the rank of a prince of the sixth degree and fought under Hoge [q. v.] at Sung-shan. In 1642 he took part in the capture of T'a-shan. He was with the army which broke through Shanhaikuan in 1644, and for his services was promoted two degrees to the rank of *beise* (貝子). Under Ajige [q. v.] he joined in the pursuit of Li Tzū-ch'êng [q. v.] into Shensi, and for the next three years was mostly occupied in operations in that section of China. After the defeat and death of Chang Hsien-chung [q. v.], Mandahai returned with the army (1648) to Peking. There he was accused of misdemeanors but was pardoned on the intercession of Dorgon [q. v.].

After his father's death he became, in 1649, the first inheritor of Daišan's principedom of the first degree. In the same year he accompanied his brother, Wakda (see under Daišan), on an expedition to Shansi against the rebel Chiang Hsiang [q. v.]. On his return in 1651 his principedom was designated Hsin 巽 in place of the designation, Li, granted to his father. After Dorgon's henchmen were cashiered in 1651, Mandahai was put in charge of the Board of Civil Office, but he died in the following year. He was canonized as Chien 簡. His son, Canggadai 常阿岱 (d. 1665, age 33 *sui*, posthumous name 懷愍), became the second inheritor of Daišan's rank. In 1659, however, Mandahai was posthumously accused of having appropriated for himself part of the confiscated property of Dorgon, and was

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posthumously deprived of all ranks. Canggadai also was not permitted to retain his inherited principedom and was degraded to a prince of the third degree (see under Giyešu).

[1/222/7b; 2/1/4a; 34/121/12b.]

GEORGE A. KENNEDY

MANGGÜLTAI 莽古爾泰, 1587-1633, Jan. 11, was the fifth son of the founder of the Ch'ing Dynasty, Nurhaci [q. v.]. His mother (Gundai, *née* Fuca, see under Nurhaci) was the second wife of Nurhaci. By a previous marriage she had given birth to a son named Anggala 昂阿拉 (d. 1636). In addition to Manggültai she gave birth to Nurhaci's tenth son, Degelei 德格類 (1596-1635), and his third daughter, Manggūji 莽古濟 (d. 1636), who in 1601 married a Hada chief, and in January 1628, a Mongol.

Manggültai first had an opportunity to display his military talents in the campaign against the Ula tribe in 1612. He was later given command of the Plain Blue Banner, and in 1616 was made one of the four *hošoi beile* to assist Nurhaci in the government—the four being, in the order of their rank: Daišan, Amin, Manggültai and Abahai [qq. v.]. The four *beile* played leading parts in the crushing defeat of the Ming armies in 1619 (see under Yang Hao), and in subsequent battles in Liaotung and Korea. When Nurhaci died in 1626 no provision had been made regarding a successor. But Daišan and his sons took the lead by nominating the fourth and youngest *beile*, Abahai. Although Abahai thus became nominally the head of the government he was forced in practice to share authority with the other three, if not actually to serve as their tool. In the ceremony of installation he is reported to have won an oath of allegiance from the younger members of the clan, after which he turned and bowed three times to Daišan, Amin, and Manggültai. These three sat on a level with him on all state occasions, but the situation, besides giving rise to much ill-feeling, was not in conformity with Chinese patterns of political organization which it became the tendency to adopt after the removal by Nurhaci in 1625 of his headquarters to Mukden. In 1630 Abahai imprisoned Amin on a charge of cowardice. In the following year, at the siege of Ta-ling-ho, he found an opportunity to censure Manggültai who in turn lost his temper and drew his sword. Degelei prevented Manggültai from doing violence, but the episode was discussed by a council of princes

who reduced his rank from *hošoi beile* to *doroi beile* and condemned him to pay a large fine. After further discussion, a report was introduced by Daišan ridiculing the custom of having three leaders sitting on a level, "like the images of a Buddhist trinity". It was agreed that hereafter he and Manggūltai should occupy seats below the throne to the right and left—a procedure which was first carried out early in 1632.

The death of Manggūltai in 1633 made possible a further approach by Abahai to absolute sovereignty, since the only remaining one of the "four *beile*" was Daišan, his original supporter. In 1635 Manggūltai's younger brother, Degelei, died. Early in the following year a servant in the employ of Manggūji charged that Manggūltai had plotted treason. The family's possessions were confiscated, and among them were found a number of seals prepared with the legend, "Seal of the Emperor of the Great Chin Kingdom" 大金國皇帝之印. Convinced that Manggūltai had planned to make himself Emperor, Abahai ordered the execution of his son, his sister (Manggūji), and his half-brother (Anggala), as accomplices, and decreed that the names of both Manggūltai and Degelei should be expunged from the genealogical records of the Imperial Family. A few months later he himself assumed the title of Emperor and with it absolute rule of his people.

In 1713 the descendants of Manggūltai and Degelei were permitted by Emperor Shêng-tsu to wear the red girdle, thus being recognized as belonging to the Gioro clan but not as members of the Imperial Family who were privileged to wear the yellow girdle. There are grounds for believing that Nurhaci's sixteenth son Fiyanggū 費揚古, about whom the official records are silent, may have been a brother of Manggūltai and Degelei, in which case it is probable that he was executed with his sister in 1636.

[1/223/2a, 9b; 2/3/43a; 3/首12/1a; 34/133/9a; *Tung-hua lu*, T'ien-ming 7: 3, T'ien-ts'ung 5:12; *Man-chou lao-tang pi-lu* (see under Nurhaci), 上/27b, 下/27b, 35a; *Ch'ing Huang-shih ssü-p'u* (see under Fu-lung-an), 3/5, 4/2b.]

GEORGE A. KENNEDY

MAO Ch'i-ling 毛奇齡 (T. 大可, 齊于 H. 西河), Oct. 25, 1623–1716, scholar, was a native of Hsiao-shan, Chekiang. His father, Mao Ping-ching 毛秉鏡 (T. 竟山), had four sons of whom Mao Ch'i-ling was the youngest. Two of the sons, Mao Wan-ling 毛萬齡 and Mao Hsi-

ling 毛錫齡, were ardent students; a third, Mao Hui-ling 毛慧齡, died in early life. At the age of fifteen (*sui*) Mao Ch'i-ling became a *hsiu-ts'ai*. He and his eldest brother, Mao Wan-ling, came to be known as the "Elder and Younger Mao" (大小毛子). After the fall of the Ming dynasty (1644) he retired with several of his friends to study in the mountains near his home district, but in 1646 joined one of the southern Ming armies under the Prince of Lu (see under Chu I-hai). While thus engaged he aroused, by certain remarks, the anger of a military leader, Fang Kuo-an (see under Chu I-hai), who was then stationed in Chekiang. Thereupon he took refuge as a monk in a monastery near his home, but about 1651 he returned to the life of a *hsiu-ts'ai*.

Talented and proud and possessed of a sharp tongue, Mao Ch'i-ling incurred the enmity of many people in his home district. In 1651 he aroused considerable misunderstanding owing to an anthology of poems by Shaohsing authors which he had compiled. Later he wrote two dramas which were interpreted as ridiculing people of his native place. Finally the hatred against him grew so strong that he was charged with being the central figure in a murder case which occurred about the year 1657. Fleeing from home, he changed his name to Wang Yen 王彥 (T. 士方) and later to Mao Shêng 毛蚌 (T. 初晴, 秋晴 and 晚晴). For some ten years he wandered in Kiangsu, Kiangsi, and Honan, and for a time was a guest of Shih Jun-chang [q. v.] when the latter was intendant of the Hu-hsi Circuit, Kiangsi (1661–1664). During his stay in Honan he made the acquaintance of T'ang Pin [q. v.]. About the year 1667, with the help of a friend, Chiang Hsi-chê (see under Wan Ssü-t'ung), his case was cleared and he returned home. While sojourning in Shanghai in 1678 he was recommended to take the special examination known as *po-hsüeh hung-tz'ü* which he passed successfully in the following year. He was made a Hanlin corrector and was appointed to the Historiographical Board which was then compiling the Ming History (*Ming-shih*). We are told that it fell to his lot to compile biographies of personages who lived during the Hung-chih (1488–1506) and Chêng-tê (1506–1522) reign-periods, and later to write on the aboriginal tribes and freebooters. In 1685 he officiated as an associate examiner of the metropolitan examinations. In the following year he obtained leave to bury the remains of his mother and, being

himself afflicted with rheumatism, he retired to Hangchow.

Mao Ch'i-ling was a man of wide learning who wrote not only on the Classics, but also on phonetics, music, history, geography and philosophy. He was skilled in various types of literature, and was known as a calligrapher, a painter, and an apt player of the flute (簫). A prolific writer, he left a collection of his works, entitled **西河合集** *Hsi-ho ho-chi*, comprising 117 items in 493 *chüan*. This collection was first printed about 1699, but was revised and expanded in a second edition in 1720 which was reprinted in 1770 and again in 1796. The *Ssü-k'u* Catalogue lists sixty-three of his works, of which twenty-eight were copied into the Imperial Manuscript Library (for both see under Chi Yün). A man of outstanding ability, but tenacious and dogmatic in his opinions, he was often subjected to severe criticism when he engaged in controversy with the scholars of his time. In phonology he took issue with Ku Yen-wu [q. v.], and on the question of the authenticity of the "ancient text" of the *Classic of History* he took issue with Yen Jo-chü [q. v.]. In reply to Yen's famous *Ku-wên shang-shu shu-chêng*, proving the "ancient text" to be a forgery, he brought out two works, **古文尙書冤詞** *Ku-wên shang-shu yüan-tz'ü* (8 *chüan*) and **尙書廣聽錄** *Shang-shu kuang-t'ing lu* (5 *chüan*), written, as the first title states, "to right an injustice". During his sojourn in Peking he composed a work of 4 *chüan* on music, which he credited to his father, under the title **竟山樂錄** *Ching-shan yüeh-lu*, Ching-shan being his father's *tsü* or courtesy name. In 1699, when Emperor Shêng-tsu made his third tour of South China, Mao, then retired, presented to the Emperor a work on Music, entitled **樂本解說** *Yüeh-pên chieh-shuo*, in 2 *chüan*. A book on the *Classic of Changes*, entitled **仲氏易** *Chung-shih i* in 30 *chüan*, written after he had retired to Hangchow, he credited to his second eldest brother, Mao Hsi-ling—the words *Chung-shih* in the title meaning "Second in the Family". In connection with his activity in the Historiographical Board Mao Ch'i-ling wrote the following works all of which are included in the *Hsi-ho ho-chi*: **武宗外紀** *Wu-tsung wai-chi*, 1 *chüan*, an unofficial biography of Emperor Wu-tsung who ruled during the years 1506–1522; **後鑒錄** *Hou-chien lu*, 7 *chüan*, a record of the freebooters of the Ming dynasty; **王文成傳本** *Wang Wên-ch'êng chuan pên*, 2 *chüan*, a biography of the well-known Ming philosopher, Wang Shou-jên

(see under Chang Li-hsiang); **勝朝彤史拾遺記** *Shêng-ch'ao t'ung-shih shih-i chi*, 6 *chüan*, biographies of empresses and imperial consorts of the Ming dynasty; and **蠻司合傳** *Man-ssü ho-chuan* in 15 *chüan*, a history of the aboriginal tribes of southwest China during the Ming period. He wrote comments to the well-known drama, *Hsi-hsiang chi* (see under Chin Jên-jui)—his annotated edition having been reprinted by Tung K'ang (see under Juan Ta-ch'êng) in recent years. In literary circles he was known as one of the "Three Maos of Chekiang" (**文中三豪** *浙中三毛*), the others being Mao Hsien-shu **毛先舒** (also *ming*, 騷, T. 稚黃, 馳黃, 1620–1688) and Mao Chi-k'o (see under Chao Shih-lin).

Mao Ch'i-ling had many pupils, the most noted perhaps being Li Kung [q. v.] who made the journey from North China to Hangchow and studied music with him in the period 1697–99. Li wrote a preface to Mao's collected works, as well as introductory remarks to some individual works such as the *Ku-wên shang-shu yüan-tz'ü*. Other pupils of note were Shao T'ing-ts'ai [q. v.], and a well-known woman poet, Hsü Chao-hua **徐昭華** (T. 伊璧 H. 蘭癡), daughter of Hsü Hsien-ch'ing **徐咸清** (T. 仲山, a competitor in the *po-hsüeh hung-tz'ü* examination of 1679 who died in 1690) and wife of Lo Hsiang-chin **駱襄錦** (T. 加采). She was skilled not only in poetry but also in painting and calligraphy. One *chüan* of her poems was printed as a supplement to Mao Ch'i-ling's *Hsi-ho ho-chi*. Her mother, Shang Ching-hui **商景徽** (T. 嗣音), and her mother's elder sister, Shang Ching-lan (see under Ch'i Piao-chia, q. v.), achieved distinction in poetry—they being commonly referred to as the "Two Mesdames Shang" (**二商夫人**).

Having no son of his own, Mao Ch'i-ling adopted a nephew, Mao Yüan-tsung **毛遠宗** (T. 姬潢, a *chin-shih* of 1706). Mao Ch'i-ling's reputation for polemics and for disregard of others did not die down until long after his death. A later scholar and fellow-provincial, Ch'üan Tsu-wang [q. v.], wrote a very unfavorable account of his life. It should be added, however, that a still later scholar, Li Tz'ü-ming [q. v.], also of Chekiang, wrote in 1862 an essay in Mao's defense in which he takes exception to the criticisms of Ch'üan Tsu-wang.

[1/487/6b; 3/119/21a; 20/1/00 (portrait); 26/1/33a; 32/3/20a; *Shao-hsing-fu chih* (1792) 53/57b; *Ssü-k'u*, *passim*; Li Tz'ü-ming **李慈銘**, **越縕堂文集**, *Yüeh-man t'ang wên-chi* (1929) 6/15a;

Suzuki TOMAO 鈴木虎雄, 毛奇齡の擬連廂詞 in 支那文學研究 *Shina Bungaku Kenkyū*, pp. 509-17; 莊諧選錄 *Chuang-hsieh hsüan-lu* (1904), 3/19b; Ch'ien Mu 錢穆, 中國近三百年學術史 *Chung-kuo chin san-pai nien hsüeh-shu shih*, pp. 220-58.]

TU LIEN-CHÉ

MAO Chin 毛晉 (T. 子晉 H. 潛在, original name 鳳苞 T. 子九), Jan. 31, 1599-1659, Sept. 13, bibliophile, printer and scholar, was a native of Ch'ang-shu, Kiangsu. The son of a well-to-do landowner, he was able to accumulate a library of 84,000 volumes (冊 *ts'ê*), partly by purchase, and partly by producing facsimile reproductions, known as *ying-Sung-ch'ao* 影宋鈔—made by tracing on thin paper every feature of the rare books he borrowed from other collectors. His motive for the latter practice was doubtless in part pecuniary, but as many book-lovers imitated him, it resulted in the preservation of the exact features of not a few Sung and Yüan impressions, the originals of which have been lost. Mao Chin was a *hsiu-ts'ai* of his district. In 1627, when he was participating in the provincial examination, he had a dream in which a dragon, symbol of the Emperor, confronted him with one pennant on its left inscribed with the word "classics" (*ching* 經) and another on its right inscribed with the word "histories" (*shih* 史). As this dream occurred about the time of the accession of the last Ming Emperor, Mao interpreted it as a revelation calling upon him to print the Classics and the Histories.

Thus early in 1628 he began his career as a printer, and not long thereafter his publications, commonly identified by one of his studio names, Chi-ku-ko 汲古閣, were in great demand. The words *chi-ku* derive from a line of Han Yü 韓愈 (T. 退之, 768-824), reading 汲古得修綆 *Chi-ku tê hsiu-kêng*, "I draw from the ancients with a long rope". The last two words, *hsiu-kêng*, which themselves derive from a saying of the philosopher Chuang-tzû, "a short rope cannot be used to draw from a deep well", were at the same time utilized by Mao Chin as a studio name. The number of Chi-ku-ko publications, as given in the catalogues printed in the 小石山房叢書 *Hsiao-shih shan-fang ts'ung-shu* of 1874, amounts to some 600 titles. But fewer than one seventh of these were printed independently, the rest being embodied in 23 collectanea. The printing of these books, aggregating more than 200,000 double pages, required a large quantity of paper

which Mao Chin purchased in Kiangsi province in two varieties—a rather heavy kind known as *mao-pien* (毛邊) and a thinner kind called *mao-t'ai* (毛太). Both names retain the surname Mao, and the papers to which they refer are still so designated in publishing circles.

Among the best known of the collective works which Mao Chin edited and published are: the *Thirteen Classics* (十三經 *Shih-san ching*); the *Seventeen Dynastic Histories* (十七史 *Shih-ch'i shih*), begun in 1628 and reprinted with reconditioned blocks in 1660; the 津逮秘書 *Chin-tai pi-shu*, a *ts'ung-shu* of about 140 titles printed in 15 instalments, beginning in 1630 and continuing to about 1642; and various anthologies of poetry. Aside from numerous bibliographical notes, perhaps the best known work from Mao's hand is the 毛詩陸疏廣要 *Mao-shih Lu-shu kuang-yao*, an elaboration of a work by Lu Chi 陸璣 (T. 元格, third century) on the animals, birds, plants, fishes and insects mentioned in the *Odes*. The collectanea of works by Ch'ang-shu authors, 虞山叢刻 *Yü-shan ts'ung-k'o* (1915-16), contains the following works by Mao Chin: four collections of poems printed from manuscripts; a collection of his bibliographical notes, entitled 隱湖題跋 *Yin-hu t'i-pa*, 2 *chüan*; and a work about Ch'ang-shu, entitled 虞鄉雜記 *Yü-hsiang tsa-chi*, 3 *chüan*. A collection of poems by Mao's friends commemorating his sixtieth birthday, entitled 以介編 *I-chieh pien*, is also included. Being a pupil of Ch'ien Ch'ien-i [q. v.], Mao printed in 1649 the latter's anthology of Ming poetry, entitled *Lieh-ch'ao shih-chi* (see under Ch'ien Ch'ien-i).

Mao Chin's third wife, *née* Yen (嚴氏, d. 1680, age 74 *sui*), whom he married in 1629, one year after he entered the printing business, helped him materially by her efficient organization of his workmen. Their youngest son, Mao I [q. v.], continued in the printing business. The Chi-ku-ko library itself was probably soon dispersed, although there is an unconfirmed statement by Juan K'uei-shêng 阮葵生 (T. 寶臧, H. 磨止, 1727-1789), that it was purchased by a son-in-law of Wu San-kuei [q. v.] and taken to Yunnan. Be that as it may, at least part of the collection was intact at the close of the seventeenth century, for Mao I, sometime after 1689, issued a catalogue, entitled *Chi-ku ko pi-pên shu-mu* (秘本書目), offering 500 rare items for sale. Books from this famous collection are now treasured in public and private libraries throughout

the world, and those from the Mao press are also highly prized and have often been reprinted.

A number of books from Mao's press are preserved in the Library of Congress. In addition to the above-mentioned *Shih-ch'í shih*, the *Chin-tai pi-shu*, and the *Lieh-ch'ao shih-chí*, the Library has the following two items: a collection of sixty dramas, entitled 六十種曲 *Liu-shih-chung ch'ü*; and a collectanea of twelve articles about antiques, flowers, perfumes, and games, entitled collectively 群芳清玩 *Ch'ün-fang ch'ing-wan*. This last is an expansion of an earlier collectanea, entitled 山居小玩 *Shan-chü hsiao-wan*, printed about the year 1629. Later two items were added, one about the year 1642, the other about the year 1654, and the title was then altered to *Ch'ün-fang ch'ing-wan*.

[2/71/11b; 3/428/3a; 6/36/4a; *Ssü-k'u* 15/2b ff.; Chu I-tsun [q. v.], *P'u-shu-t'ing chi* 79/3 for epitaph of his third wife; *Ts'ang shu chi-shih shih* (see under P'an Tsu-yin) 3/68b; 常昭合志 *Ch'ang Chao ho-chih* (1904) 32/25a; Mao I [q. v.], *Chi-ku-ko pi-pên shu-mu* appeared in 1800 in Huang P'ei-lieh's *Shih-li-chü Huang-shih ts'ung-shu* (printed in instalments, 1800-24); Juan K'uei-shêng, 茶餘客話 *Ch'a-yü k'o-hua* 6/8a; Ch'ien Ch'ien-i [q. v.], *Mu-chai yü-hsüeh chi* 31/15a; T'ao Hsiang 陶湘, 明毛氏汲古閣刻書目錄 *Ming Mao-shih Chi-ku-ko k'o-shu mu-lu*.]

FANG CHAO-YING

MAO Hsiang 冒襄 (T. 辟疆 H. 巢民, 樸庵), Apr. 27, 1611-1693, Dec. 31, scholar, poet, was a native of Ju-kao, Kiangsu. He came from a family, probably of Mongolian origin, which had been domiciled in Ju-kao since the end of the Yüan dynasty. During the Ming period the family produced a number of officials and writers. His father, Mao Ch'í-tsung 冒起宗 (T. 宗起 H. 嵩少, 琮應, 1590?-1654), was a *chün-shih* of 1628 and an official under Ming rule. From his youth Mao Hsiang was famous as a poet and was applauded by such scholars of his day as Tung Ch'í-ch'ang and Ch'ên Chi-ju [qq. v.]. In 1635 he printed, besides several small collections of his own poems, a facsimile collection of Tung Ch'í-ch'ang's calligraphy, entitled 寒碧樓帖 *Han-pi-lou t'ieh*. He went several times to take the provincial examination at Nanking, but never passed. Nevertheless he became acquainted there with many scholars and joined the politico-literary society, Fu-shê (see under Chang P'u). He and three other active members of this society,

Ch'ên Chên-hui, Hou Fang-yü and Fang I-chih [qq. v.] were known as "The Four Esquires" (*Ssü-kung-tzu* 四公子). In 1642, through the help of Ch'ien Ch'ien-i [q. v.], he received from Soochow the beautiful and talented singing-girl, Tung Po 董白 (T. 小宛, 青蓮, 1625-1651), as his concubine. When the Manchus advanced to South China in 1645 Ju-kao, his native place, was threatened by a local uprising. The members of the Mao family fled to Hai-ning, Chekiang, but were pillaged by the Manchus on the way, and so lost everything. They managed, however, to return to Ju-kao after order was restored in 1646.

Mao Hsiang was recommended several times by Ch'ing officials to the Court in Peking, but he refused to join the new regime. About 1650 Tu Chün 杜濬 (T. 于皇 H. 茶村, 1611-1687) edited a selection of Mao Hsiang's works, consisting of 1 *chüan* of poems, entitled 樸庵詩選 *P'u-ch'ao shih-hsüan*, and 4 *chüan* of prose, entitled *P'u-ch'ao wên-hsüan* (文選). In the following year (1651) Tung Po died of tuberculosis at the age of twenty-seven (*shü*). In memory of her, Mao Hsiang wrote an account of her life in 1 *chüan*, entitled 影梅庵憶語 *Ying-mei an i-yü*, ("Reminiscences of the Studio of Shadowy Plum-blossoms") which was translated into English by P'an Tze-yen and published in 1931 under the title, *The Reminiscences of Tung Hsiao-wan*. In some accounts, she is said to have been kidnapped by Manchu soldiers and sent to the Palace in Peking where she became the most favored consort of Emperor Shih-tsu. But recent investigation shows that the imperial consort was a Manchu woman, Hsiao-hsien [q. v.], who was mistaken for Tung Po, probably because of the similarity in their surnames. Two other talented women who later came to Mao's home as concubines--Ts'ai Han 蔡含 (T. 女羅, 1647-1686) who came in 1665, and Chin Yüeh 金玥 (T. 曉珠) who came in 1667--were both famous painters. He maintained a troupe of boy actors and entertainers for his numerous friends, to whom he was very hospitable.

Among Mao Hsiang's younger friends was Ch'ên Wei-sung [q. v.] who lived in his home for a long time and later passed the *po-hsüeh hung-tz'ü* examination of 1679. Mao was also recommended to take the examination but declined the offer. He had so many literary friends that he printed, in 1673, a collection of prose and verse (comprising more than 450 items) which these friends wrote to or for him--entitled 同人集 *T'ung-jên chi*, in 12 *chüan*. About the same time

Mao

he brought together his later works in prose and verse in 12 *chüan*, under the title **巢民詩文集** *Ch'ao-mín shih wên chi* (or **水繪庵集** *Shui-hui an chi*). His library, Jan-hsiang ko **染香閣**, caught fire in 1679 and with it were lost, besides valuable books, the family collection of many objects of art. Four years after his death, three of his short articles, one on tea, another in praise of the bronze incense burners of the Hsüan-tê reign-period (1426-1436), and a third on the orchid flower, appeared in 1697 in the first installment of the *Chao-tai ts'ung-shu* (see under Ch'ên Chên-hui).

Mao Hsiang had a brother, Mao Pao **冒褒** (T. 光譽 H. 鑄錯, 1644-c. 1725), and two sons, Mao Chia-sui **冒嘉穗** (also named 禾書 T. 穀梁 H. 珠山, b. 1635) and Mao Tan-shu **冒丹書** (T. 青若 H. 卯君, b. 1639), who were all known as poets. One of his descendants, Mao Kuang-shêng **冒廣生** (T. 鶴亭 H. 鷗隱, 茨齋, b. 1873), collected most of the extant works by members of the Mao family, including those of Mao Hsiang and other relatives, and printed them in installments during the years 1911 to 1917 under the title **冒氏叢書** *Mao-shih ts'ung-shu*.

[Mao Kuang-shêng, **冒巢民先生年譜** *Mao Ch'ao-mín hsien-shêng nien-p'u* in *Mao-shih ts'ung-shu*; 1/506/5a; 3/478/21a; 4/126/1a; 20/1/00; *New China Review* II, p. 9.]

FANG CHAO-YING

MAO I 毛扆 (T. 斧季), Aug. 13, 1640-after 1710, scholar, native of Ch'ang-shu, Kiangsu, was the youngest son of Mao Chin [q. v.]. He inherited the famous library known as Chi-ku-ko (see under his father) and continued the printing business which his father began in 1628. He was also interested in collecting rare texts and writing bibliographical notes, which were much prized by later collectors. Sometime after 1689 he made an inventory of about 500 titles of rare books, including many manuscript facsimiles known as *ying-Sung-ch'ao* **影宋鈔**, which it is said he intended to sell to P'an Lei [q. v.]. This list, with prices in taels attached, was printed in 1800 in the first installment of the *Shih-li-chü Huang-shih ts'ung-shu* of Huang P'ei-lieh [q. v.]. Some of the books which he collected bore seals reading **西河季子之印** *Hsi-ho chi-tzu chih-yin* or **斧季手校** *Fu-chi shou-chiao*. Ho Ch'ao [q. v.] borrowed a number of rare books from Mao I in 1710, and Ho's notes on these items make it certain that

Mao

Mao was still living at that time. A considerable part of his collection was sold to Chi Chên-i [q. v.].

[**義門先生集** *I-men hsien-shêng chi* 9/9a, 12b; see bibliography under Mao Chin; Yeh Tê-hui, *Shu-lin ch'ing-hua* (for char. see bibl. under Chi Chên-i); Yang Li-ch'êng, **中國藏書家考略** *Chung-kuo ts'ang-shu chia k'ao lüeh* (1929) p. 7b.]

FANG CHAO-YING

MAO Pin 毛霽 (T. 荆石), d. 1726, age 76 (*suì*), recluse and scholar, was a native of Yeh-hsien (Lai-chou), Shantung. He attracted the attention of a district magistrate when competing at the age of thirteen (*suì*) in a literary examination that took place in 1663. He spent his life in poverty and seclusion, leaving one short work, entitled **平叛記** *P'ing-p'an chi*, with a preface dated January 1712. This work was first published by his son in 1716 and was republished about 1928 in the collection *Yin-li tsai-ssü t'ang ts'ung-shu* (see under Chu Yün). It describes the siege of Lai-chou by K'ung Yu-tê [q. v.], relating events in chronological order from January 19, 1632 to May 20, 1633. The *Ssü-k'u Catalogue* (see under Chi Yün) erroneously calls Mao an eyewitness of the events described; as a matter of fact they took place some twenty years before his birth.

[*Yeh-hsien chih* (1761), 4/65b, 3/13a; *Ssü-k'u*, 54/6b.]

GEORGE A. KENNEDY

MAO Wên-lung 毛文龍 (T. 鎮 [振] 南), Feb. 10, 1576-1629, July 24, Ming general, was a native of Hangchow, Chekiang. In his youth he was fond of sports and achieved fame as a horseman and bowman. While in Peking in 1605 he was introduced by his uncle to a brigade general stationed in Liaotung, and received a commission as lieutenant in the army. In 1621 Wang Hua-chên [q. v.] sent him to the east of the Liao river as a drill major. After the fall of Shên-yang and Liao-yang in May of that year he escaped by ship to Korea where he organized a fighting force including ninety-seven dare-devils (see under K'ung Yu-tê) which on September 1, 1621 performed the spectacular feat of recapturing Chên-chiang on the Yalu River from the Manchus. This success was seized on by Wang Hua-chên to justify his own policy of aggression, although Hsiung T'ing-pi [q. v.] criticized it as ill-timed and worthless. In December of the same year a Manchu force

under Amin [q. v.] retook the city and drove Mao from Korea.

Mao then established himself on P'i-tao, a barren island off the mouth of the Yalu, where he remained for the next seven years, receiving supplies from northeast Shantung and carrying on guerilla warfare with the Manchus. He made many expeditions up the Yalu river with the aim of engaging the enemy from the rear. He frequently invaded Liaotung, attacking An-shan 鞍山 and Sarhū 薩爾滸 in the heart of their territory. The Manchus attempted either to win him over or induce the Koreans, with whom they had concluded a treaty, to expel him. When these devices failed, the Manchus themselves invaded Korea and in 1627 drove him again to his island. In 1629 Mao came into conflict with Yüan Ch'ung-huan [q. v.], the newly appointed commander of the Chinese forces. While making a tour of inspection, Yüan had him arrested and put to death on charges of arrogance and insubordination.

[M. 1/259; *Hang-chou-fu chih* (1922) 128/23b; 明季北略 *Ming-chi pei-lüeh* 2/6b, 8a, 5/8b.]

GEORGE A. KENNEDY

MASKA 馬斯喀, (d. 1704), was a member of the Fuca clan and belonged to the Manchu Bordered Yellow Banner. The eldest son of Mishan [q. v.], he was enlisted as an Imperial Bodyguard and was entrusted with the hereditary captaincy of the company to which his family belonged. As time went on this company increased in numbers to such an extent that two more companies were created to take care of the new members: one in 1672, headed by Maci [q. v.], the other in 1684, headed by Mawu (see under Mishan), both of whom were Maska's younger brothers. In 1688 Maska was appointed a director of the Imperial Armory and in the following year was promoted to be a deputy lieutenant-general of his own Banner and concurrently a minister of the Imperial Household.

In 1690, when it was known that Galdan [q. v.] was advancing southward from Outer Mongolia, Emperor Shêng-tsu sent his brother, Fu-ch'üan [q. v.], to check the Eleuths. Maska was an officer under Fu-ch'üan and took part in the battle of Ulan-butung on September 3, which Jean F. Gerbillon (see under Songgotu) describes in his *Voyages* (du Halde, *Description de l'Empire de la Chine* IV, p. 283ff). There is an account in Chinese of this expedition, entitled 塞北紀程 *Sai-pei chi-ch'êng*, which apparently was written

by Maska himself. Promoted in 1695 to be a chamberlain of the Imperial Bodyguard, he was in the following year placed in command of the artillery and musketry division in the expedition against Galdan, under Emperor Shêng-tsu's personal command. Maska and Mawu both took part in this expedition, which reached the Kerulun River about June 7, 1696. Galdan fled west after seeing the imperial army, and Maska, invested with the rank of P'ing-pei Ta Chiang-chün 平北大將軍, was sent in pursuit. He never overtook Galdan because the latter's men were defeated and dispersed (June 12) by the western route army under Fiyanggü [q. v.].

Upon his return to Peking Maska was named a member of the Council of Princes and High Officials, and early in 1697 was ordered to lead his men to Tatung, Shansi. Designated Chao-wu Chiang-chün (昭武將軍), he was despatched to Ninghsia where he was ordered to serve as a member of the staff under Fiyanggü. After Galdan committed suicide one of his supporters, Ilagukšan Khutuktu 伊拉古克三呼圖克圖, a lama who had deserted to the side of Galdan and had helped the latter in waging wars against China, fled west to join the new Eleuth chief, Tsewang Araptan (see under Galdan and Yüeh Chung-ch'i). Maska was sent in pursuit, but, failing to overtake him after a month's chase, returned to Ninghsia. Late in 1697 Tsewang Araptan was compelled to surrender several of the fugitives from Galdan's camp, including Ilagukšan, who were tried and hacked to pieces in Peking before a large crowd of Mongolians. Early in 1698 Maska was tried for failure to capture Ilagukšan and was punished by deprivation of all his posts. But the Emperor was lenient to him, permitting him to retain his captaincy and the post of minister of the Imperial Household. In 1702 he was appointed lieutenant general of the Mongolian Bordered White Banner. He died two years later, and was canonized as Hsiang-chên 襄貞.

The families of Maska and Mawu were less prosperous than those of their brothers, Maci and Li-jung-pao (see under Mishan). Mawu's branch was somewhat better off than Maska's because after his (Mawu's) death early in 1727, his descendants were posthumously given the minor hereditary rank of *Ch'ing-ch'ê tu-yü* (third class).

[1/287/4b; 3/278/22a; 34/140/4a; *Tung-hua lu*, K'ang-hsi 35: 5, 6, and K'ang-hsi 36: 11, 12; *Sai-pei chi-ch'êng*, incorporated in *Shêng-wu chi* by Wei

Yüan [q. v.]; Mêng Sên, *Ch'ing-ch'u san ta i-an k'ao-shih* II, 4b (char. in bibl. of Fu-lin).]

FANG CHAO-YING

MEI Ku-ch'êng 梅穀成 (T. 玉汝 H. 循齋, 柳下居士), d. Nov. 20, 1763, age 83 (*sui*), official and mathematician, grandson of Mei Wên-t'ing [q. v.], was a native of Hsüan-ch'êng, Anhwei. In 1712 he was recommended to serve the emperor as a mathematician, and was given the rank of a student of the Imperial Academy. Thereafter, until the end of the K'ang-hsi period (1722), he served in the studio, Mêng-yang chai (see under Fang Pao), and as one of the editors of the compendium on music, mathematics, and the calendar, known as the *Lü-li yüan-yüan* (see under Ho Kuo-tsung). In 1714 he was given the degree of *chü-jên* and in the following year, the privilege of taking the Palace examination for his *chin-shih* degree without first passing the metropolitan examination. After becoming a *chin-shih* (1715) he was selected a bachelor of the Hanlin Academy, and later was made a Hanlin compiler—a post he held until 1729 when he was appointed censor and sent to supervise the transportation of tribute grain at Tungchow. After being several times promoted, and once degraded, he was in 1747 made a vice-president of the Censorate and thereafter held the posts of junior vice-president of the Board of Punishments (1748-50) and president of the Censorate (1750-53). He retired in 1753, but four years later, in deference to his age, was granted by Emperor Kao-tsung the privilege of retaining for the remainder of his life the stipend of his rank (president of the Censorate). In 1762, when the Emperor made his third tour of South China, he greeted Mei who was then eighty-two *sui*, at Ch'ing-chiang p'u, on the Grand Canal, presented him a poem and conferred on one of his sons the degree of *chü-jên*. Mei died the following year and was canonized as Wên-mu 文穆.

Mei Ku-ch'êng did not write as extensively as his grandfather. He collaborated in the compilation of the afore-mentioned *Lü-li yüan-yüan* and later (1737-46) worked on its supplements, entitled *Lü-hsiang k'ao-ch'êng hou-pien* and *Lü-lü chêng-i hou-pien* (see under Ho Kuo-tsung). He also served on the commission which finally edited the Ming Dynastic History (*Ming-shih*), checking especially the section on astronomy and the calendar which, he asserted, was originally the work of his grandfather, but owing to frequent editing and recopying, contained many errors which he had to correct. During his retirement he re-

edited (1760) the *Suan-fa t'ung-tsung* of Ch'êng Ta-wei [q. v.] and reprinted (1771) the collected works of his grandfather (see under Mei Wên-t'ing). To these works he added two of his own on mathematics and the calendar, entitled *赤水遺珍* *Ch'ih-shui i-chên* and *操縵卮言* *Ts'ao-man chih-yen*, each in 1 *chüan*. In the former he reproduced three of the nine mathematical formulae, dealing with the circle expressed in series, which had been introduced by the French Jesuit, Pierre Jartoux 杜德美 (1669-1720). It is said that Mei also left a work of miscellaneous notes, entitled *柳下舊聞* *Liu-hsia chiu-wên*, in 16 *chüan*, and a work on spherical trigonometry.

Mei Ku-ch'êng was interested in the history and the preservation of the old astronomical instruments of the Yüan and Ming dynasties and deplored their partial destruction in his day. Some of these instruments were in use until 1672 when new ones were constructed under the supervision of Ferdinand Verbiest (see under Lu Lung-chi). Mei reports that in the years 1713-14 he often saw them in storage, but that in 1715 Bernard-Kilian Stumpf 紀理安 (1655-1720), who was then in charge of the Board of Astronomy, had several valuable ones melted and the bronze used to make a quadrant (象限儀). By 1744 the armillary sphere (渾天儀), the compendium instrument (簡儀), and the celestial globe (天體儀) were, according to Mei, the only older instruments left.

Mei Ku-ch'êng is important in the history of Chinese mathematics, not so much for his writings, as for the encouragement he gave to the study of older Chinese works on mathematics and to the recovery of works believed to have been lost. He pointed out that the algebra introduced from the West was the same in principle as the Chinese method of manipulating unknowns, called *li t'ien-yüan* 立天元一, employed in the work *測圓海經* *Ts'ê-yüan hai-ching*, 20 *chüan*, written in 1248 by an official of the Yüan dynasty named Li Chih 李治 or Li Yeh 冶 (仁卿, 敬齋, 1192-1279). Mei attributed the loss of these methods to the ignorance of Ming scholars.

[1/511/14a; 3/73/1a; 17/3/62b; *Hsüan-ch'êng hsien-chih* (1888) 15/18b; Juan Yüan [q. v.], *Ch'ou-jên chuan* (1799) 39/1a; *Ssü-k'u* 107/11b; *Chung-kuo suan-hsüeh shih* and *Chung-suan shih lun-ts'ung* (for both see under Lo Shih-lin); Mikami Yoshio, *The Development of Mathematics in China and Japan* (1913), pp. 120-22, 142-43.]

FANG CHAO-YING.

MEI Wên-ting 梅文鼎 (T. 定九 H. 勿庵), Mar. 16, 1633–1721, writer on astronomy and mathematics, was a native of Hsüan-ch'êng, Anhwei. A *hsiu-ts'ai* of 1647, he became interested in the study of the calendar and calendrical methods—a subject that attracted widespread interest and controversy after the official adoption, in 1645, of the Calendar as revised by the Jesuits (see under Li T'ien-ching). After the efforts of Yang Kuang-hsien [q. v.] to substitute ancient Chinese and Mohammedan calendrical methods for Western ones collapsed in 1669, Western astronomy and mathematics were acknowledged to be more precise and therefore attracted the attention of a number of Chinese students of whom Mei Wên-ting was one. Mei was also interested in studying ancient Chinese calendrical methods for purposes of comparison.

In 1662 he completed his first work on the calendar, entitled 曆學駢枝 *Li-hsüeh pien-chih*, in 4 *chüan*, being notes and comments on the calendars of the Yüan and Ming periods, known as *Shou-shih li* 授時曆 and *Ta-t'ung li* 大統曆 respectively. Ten years later (1672) he completed a work on algebra, entitled 方程論 *Fang-ch'êng lun*, in 6 *chüan*, which explains methods of elimination in equations. Although Chinese mathematics had by the thirteenth century gone far beyond such elementary manipulations, its development during the Ming dynasty was so arrested that many works of the old masters were practically unknown, even to specialists, and many important earlier works were only gradually re-discovered after the latter half of the eighteenth century (see under Tai Chên and Juan Yüan). Mei came to the conclusion that the merits of westerners in this field had been overrated and that many of the principles of algebra and geometry were foreshadowed in such early Chinese mathematical works as the *Chiu-chang suan-shu* (see under Hsü Kuang-ch'î). He knew that Chinese mathematics was founded on the manipulation of calculating rods (*ch'ou-suan*, see under Ch'êng Ta-wei), but made the mistake of using the term, *Ch'ou-suan*, as the title of a 7 *chüan* work on Napier's rods, printed about 1682.

In 1689 he went back to Peking where he stayed four years, except for brief sojourns in Tientsin. While in Peking he became acquainted with many scholars, and lived for a time in the home of Li Kuang-ti [q. v.]. He corrected the chapter on the calendar which Wu Jên-ch'ên [q. v.] had written for the draft History of the Ming dynasty, and himself wrote a chapter entitled 明史曆志

擬稿 *Ming-shih li-chih ni-kao*. In 1692 he produced a work on geometry, 幾何補編 *Chi-ho pu-pien*, in 4 *chüan*, as a supplement to Euclid's *Elements* which had been put into Chinese by Matteo Ricci and Hsü Kuang-ch'î [q. v.] under the title *Chi-ho yüan-pên*, in 1607. In 1695 he became a senior licentiate, and four years later made a trip to Fukien. By this time a bibliography of his works was compiled, listing 62 titles on the calendar and 26 on mathematics—17 of the former and 16 of the latter having previously been printed. This bibliography, entitled 梅勿庵曆算書目 *Mei Wu-an li-suan shu-mu*, was copied into the *Imperial Manuscript Library* (see under Chi Yün) and was also printed in the *Chih-pu-tsu chai ts'ung-shu* (see under Pao T'ing-po). About 1701 Li Kuang-ti printed nine of his works and in the following year submitted one of them, the 曆學疑問 *Li-hsüeh i-wên* in 3 *chüan*, to Emperor Shêng-tsu. The Emperor was interested in the book, and when he made his fifth tour of South China in 1705 summoned Mei Wên-ting to an audience at Tê-chou, Shantung. As Mei was then too old to serve at Court his grandson, Mei Ku-ch'êng [q. v.], was later made an official instead. Mei Wên-ting died in 1721 at the advanced age of eighty-nine (*suì*).

The most comprehensive collection of his works, entitled *Mei Wu-an li-suan ch'üan-shu* (全書), numbering 29 monographs in 74 *chüan*, was printed in 1723 by Wei Li-t'ung (see under Wei I-chieh). Another collection, numbering 25 monographs in 62 *chüan*, edited by Mei Ku-ch'êng, was printed in 1771 under the title 梅氏叢書輯要 *Mei-shih ts'ung-shu chi-yao* (also known as 曆算叢書 *Li-suan ts'ung-shu*). The former was copied into the *Imperial Manuscript Library*, as was also a work on the Ming calendar, entitled *Ta-t'ung-li chih* (志), in 8 *chüan*. His collected prose works, entitled 續學堂文鈔 *Chi-hsüeh-t'ang wên-ch'ao*, in 6 *chüan*; and his verse, entitled *Chi-hsüeh-t'ang shih-ch'ao* (詩鈔), in 4 *chüan*, were edited by Mei Ku-ch'êng and printed in 1752. Several other works by Mei Wên-ting were printed in various collectanea, among them a 2 *chüan* supplement to the *Li-hsüeh i-wên*, which appears in the collectanea, 藝海珠塵 *I-hai chu-ch'ên*. An unpublished work, whose existence is questionable, was a history of the Chinese calendar, entitled 古今曆法通考 *Ku-chin li-fa t'ung-k'ao*, in 70 *chüan*—the first historical treatment of this subject in China.

A brother of Mei Wên-ting, named Mei Wên-mi 梅文鼎 (T. 爾素), wrote a work on as-

tronomy, entitled 中西經星同異考 *Chung-hsi ching-hsing t'ung-i k'ao*, 1 *chüan*. Among their contemporaries in the same field were: Wang Hsi-shan 王錫闡 (T. 寅旭 H. 曉庵, 1628-1682), known for a work on the Calendar, entitled 曉庵新法 *Hsiao-an hsün-fa*; and Hsüeh Fêng-tso 薛鳳祚 (T. 儀甫, d. 1680). The latter collaborated with the Polish missionary, Jean-Nicholas Smogolenski 穆尼閣 (T. 如德, 1611-1656, arrived in China in 1646), in writing twenty works known collectively as 曆學會通 *Li-hsüeh hui-t'ung*, or *T'ien* (天)-*hsüeh hui-t'ung*. Hsüeh and Smogolenski wrote primarily on astronomy and the calendar, but they incidentally introduced spherical trigonometry and logarithms into China.

The actual contributions of Mei Wên-ting to the sciences of mathematics and astronomy are not of great significance, but his labors served to popularize these subjects in China and to revive an interest in older Chinese mathematical discoveries.

[Mei Wên-ting nien-p'u in *Chung-suan shih lun-t'ung* (see under Lo Shih-lin); 1/511/8a; 3/417/1a; 4/132/1a; Mikami Yoshio, *The Development of Mathematics in China and Japan* (1913), pp. 121, 122; *Ch'ou-jên chuan* (see under Juan Yüan), *chüan* 37-39; Wylie, *Chinese Researches*, pp. 160, 189; *Ssü-k'u*, 106/9b, 107/11b; Pfister, *Notices*, p. 265.]

FANG CHAO-YING

MÈNG Ch'ao-jan 孟超然 (T. 朝舉 H. 瓶庵), 1731-1797, official and scholar, was a native of Foochow, Fukien. In 1759 he graduated as *chü-jên* with first honors, and in the following year took his *chin-shih* degree, entering the Hanlin Academy as a bachelor. Later he was appointed a secretary in the Board of War, and was then transferred to the Board of Civil Office. In 1765 he was appointed assistant examiner for Kwangsi, and after his return to Peking was promoted to assistant department director and later a department director in the Board of Civil Office. In 1769 he was sent to Szechwan as director of education, and while there abolished many irregularities in the examinations and won the respect of the literati. Wherever he went he encouraged education so that even old scholars with white hair were glad to participate in the examinations. He urged them to follow the example of the Sung scholar, and their fellow-provincial, Wei Liao-

wèng 魏了翁 (T. 華父 H. 鶴山, 1178-1237). Observing that the families of Szechwan had a tendency to separate into small units and so fail in duty to their parents, he wrote a treatise entitled 厚俗論 *Hou su lun*, to exhort them to reform. When he left Pao-ning, Szechwan, the people erected a laudatory tablet in his honor, and when he left Chengtu a monument was set up to commemorate him. For thirteen years he served in official life, but did not have his family with him. In 1771 he returned home to visit his parents, and in the following year begged leave to retire.

He was invited by Hsü Ssü-tsêng 徐嗣曾 (T. 苑東, a *chin-shih* of 1763, d. 1790), governor of Fukien (1785-90), to take charge of the local Academy—Ao-fêng Shu-yuan 鰲峰書院—of Foochow, a post which he held for eight years. His sincerity in teaching attracted the gentry to him and never, since the time of Ts'ai Shih-yüan (see under Ts'ai Hsin), had the Academy been so crowded with students. In his teaching he insisted most on the importance of suppressing anger and on personal reform.

After the death of his father, Mêng Ch'ao-jan lived at home where he compiled a work on funeral rites, entitled 喪禮輯略 *Sang-li chi-lüeh*, in 1 *chüan*. In condemnation of the superstitions of *fêng-shui* 風水, he wrote a work entitled 誠是錄 *Ch'êng-shih lu*, in 1 *chüan*. These two works together with six others by his disciples were printed in 1815 in the series 孟氏八錄 *Mêng-shih pa-lu*, in 13 *chüan*. There may also be mentioned the following: 焚香錄 *Fên-hsiang lu*, in 1 *chüan*, a treatise on the cultivation of moral conduct; 求復錄 *Ch'iu-fu lu*, in 4 *chüan*, a collection of sayings; 晚聞錄 *Wan-wên lu*, in 1 *chüan*, a collection of answers made by Chu Hsi (see under Hu Wei) to his disciples; 廣愛錄 *Kuang-ai lu*, in 1 *chüan*, concerning the protection of animals. His 家戒錄 *Chia chieh lu*, in 2 *chüan*, consists of instructions to his descendants; and his 瓜棚避暑錄 *Kua-p'êng pi-shu lu*, in 2 *chüan*, has miscellaneous notes on the classics and histories. His literary collection, entitled 瓶庵居士詩文鈔 *P'ing-an chü-shih shih-wên-ch'ao*, in 8 *chüan*, was published in 1815 by his disciple, Ch'ên Shou-ch'i [q. v.]. It contains two diaries: 使粵日記 *Shih Yüeh jih-chi*, in 2 *chüan*, dealing with the time when he was an assistant examiner in Kwangsi, and 使蜀日記 *Shih-Shu jih-chi*, in 5 *chüan*, on the years when he was director of education in Szechwan. The above mentioned works were later brought together in

one collection and printed under the title 瓶庵先生遺書 *P'ing-an hsien-shêng i-shu*.

Throughout his life, Mêng Ch'ao-jan was content to live in great simplicity. Although blessed with position and influence he declined to use them to promote his own interests. When poor relatives or friends came to him for assistance he bestowed on them what he had without hesitation. In 1818 permission was granted for his tablet to be entered in the temple of local worthies.

[1/486/31b; 3/145/51a; 7/31/9b; 16/9/16a; 17/8/82a; *Fukien t'ung-chih* (1868) 238/1b; 2/67/34a; 閩賢事略初稿 *Min-hsien shih-lieh ch'u-kao*, pp. 185-87.]

Y. M. CHIN

MÊNG Ch'iao-fang 孟喬芳 (H. 心亭), Mar. 15, 1595-1654, Feb. 17, Ch'ing general, was a native of Yung-p'ing, Chihli, who served for a time as colonel under the Ming régime, but was dismissed from office and was living in retirement when in 1630 the Manchus occupied Yung-p'ing. He offered his services to Abahai [q. v.] and was well received, his first task being to incorporate the Ming defenders of Yung-p'ing into Manchu forces. Later he was made a member of the Chinese Bordered Red Banner, and put in command of a company. In 1631 he became a deputy lieutenant-general and senior vice-president of the Board of Punishments. In 1642 he won distinction in the siege of Chin-chou, and was with the Manchu troops when they entered China proper in 1644, after which he was appointed governor-general of Shensi.

In 1646, the soldiers of Ning-hsia revolted, killing the governor, Chiao An-min 焦安民. Mêng's punitive expedition faced the task of exterminating a score or more of these rebellious units. The most notorious of the insurgent chiefs were the Mohammedan rebels, Mi-la-yin 米喇印 (d. 1648) and Ting Kuo-tung 丁國棟 (d. 1648), who in 1648 besieged Kung-ch'ang and took several cities in Kansu. Mêng and his ablest officer, Chang Yung [q. v.], effected the surrender of the two insurgents in the autumn of 1648. A short time later they again revolted, but Mêng surrounded Mi-la-yin at Kanchow where he held out until food and supplies were exhausted. Mi-la-yin made a sortie under cover of darkness, but was overtaken and killed by Mêng's troops. Later in the same year Ting was captured and executed at Su-chou, Kansu.

In 1649 Meng also led his men into Shansi to

help subdue Chiang Hsiang [q. v.] at Tatung. The following year he was rewarded with the honorary title of president of the Board of War. He continued in active service as pacifier of the province of Shensi. During nearly ten years as governor-general of that province he is said either to have killed or to have compelled the surrender of more than 176,000 rebels and bandits. In 1652 he was given the hereditary title of baron of the third class and in the following year was made concurrently governor-general of Szechwan. In this capacity he recommended a colonization scheme for his army of occupation in which each man was to be supplied with cattle, horses, seeds, and a helper. Toward the close of 1653 he pleaded ill health and asked for permission to retire. An edict showered further titles upon him and ordered him to proceed at once to Peking, but he died at his post early in 1654, before the edict could reach him. He was canonized as Chung-i 忠毅 and in 1732 his name was entered in the Temple of Eminent Statesmen. Emperor Shêng-tsu once praised Mêng Ch'iao-fang and Chang Ts'un-jên [q. v.] as the two most loyal and useful Chinese officials to aid in the suppression of recalcitrants in different parts of the empire.

[1/243/7a; 2/78/11b; 3/149/14a; 4/5/7a; *Yung-p'ing-fu chih* (1879) 57/1a.]

E. S. LARSEN
TOMOO NUMATA

MÊNG-ko-pu-lu. See under Manggebulu.

MI-ssü-han 米思翰. See under Mishan.

MI Wan-chung 米萬鍾 (T. 仲詔 H. 友石), painter, a *chin-shih* of 1595, was a native of Wan-p'ing (Peking). His father, Mi Yü 米玉 (T. 崑泉, 1528-1597), held an hereditary post in the Imperial Bodyguard of the Ming Court. After becoming a *chin-shih* Mi Wan-chung served as magistrate in various districts, as a secretary in different Boards, and finally rose to be provincial judge of Kiangsi. Denounced by a follower of the powerful eunuch, Wei Chung-hsien [q. v.], he was dismissed from office in 1625. In 1628, under the succeeding emperor, his right to office was restored to him, but not until three years later was he appointed sub-director of the Court of the Imperial Stud.

In painting Mi Wan-chung was classed with Tung Ch'ü-ch'ang [q. v.], another famous artist of his day—the two being known as “Mi of the North and Tung of the South” 南董北米. Near the village of Hai-tien 海淀, northwest of Peking, he built the garden, Shao-yüan 勺園,

which is now a part of the campus of Yenching University. He began the practice, which became fashionable in his day, of painting choice scenes of his garden on lanterns which came to be known as *Mi-chia-têng* 米家燈 or "Mi family lanterns". His son, Mi Shou-tu 米壽都 (T. 吉士), became sub-director of studies in Chichou, Chihli (1652-57), and magistrate of Shuyang, Kiangsu (1658-60). His grandson, Mi Han-wên 米漢雯 (T. 紫來 H. 秀巖), was a son-in-law of Wang Ch'ung-chien [q. v.]. Mi Han-wên, a *chin-shih* of 1661, also passed in 1679 the special examination known as *po-hsüeh-hung-tz'ü*. Besides being an expert painter, calligrapher, and carver of seals, he was a poet. In his calligraphy he followed the style of Mi Fei 米芾 (T. 元章 H. 五嶽外史, 1051-1107), the great artist of the Sung period. Hence he was also known as Hsiao Mi 小米, "The Younger Mi".

[2/70/22a; 32/3/6b; Hung Yeh 洪業, 勺園圖錄考 *Shao-yüan t'u lu k'ao* (1933); L. T. C. L. H. M. pp. 91, 92, lists 6 paintings by Mi Wanchung and 2 by Mi Han-wen; *Yenching Journal* No. 5, p. 1147.]

TU LIEN-CHÉ

MIEN-k'ai 綿愷, Aug. 6, 1795-1839, Jan. 18, the first Prince Tun 惇親王, was the third son of Emperor Jên-tsung. His mother, Empress Hsiao-ho (see under Yung-yen), gave birth to two sons, the other being Mien-hsin (see under I-chih). In 1813, when revolutionists invaded the Imperial Palace in Peking (see under Min-ning), Mien-k'ai and his elder half-brother, Min-ning, helped to defend the area, and their courage was commended by the Emperor. In 1819 Mien-k'ai was made a prince of the second degree with the designation, Tun (惇郡王). A year later, when Min-ning ascended the throne, he was raised to a prince of the first degree.

In 1823 Mien-k'ai's wife made the mistake of entering the rear gate of the Palace through the central, instead of the lateral, doorways. When the matter was investigated Mien-k'ai, instead of requesting leniency, attempted to deny and evade the charge. He was reprimanded for insolence, and several of his posts, among them the superintendency of the Bureau of Music, were taken from him. Three years later, however, he was appointed a presiding controller of the Imperial Clan Court. Meanwhile he was concurrently in charge of the Imperial Printing Press and of the Summer Palace, Ch'ang-ch'un Yüan (see under Hsüan-yeh). But in 1827 he was

charged with hiding a eunuch wanted by the Imperial Household as a fugitive, and for this his offices were taken from him. It seems that Mien-k'ai was interested in the theater and in music and was very familiar with this particular eunuch who served in the Court Theatrical Bureau. On this matter the Emperor issued an edict in which he charged that Mien-k'ai never took an interest in study or in archery but that he loved to associate with inferior persons; and despite the Emperor's efforts to reform him, by special instruction and by entrusting him with important posts, he kept up his relations with eunuchs. Mien-k'ai was then punished by being degraded to a Chün-wang 郡王, or a prince of the second degree. However, a year later he was re-instated as a prince of the first degree and in 1836 was again made a presiding controller of the Imperial Clan Court.

In the meantime Mien-k'ai continued to keep actors in his home and to abuse his power as a prince by placing in confinement those servants and eunuchs who offended him. In 1832 his mother, the then Empress Dowager, ordered him to release the imprisoned men and to have two young actors sent away. For a while he complied, but later smuggled the actors back to his home. In 1838 the wife of one of his prisoners exposed his illegal conduct to the Censorate. An immediate search of his premises by imperial order disclosed the presence of more than ninety prisoners in his establishment. As a result of this investigation many of the prisoners were released, and the two actors, natives of Soochow, were returned to that city. Some of Mien-k'ai's attendants were punished, but he himself was only degraded to a prince of the second degree and was deprived of certain privileges. Though obviously the black sheep of the family, Mien-k'ai invariably escaped severe punishment, owing perhaps to the intervention of his mother. He died in 1839, a year after his final disgrace, and was posthumously restored to a prince of the first degree. He was canonized as K'o 恪. His two sons died before him. In 1846 a nephew, I-tsung [q. v.], who was the fifth son of Emperor Hsüan-tsung, was designated as heir to Mien-k'ai. I-tsung was the father of several notorious princes who sponsored the Boxer Uprising (see under I-tsung).

[1/171/19b; 1/227/6b; *Tung-hua lu*, Tao-kuang 7: 10; *ibid.* 18: 5; *Shih-liao hsün-k'an* (see under Lin Tsê-hsü) no. 32.]

FANG CHAO-YING

MIEN-ning. See under Min-ning.

MIN-ning 旻寧 (original *míng* Mien-ning 綿寧), Sept. 16, 1782–1850, Feb. 25, was the sixth emperor of the Ch'ing dynasty, who ruled for thirty years under the reign-title, Tao-kuang 道光 (1821–51). He was the second son of Emperor Jên-tsung (see under Yung-yen) and his mother was Empress Hsiao-shu (孝淑睿皇后, *née* Hitala 喜他臘氏, d. 1797). Min-ning was born when his grandfather, Emperor Kao-tsung, was still on the throne. It is reported that in 1791 he went with his grandfather on a hunting excursion and pleased the aged monarch by felling a deer with his bow and arrow. He showed inclination to study, and in 1799 was secretly chosen by his father as heir to the throne. In 1813, as in previous years, he accompanied his father to Jehol to spend the summer months there, but returned to Peking early in October while his father remained at Jehol. At this time a group of villagers near the capital—members of a sect called T'ien-li chiao (see under Na-yen-ch'êng)—plotted a rebellion and on October 8, 1813, actually stormed the Palaces in Peking. The sect exercised great influence in Honan, Shantung, and Chihli and had among its adherents certain banner-men, officials, and eunuchs. On the above-named day these rebels, assisted by eunuchs, made their way into the Palace grounds. Min-ning, then studying inside the Palace, courageously went to the rescue and killed two attackers with a fowling-piece. The uprising was finally crushed by imperial troops brought in by Yung-hsüan [q. v.] and other princes. Emperor Jên-tsung, who was then on his way back to the capital, received the reports on October 9 and two days later, in an edict rewarding those who took part in putting down the revolt, made Min-ning a prince of the first degree with the designation Chih (智親王).

On September 2, 1820 Emperor Jên-tsung died at Jehol of a sudden illness. Min-ning, then at his father's bed-side, was at once proclaimed heir-apparent and on October 3, 1820 ascended the throne. His name, hitherto written Mien-ning (see above) was now changed to Min-ning. The first years of his rule were passed in tranquility. Realizing, however, the depleted state of the national finances, he early embarked on a policy of frugality which he continued throughout his reign. He reduced the expenses in the Palace and is reported himself to have worn old and patched garments. He terminated the practice of his ancestors in spending their summers at

Jehol, being content to reside in Peking or at the Yüan-ming Yüan (see under Hung-li).

At first Min-ning attempted to continue the conquest of the Northwest which had been initiated by his predecessors. He put down with determination, and with only slight regard for expense, a rebellion (1825–28) of Muslims in Turkestan (see under Ch'ang-ling). Though irritated by sporadic invasions of Khokandians who aided the Muslims, he refrained from pursuing the war farther west and bribed Khokand to accept peace. Perhaps he became disgusted with empty military victories which cost much and brought no returns. After some display of military power in connection with the capture of the rebel leader, Jehangir (see under Ch'ang-ling), Min-ning turned his attention to internal affairs. He admonished the officials in charge of Yellow River conservancy to economize, but even the routine repairs on the dikes cost annually millions of taels, and much of this went into the hands of corrupt officials. Yet the offenders could not be removed without danger of increasing the flood disasters. On the other hand, continuance of those officials merely postponed the final catastrophe of 1855 when the Yellow River swept north of the Shantung promontory. Min-ning foresaw these flood disasters but was unable to decide upon a plan that would avert them and at the same time would not be too costly. One fact that confused the situation was the necessity for supplying water to the Grand Canal in order to facilitate the transport of tribute rice from the south. In 1825 an attempt was made to use the sea route, but was discontinued, probably because of imminent unrest among the hundreds of thousands of people who depended on the Grand Canal for a livelihood. Min-ning had been trained to cope with such matters only by emulating examples of earlier times and could command neither the technique nor the courage to embark on policies that would dispossess many people and would cost large sums. Moreover, his treasury had been too heavily drained by the war in Turkestan to stand such strains. In order to increase revenues he tried to reform the monopoly on salt and in this he was partially successful (see under T'ao Chu).

Except in the salt administration, Min-ning attempted no financial reforms. In 1835 the Board of Revenue reported for the first time a population above four hundred million. But with no increase in national income, such a population could survive only with lower stand-

ards of living. In the meantime the increased import of opium resulted in the export and shortage of silver. Consequently commodity prices rose and living became more difficult for the masses. It was thus for economic reasons as well as for the evil effects of opium on the morals of the nation that Min-ning decided to prohibit the use of that drug and to prevent its import. Hence in 1838 he sent Lin Tsê-hsü [q. v.] to Canton to stop the trade in that commodity. The Western merchants who engaged in the opium trade were outraged at the policies which Lin Tsê-hsü employed to suppress it and as a result the Anglo-Chinese war of 1839-42 broke out. In his conduct of the war Min-ning displayed his weaknesses—indecision, ignorance, and miserliness. From early in 1839 to July 1840 he approved the policy of Lin Tsê-hsü in suppressing the opium trade and in hectoring the English. But when the British fleet took Tinghai and came to Taku he became alarmed and was persuaded by Ch'i-shan [q. v.] to make peace. Early in 1841, after the British had taken two forts near Canton, Min-ning finally decided to make war. He ignored Ch'i-shan's peace agreement at Chuenpi and condemned I-li-pu [q. v.] for his failure to attack the English at Tinghai. I-shan [q. v.] and other generals were sent to Canton and Yü-ch'ien [q. v.] was dispatched to guard Chekiang. While the war was going on at Canton (1841) Min-ning actually ordered a reduction of troops in Chekiang, probably to save expenses (see under Yü-ch'ien). The indemnity paid at Canton (see under I-shan) did not stop the war which now extended to Amoy and to the Chekiang coast. The emperor decided once more to fight it out, and with that in view sent I-ching [q. v.] to Chekiang. As this general, too, proved unable to resist the invaders Min-ning wavered between war and peace until peace was finally concluded by Ch'i-ying [q. v.] at Nan-king in 1842. The indemnity which was now to be paid he refused to defray from central government funds but ordered Ch'i-ying to pay it out of the provincial treasuries, as if the peace negotiators were solely responsible for the terms of the treaty. The main cause of the war, the prohibition of opium, was by this time almost forgotten.

After the war Min-ning again turned his attention to the treasury. In 1843 it was found that the bullion in the vaults of the Board of Revenue was short nearly ten million taels. Min-ning then ordered all the officials who had been connected with the vault in the past forty-three years

to make up the shortage. In an effort to economize, official salaries were reduced. In 1848 a general accounting of the provincial treasuries was ordered, which affected yet more officials and their families. The Grand Canal was by 1849 impassable, and transport of tribute rice by the sea route was undertaken—a measure that threw tens of thousands of Canal boatmen into unemployment. Meanwhile ominous local unrest in Yunnan, Hunan, and Kwangsi was growing, paving the way for the great upheaval known as the Taiping Rebellion (see under Hung Hsiu-ch'üan). Min-ning did not live to see it; he died early in 1850 in the Yüan-ming Yüan, leaving to his successor, his fourth son, I-chu [q. v.], a crumbling empire, a depleted treasury and four hundred million subjects in a state of unrest. He was given the temple name, Hsüan-tsung 宣宗, and the posthumous name Ch'êng Huang-ti 成皇帝. His tomb was named Mu-ling 慕陵.

Despite his failings Min-ning had certain amiable characteristics. With most of his officials he acted as their friend and patron rather than their ruler. He was generally true to his friends, and trusted to the end his favorites such as Ts'ao Chên-yung and Mu-chang-a [qq. v.]. Even to Ch'i-ying, denounced by many as a traitor, Min-ning remained loyal. His reign might have been a quiet and prosperous one had China been permitted to continue in her accustomed isolation, undistracted by Western contacts. But it was the fate of Min-ning to be the first Emperor of China to be humiliated by a Western power. The situation demanded a man of great talents, of creative imagination, and with sufficient courage to experiment in new ways of government. That Min-ning was aware of his shortcomings is evidenced by the fact that in his will he ordered that no tablet lauding his achievements be erected at his tomb—he did not wish to provoke yet more criticism from future generations. He also ordered in his will that after his death all his garments, with the exception of a few, should be distributed among his courtiers. It had previously been the practice to preserve the vestments of deceased Emperors in sealed chests.

Min-ning was well-versed in Chinese literature. His literary works, written before he became Emperor, were collected in 1822 under the title, 養正書屋全集定本 *Yang-chêng shu-wu ch'üan-chi ting-pên*, 40 *chüan*, printed in 1824. His poems written from 1821 to 1828 were printed in 1830, under the title (宣宗) 御製詩初集

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(*Hsüan-tsung*) *yü-chih shih*, *ch'u-chi*, 24 *chüan*. A collection of his prose, *Hsüan-tsung yü-chih wên*, (文) *ch'u-chi*, 10 *chüan*, was printed in 1831. Both works were reprinted later. His unpublished writings were edited and printed in 1850 under the title, *Hsüan-tsung yü-chih shih wên yü* (餘) *chi*, 18 *chüan*. His life and times were recorded in the *Hsüan-tsung Ch'êng Huang-ti shih-lu* (實錄), 476 + 4 *chüan*, and his edicts were edited as *Hsüan-tsung Ch'êng Huang-ti shêng-hsün* (聖訓), 130 *chüan*. Both were completed in 1856.

Min-ning had nine sons and ten daughters. Two of his sons died young. Of the remaining seven, the most notable were: the fourth, I-chu, who inherited the throne; the fifth, I-tsung [q. v.], whose sons nearly wrecked the empire by sponsoring the Boxers; the sixth, I-hsin [q. v.], the famous Prince Kung who conducted foreign affairs for nearly thirty years; and the seventh, I-huan [q. v.], father of Emperor Tê-tsung (see under Tsai-t'ien). Min-ning's eighth son, I-ho 奕齡 (posthumous name 端, 1844-1868), was made (in 1850) a prince of the second degree with the designation, Chung (鍾郡王), (see under I-hsin and I-huan). Min-ning's ninth son, I-hui 奕譞 (posthumous name 敬, 1845-1877), was also made in 1850 a prince of the second degree, with the designation, Fu (孚郡王). I-hui's adopted grandson, P'u-chin 溥忻 (H. 雪齋), a grandson of I-tsung, is a famous calligrapher and painter. One of Min-ning's daughters married Duke Ching-shou (see under Ming-jui).

[1/*chüan* 17-19; 1/227/9a; *Tung-hua lu*, Tao-kuang; *Ch'in-ting P'ing-ting chiao-fei chi-lieh* (see under Ying-ho); *Ch'ing-ch'ao yeh-shih ta-kuan* (see bibl. under Li Hung-tsao) 1/62-4; Gutzlaff, Charles, *The Life of Taou-Kwang* (1852).]

FANG CHAO-YING

MING-an-ta-li 明安達禮. See under Minggadari.

MING-chu. See under Mingju.

MINGGADARI (Minggadari) 明安達禮, d. 1669, was a member of the Mongol Sirut 西魯特 clan which was settled in the Korchin district. His father Bobotu 博博圖 brought a group of fellow-tribesmen to join Nurhaci [q. v.] and was later made captain of a company (*niru ejen*) under the Mongol Plain White Banner. Minggadari inherited his father's rank on the death of the latter in 1627. In 1638 he accompanied Yoto [q. v.] on an expedition through the Great Wall as far as southern Chihli, and in 1642 took

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part in a similar invasion under the leadership of Abatai [q. v.]. After the capture of Peking in 1644 he joined in the pursuit of the bandit Li Tzū-ch'êng [q. v.]. Having distinguished himself in this operation he was appointed in 1646 vice-president of the Board of War, but was soon sent on active service to put down the Sunid 蘇尼特 rebellion.

The Sunids were a Mongol tribe who lived north of Kalgan between Chahar and the Gobi Desert. Their chieftains claimed direct descent from Genghis Khan. One of these, Tenghis 騰機思, had first come in 1637 to declare his submission to T'ai-tsung (Abahai, q. v.). In the following year he led a scouting party of Sunids in the van of T'ai-tsung's expedition against the Khalka Mongols. In 1639 he brought a present of camels and horses, and two years later was granted by T'ai-tsung the rank of *Jasak doroi chün-wang* which continued throughout the Ch'ing dynasty to be the title held by the chief of the "left wing" of the Sunid tribe. Tenghis had remained loyal to the Manchus until 1646 when he joined the Cecen Khan 車臣汗 in a rebellion. Minggadari led an army into Outer Mongolia along the Kerulen River and pursued the rebels as far as the neighborhood of Urga. The rebellion was thus quelled and Tenghis surrendered in 1648.

Minggadari, on his return, was promoted commander of the Mongol Plain White Banner. In 1650 he became president of the Board of War and in 1652 a member of the Council of Princes and High Officials, receiving the hereditary rank of viscount of the second class. He was degraded in 1653, but after a victory in 1655 against the Russians on the Amur River (see under Šarhûda) was appointed in 1656 president of the Court of Colonial Affairs. He was again active in 1659 in the expedition against Chêng Ch'êng-kung [q. v.] from which he was recalled to resume his position as president of the Board of War. He retired from service in 1667 and died two years later. The posthumous name, Min-kuo 敏果, was conferred on him, and the minor hereditary rank of *Ch'ing-ch'ê tu-yü* 輕車都尉, first class, passed to his descendants.

[1/234/9b; 2/5/7b; 3/43/1a; 11/13/58b; on the Sunid tribe 1/524/12a.]

GEORGE A. KENNEDY

MINGGANTU (bayan) 明安圖 (巴顏), was a member of the Namdulu clan and chieftain of the Suifun 綏芬 branch when in 1610 an expedi-

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tion sent by Nurhaci [q. v.] demanded the submission of this division of the Weji tribe. Together with Kanggûri [q. v.], he joined Nurhaci's army, and his tribesmen were formed into two *niru* (companies of about 300 men) under the command of his sons, Hahana 哈哈納 and Cohono 綽和諾.

Hahana was given a maiden of Nurhaci's own clan for wife. In the campaign against the Ula tribe in 1612 and 1613 (see Bujantai) he acquitted himself with distinction and was rewarded by Nurhaci with rich presents. With his brother, Cohono, he was incorporated in the Bordered Red Banner which in 1619 encountered and defeated the Chinese army under Ma Lin (see Yang Hao) at Sanggiyan Hada. In 1626 Abahai [q. v.], successor to Nurhaci, appointed the two brothers assistants to the commander of their Banner. Cohono was killed in the battle of Ta-ling-ho in 1631. As he left no sons, the inheritance of his titles passed to an elder brother, Unggeni 翁格尼, and the post of captain of company 14 of the 5th division of the Bordered Red Banner became hereditary in that family. One of the sons of Unggeni was Fukacan 富喀禪 (1607-1669) who served as Tartar General at Sian for twenty-two years (1646-68). Hahana was prominent in the campaigns of 1634 and 1636, but was forced to retire in the latter year because of severe wounds and accompanying illness. He died not long afterwards, leaving to his descendants the hereditary post of captain of company 4 in the 2nd division of the Bordered Red Banner.

[1/233/6a; 3/263/12a; 11/16/15b; 34/171/4a, 18b.]

GEORGE A. KENNEDY

MINGJU 明珠 (T. 端範), 1635-1708, official, was a grandson of Gintaisi [q. v.] of the Nara clan. Gintaisi was one of the two rulers of the Yehe nation which was conquered by Nurhaci [q. v.] in 1619. Mingju was nine years old when his family, serving under the Manchu Plain Yellow Banner, moved to Peking in 1644 as nobles of the new dynasty. At first an officer of the Imperial Bodyguard, he rose by degrees to be a sub-chancellor of the Hung-wên yüan 弘文院 in 1666. In 1668 he became president of the Board of Punishments; a year later president of the Censorate; and in 1671 president of the Board of War.

When Wu San-kuei [q. v.], in 1673, pretended to Emperor Shêng-tsu that he was willing for the three frontier garrisons or San-fan of South China (of which the one at Yunnan was under

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his command) to be transferred to Liaotung, most officials in Peking advised the Emperor not to carry out the program for fear that it would lead to civil war. Mingju and Mishan [q. v.], however, insisted on accepting the challenge and even resorting to arms if Wu failed to comply. The young Emperor approved the suggestion, thus precipitating the San-fan Rebellion which covered ten provinces and lasted eight years. During the war the Emperor relied much on Mingju, appointing him president of the Civil Office in 1675 and a Grand Secretary in 1677.

Mingju was friendly to Chinese scholars and saw to it that his sons were well-versed in Chinese literature. But in politics he followed the example of Oboi and Songgotu [qq. v.] in permitting the formation of a political group which stooped to bribery and corruption. By appointing his followers to key positions, he became in the sixteen-eighties the most powerful official in the empire. However, early in 1688, Kuo Hsiu [q. v.], then a censor, memorialized the throne on eight instances of corruption practiced by this group and designated Mingju as the leader. Having been long aware of the situation, the Emperor acted at once and punished all who were involved. Mingju was deprived of his titles and offices, but in the same year was made a senior assistant chamberlain of the Imperial Bodyguard, a post he held until his death twenty years later. During the wars against Galdan [q. v.] he served as commissioner of grain transport for the expeditionary forces.

A skillful business executive, he spent most of his later years in commercial enterprises (see under An Ch'i) and thus accumulated a vast fortune which remained in the family till the close of the eighteenth century when one of his descendants, Ch'êng-an 成安, was falsely accused by Ho-shên [q. v.], and the family property was confiscated.

The family of Mingju was closely related by marriage to the Ch'ing imperial house. His great-aunt was the mother of Abahai [q. v.], and he himself married a daughter of Ajige [q. v.]. The youngest of his three sons, K'uei-fang 揆芳, married a woman of the imperial clan. His eldest son, Singde, was a well known poet and the second son, K'uei-hsü [qq. v.], also a poet, was one of the powerful political figures in the later K'ang-hsi period.

[1/275/2b; 3/9/19a; 34/151/4b; *Pa-ch'i Man-chou shih-tsu t'ung-p'u* (see under Anfiyanggû), 22/2a; *Tung-hua-lu*, Ch'ien-lung 37: 10; Chao-lien [q. v.],

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Hsiao-t'ing hsü-lu 5/23a; *Ku-tung so-chi* (see bibl. under Lang T'ing-chi) 6/19a; Haenisch, E., *T'oung Pao*, 1913, p. 91; Shêng-yü [q. v.], *Hsüeh-chi hsün-pei lu*, 13/4a.]

FANG CHAO-YING

MING-jui 明瑞 (T. 筠亭), d. 1768, first Duke Ch'êng-chia I-yung 誠嘉毅勇公, was a member of the Fuca family and belonged to the Manchu Bordered Yellow Banner. He was a grandson of Li-jung-pao (see under Mishan) whose daughter was the first Empress of Kao-tsung. His father, Fu-wên (see under Mishan), was made Duke Ch'êng-ên in 1748 in honor of the Empress. Ming-jui inherited the dukedom early in 1750 and, after serving in various capacities, was sent in 1756 to assist in the conquest of the Ili region. His services in this connection won him the appointment to the senior vice-presidency of the Board of Revenue (1758-62) and concurrently an assistant military-governorship (1759). In 1759 there was added to his hereditary rank the designation I-yung, and later in the same year, for his share in the conquest of Turkestan (see under Chao-hui), he was rewarded with the additional minor hereditary rank of *Yün-ch'ü-yü*, and his dukedom was made perpetual. In 1762 he was appointed first military-governor of Ili, and was given the additional rank of *Ch'ü-tu-yü*. He carried on the work of colonizing the Ili region as begun by A-kuei [q. v.], and helped to increase its trade and population. When the rebellion of the Mohammedans of Ush took place (1765), Ming-jui led his men to besiege that city. But before long his inefficiency and the discord between him and his subordinates became apparent, and A-kuei was sent to his assistance. But the latter did not prove more able, and the city fell only after it was besieged five months. Moreover, the punishment inflicted upon the rebels was regarded by the emperor as inadequate. Both Ming-jui and A-kuei were reprimanded and deprived of their ranks, but were allowed to remain at their posts. In 1766 Ming-jui was recalled from Ili and, after being appointed governor-general of Yunnan (1767), was placed in charge of the war with Burma.

Burma had been invaded in 1661 for giving refuge to the last Ming prince, Chu Yu-lang [q. v.], but for the next century, or until 1763, that country gave no serious trouble. In 1729 the aborigines of Ch'ê-li were stabilized by O-êrt'ai [q. v.] and from that region was created the prefecture of P'u-êr. Late in 1763 a Burmese

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detachment invaded Ch'ê-li, but was defeated and driven off. In 1765 a Burmese army again invaded the region which, however, was recovered in 1766 by Yang Ying-chü 楊應琚 (d. 1767, son of Yang Wên-ch'ien, see A-k'o-tun), governor-general of Yunnan. But Yang underestimated the strength of the Burmese, and when he attempted to crush them on the western border of Yunnan he suffered several reverses. These misadventures he attempted to conceal by reports of victories, but the real situation soon became known, and he was arrested and condemned to death (1767). Ming-jui arrived in the middle of that year to take his place.

Ming-jui, as commander of the main army, invaded Burma late in 1767 and gained several victories, for which he was awarded the perpetual hereditary rank of Duke Ch'êng-chia I-yung of the first class. But early in 1768, having advanced too far towards Ava, his line of communication was cut off and he soon lost his way. Instead of retreating immediately, he proposed to replenish his supplies by taking a city, but was forced to retreat, with serious loss to his army. On March 18 he ordered the whole army to retreat to safety while he and a handful of men remained to keep back the pursuers. The result was that he and many of his aides lost their lives. He was given the posthumous name Kuo-liê 果烈, and a special temple was erected to his memory in Peking. A number of generals who failed to come to his rescue were executed. The war with Burma was simultaneously carried on by his uncle, Fu-hêng [q. v.], by A-kuei, and others.

Ming-jui, having left no male heir, was succeeded in the dukedom by his nephew, Hui-lun 惠倫, who was killed (1797) fighting the Pai-lien chiao rebels (see under Ê-lê-têng-pao) in Hupeh early in the Chia-ch'ing period (1796-1821).

In 1768 the family hereditary rank of Duke Ch'êng-ên was given to Ming-jui's brother, K'uei-lin 奎林 (T. 直方, 瑤圃, d. 1792), after Ming-jui had himself been made a Duke. In 1782 K'uei-lin was accused of neglect of duty as military lieutenant-governor of Urumchi (1780-81), and the hereditary rank was taken from him and given to an uncle, Fu-yü 富 (or 傅) 玉.

Ching-shou 景壽 (posthumous name 端勤, d. 1889), a grandson of Hui-lun and the fifth Duke Ch'êng-chia I-yung, married in 1845 Princess Shou-ên (壽恩固倫公主, Jan. 1831-1859), the sixth daughter of Emperor Hsüan-tsung and the

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elder sister of I-hsin [q. v.]. Though Ching-shou was once a favorite of Emperor Wên-tsung he was one of the eight joint regents who were punished in 1861 (see under Su-shun). Three of the regents lost their lives, but he retained his dukedom and continued to hold various high posts until his death.

[1/333/3b; 3/351/22a; 7/19/12b; 1/533/1a; T'ieh-pao [q. v.], *Hsi-ch'ao ya-sung chi*, 101/1a.]

FANG CHAO-YING

MING-liang 明亮 (T. 寅齋), 1735-1822, Aug., general, Grand Secretary, and first Marquis Hsiang-yung (襄勇侯), was a Manchu of the Fuca Clan and a member of the Bordered Yellow Banner. He belonged to the most illustrious family of the dynasty which held one principedom, three dukedoms, and many other hereditary ranks (see under Mishan). His grandfather, Li-jung-pao (see under Mishan), had ten or more sons (the most illustrious being Fu-hêng, q. v.), and a daughter who became the first wife of Emperor Kao-tsung. One of the least known of these sons, Kuang-ch'êng 廣成, was the father of Ming-liang. He served as lieutenant general of a Banner.

Ming-liang became a licentiate and in 1753 married a granddaughter of Yin-t'ao, twelfth son of Emperor Shêng-tsu (for both see under Hsüan-yeh). From 1754 to 1765 he served in the Imperial Equipage Department and meanwhile competed in the provincial examination at Peking. But in 1765 Emperor Kao-tsung debarred him from taking more examinations and sent him to Ili as commandant of the forces under the military-governor, Ming-jui [q. v.], who was his cousin. In 1766 he returned to Peking and soon was made assistant military lieutenant-governor at Kirin City. Two years later he was transferred to Ninguta. The following year he took part in the Burmese War (see under Ming-jui) and from 1772 to 1776 fought under A-kuei [q. v.] against the Chin-ch'uan rebels of western Szechwan. In this campaign he commanded (1773-76) the southern route army which advanced northward while A-kuei attacked from the east—the plan being to converge on the rebel capital (see under A-kuei). For his distinguished services Ming-liang was created a first class earl with the designation, Hsiang-yung, and his portrait was placed in the Tzû-kuang ko (see under Chao-hui).

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In April 1776, after the Chin-ch'uan War was over, the new office of Tartar General of Chengtu was established to take charge of the affairs of the Tanguts living in Chin-ch'uan and other areas on the western border of Szechwan. This new office, of which Ming-liang was the first appointee, was unlike that of other Tartar Generals in that it controlled not only the Manchu garrison, but the Chinese army and the civil officials as well. Early in 1777 Ming-liang took to Peking twenty-nine loyal Tangut chiefs for an audience. They were well received and richly rewarded. While at the capital, Ming-liang was appointed a member of the Grand Council, but only for a few days since he was soon sent back to Szechwan as Tartar General. In 1778 he was appointed provincial commander-in-chief of the same province. In 1781 he took part in suppressing the Muslim rebellion in Kansu (see under A-kuei) and was made military lieutenant-governor at Urumchi. But two years later he was discharged, arrested, and escorted to Peking for trial on the charge of giving undue freedom to a prisoner destined for torture, with the result that that prisoner found a way to commit suicide. When Ming-liang reached Peking he was sentenced to imprisonment awaiting execution by hanging. All his ranks and offices were taken from him.

After about half a year in prison Ming-liang was freed, was given the rank of a junior Imperial Bodyguard, and was sent to Kansu to redeem himself by serving in the army then combatting a second rebellion of Mohammedans (see under A-kuei). His superiors commended him for his bravery and he was raised to a senior Imperial Bodyguard. In 1785 he became a captain general of the Guard Division. Thereafter he served as assistant military-governor at Ili (1785-86), at Ush (1786-87), and at Kashgar (1787-92). Early in 1792 he was promoted to military-governor of Heilungkiang, and early in 1795 was transferred to Ili. But in October 1795 he was again cashiered, this time on the charge of compelling his subordinates at Heilungkiang to sell to him goods at reduced prices. He was ordered to redeem himself by serving as a commoner in Urumchi.

In 1796 Ming-liang was ordered to serve the armies in Hunan then fighting Miao tribesmen (see under Fu-k'ang-an), but while passing through Shensi he was retained by the governor-general, I-mien (see under Ê-lê-têng-pao), who was then leading Shensi troops to attack the Pai-lien chiao rebels in northwestern Hupeh (see

Ming-liang

under Ê-lê-têng-pao). On winning several battles, Ming-liang again rose to senior Imperial Bodyguard and to commandant of a detachment. After annihilating a band of rebels at Hsiao-kan (August 1796), he was given the minor hereditary rank of a *Ch'ing-ch'ê tu-yü*. A month later he was hurriedly dispatched to Hunan to take the place of Fu-k'ang-an and Ho-lin [*qq. v.*], both of whom died in rapid succession. After the Miao region was pacified (early in 1797) the rank of a second class earl with the designation, Hsiang-yung, was restored to him. As the Pai-lien chiao rebellion spread rapidly in eastern Szechwan he and his subordinate, Tê-lêng-t'ai [*q. v.*], were ordered to transfer their soldiers to Szechwan where the two fought together from 1797 to 1799. For errors committed in directing the campaign in 1798 Ming-liang was deprived of his hereditary rank and later was ordered to be arrested and tried. Yet, because he was urgently needed in the war, he was allowed to redeem himself under Tê-lêng-t'ai. For annihilating an important rebel army at Yün-hsi, Hupeh, in the same year (1798), he was given the title of deputy lieutenant general (see under Tê-lêng-t'ai).

Early in 1799, when Emperor Jên-tsung took direction of the campaign, Ming-liang was made an assistant commander under Lê-pao [*q. v.*], and was sent to southern Shensi. There he was ordered to co-operate with Yung-pao (see under Lê-pao) and with Sun Ch'ing-ch'êng (see under Sun Ssü-k'o). When Lê-pao was discharged Ming-liang was for a short time appointed commander-in-chief, but he was soon accused of corruption and was blamed by Yung-pao and Sun Ch'ing-ch'êng for issuing conflicting orders which caused their defeats. The three were tried and punished and Ê-lê-têng-pao was made commander-in-chief. In 1800 Ming-liang was sentenced to death, but was pardoned by the emperor and was sent to Hupeh as a corporal to serve under Sung-yün [*q. v.*]. During seven or eight months of fighting in Hupeh he was gradually promoted, but late in 1800 was again degraded for concentrating his attention on small rebel bands instead of on larger units. Thereafter he won several battles in western Hupeh and repulsed the attacks of rebels in Szechwan. By the middle of 1801 Hupeh was more or less freed of rebels and Ming-liang was recalled to Peking on the score of advanced age. For about a year he held some unimportant posts, and in August 1802 was again sent to Turkestan as assistant military lieutenant-governor at Urum-

Mishan

chi. Early in 1803, when the war against the Pai-lien-chiao Rebellion was nearly over (see under Ê-lê-têng-pao), he was rewarded—in consideration of his services—with the hereditary rank of baron. In 1804 he was recalled to Peking and was made president of the Board of War. A year later he was raised to a viscount, and in 1809 to a third class earl. In 1810 he was made an Associate Grand Secretary, but that rank was revoked the following year on the ground that he falsified about servants gambling in his house (see under Ch'i-ying). In 1812 he was sent to Sian as Tartar General where he served about a year. From 1813 to 1814 he served as president of the Censorate and of the Board of War, and in September 1814 again became an Associate Grand Secretary. In 1817 he was made Chief Grand Secretary and two years later, at the age of eighty-five (*sui*), was raised to a third class marquis with the designation, Hsiang-yung. He retired in 1821 after serving the dynasty for more than seventy years. Upon his death, in the following year, he was given many posthumous honors and was canonized as Wên-hsiang 文襄.

Ming-liang was one of the great strategists of his time and this is probably the chief reason why, after several dismissals, he was always recalled. He attained moderate skill as a calligrapher and as a painter of bamboo. He was the last descendant of Mishan to receive high hereditary rank.

[1/336/7a; 2/29/13a; 3/30/3a; 19/丁上/24a.]

FANG CHAO-YING

MISHAN 米思翰, 1632-1675, Jan. 8, official, was a member of the Fuca clan and belonged to the Manchu Bordered Yellow Banner. His family joined the forces of Nurhaci [*q. v.*] during the life-time of his great-grandfather who was given hereditary captaincy of a company in the Bordered Yellow Banner. Hašitun 哈什屯 (d. 1663, age 66 *sui*), father of Mishan, was an illustrious soldier. As Hašitun did not join the faction of Dorgon [*q. v.*] when the latter was in power, he was trusted by Emperor Shih-tsu and, after several promotions in hereditary rank, was made a baron of the first class. After the death of his father Mishan succeeded to both the hereditary rank and the captaincy, and was made a minister of the Imperial Household. Faithful to his duties, he won the favor of Emperor Shêng-tsu and in 1668 was appointed junior vice-president of the Board of Ceremonies. In the

following year he was promoted to the post of president of the Board of Revenue, which he held until his death six years later. During his term of office, he managed to have the annual surplus funds in the provincial treasuries transferred to the Board of Revenue, thus not only halting illegal spending in the provinces but also regularizing the national finances.

In 1673 the question arose whether the San-fan 三藩, or Three Feudatories, should be abolished in south China. Mishan and Mingju [q. v.] led a minority of high officials in advocating the plan of abolition, which the emperor approved. Thus the war with Wu San-kuei [q. v.] was precipitated. Mishan assured the emperor that the national treasury could be relied on to finance a ten-year conflict. Although the campaign was finally victorious as he had predicted, Mishan did not live to see it through to the end. He died in 1675, whereas the conflict continued until 1681. He was accorded appropriate posthumous honors, including the name Min-kuo 敏果. Because of his advice to resist Wu San-kuei, Mishan was held in honor as a loyal official by Emperor Shêng-tsu. His sons, Maska, Maci [qq. v.], Mawu 馬武 (d. 1727) and Li-jung-pao 李榮保, were all granted high official posts. Li-jung-pao succeeded to the hereditary rank of baron of the first class in 1675. Owing to the fact that his daughter became Empress Hsiao-hsien (孝賢純皇后, 1712-1748), Li-jung-pao was posthumously (1738) honored with the hereditary rank of Duke Ch'êng-ên (承恩公) of the first class. When the empress died in 1748, Hašitun and Mishan were both posthumously raised to the same rank, and Fu-wên 富文, a son of Li-jung-pao, was raised from a marquis to Duke Ch'êng-ên. Hašitun was also canonized as K'o-hsi 恪僖. In 1749, because of the exploits of Fu-hêng [q. v.], tenth son of Li-jung-pao, in the war against the natives of the Chin-ch'uan 金川 River region (now on the borders of Szechwan and Sikang provinces), an ancestral hall was erected in Peking to the honor of Hašitun, Mishan, and Li-jung-pao. A number of Mishan's great-grandsons (grandsons of Li-jung-pao) were very prominent in the Ch'ien-lung period (see under Fu-k'ang-an, Fu-lung-an, Fu-ch'ang-an, Ming-liang and Ming-jui).

[1/274/12; 3/52/25a; 34/139/1a; 1/173/7a; *Ch'ing huang-shih ssü-p'u* (see Fu-lung-an) 2/19a; Haenisch, E., *T'oung Pao* (1913) p. 92.]

FANG CHAO-YING

MO Yu-chih 莫友芝 (T. 子愚 H. 邵亭, 晦叟), 1811-1871, Oct. 27, scholar and bibliophile, was a native of Tu-shan, Kweichow. His father, Mo Yü-ch'ou 莫與儔 (T. 猶人, 傑夫, 1763-1841), was a *chin-shih* of 1799 and for many years after 1808 he served as prefectural director of schools in Tsun-i, Kweichow. Mo Yü-ch'ou left several works, among them a collection of his literary works, entitled 貞定先生遺集 *Chên-ting hsien-shêng i-chi*, in 4 *chüan*. Mo Yu-chih was the fifth of nine sons. While studying under his father at Tsun-i, he began his lifelong friendship with Chêng Chên [q. v.] with whom he later collaborated in compiling the gazetteer of Tsun-i. In 1831 he became a *chü-jên*, and thereafter made several journeys to Peking to participate in the metropolitan examinations, but failed. In 1858 he had an opportunity to become a magistrate, but in view of the disturbed condition of the country, and the rapid spread of the Taiping Rebellion, he declined. He then joined the secretarial staff of Hu Lin-i [q. v.] whose headquarters were then in T'ai-hu, Anhwei. In the following year he joined the secretarial staff of Tsêng Kuo-fan [q. v.] in Anhwei, and five years later (1864) followed Tsêng to Nanking. He was one of the scholars connected with the printing establishment which Tsêng Kuo-fan set up at Anking early in 1864. Later in that year, after the recovery of Nanking, the office was moved to that city and named Chin-ling Shu-chü 金陵書局. In 1865 the printing of the *Ch'uan-shan i-shu* (see under Wang Fu-chih) was completed, and not long after several Classics and official Histories were re-edited and printed with the help of Mo Yu-chih, Chang Wên-hu 張文虎 (T. 孟彪, 1808-1885), and others. Books published by the Chin-ling Shu-chü were very popular and were well edited. Later (1875) the name of this establishment was changed to Kiangnan Shu-chü 江南書局. From 1865 onward Mo Yu-chih made his home in Nanking—at the same time travelling much in southeast China, particularly in Kiangsu and Chekiang, in the hope of rescuing stray volumes of the three sets of the *Ssü-k'u ch'üan-shu* (see under Chi Yün and Ting Ping) which had been deposited in Yangchow, Chinkiang, and Hangchow, but had been dispersed during the Taiping Rebellion. Thus he had an opportunity to examine rare works and good editions and to know some of the owners. It was on such an errand that he went to Yangchow in 1871 and there died in the nearby city of Hsing-hua.

Mo Yu-chih attained high rank as a bibliophile, and in the field of bibliography left three works as follows: 宋元舊本書經眼錄 *Sung Yüan chü-pên shu ching-yen lu*, 3 *chüan*, with a supplement in 2 *chüan*; 邵亭知見傳本書目 *Lü-t'ing chih-chien ch'uan-pên shu-mu*, 16 *chüan*; and *Ch'ih-ching ch'ai ts'ang-shu chi-yao* (see under Ting Jih-ch'ang), 2 *chüan*. The first, printed in 1873, is a collection of bibliographical notes on Sung and Yüan editions that came to his notice in the years 1865-69. It has a supplement in 2 *chüan* consisting of notes on inscriptions on stone and bronze. The second is a classified list of the books he saw—with notes on the authors, the contents, and the editions. It was first printed in Peking in 1909 by a Japanese, Tanaka Keitarō 田中慶太郎. The third is an annotated catalogue of the rare editions of Ting Jih-ch'ang's [q.v.] library that Mo Yu-chih catalogued for Ting during the years 1867-69. He left two collections of verse: *Lü-t'ing shih-ch'ao* (詩鈔), 6 *chüan*; and *Lü-t'ing i-shih* (遺詩), 8 *chüan*; and a collection of prose, *Lü-t'ing i-wên* (文), 8 *chüan*. There is a short work of his on the *Shuo-wên* dictionary, entitled 仿唐寫本說文解字木部箋異, *Fang T'ang hsieh-pên Shuo-wên chieh-tzu mu-pu chien-i*. He also left a brief work on versification, entitled 韻學源流 *Yün-hsüeh yüan-liu*, which was not printed until 1929. His collections of prose and verse, his notes on Sung and Yüan editions, his work on the *Shuo-wên*, and his father's collected literary works were printed by Mo Yu-chih during his lifetime, under the collective title, 影山草堂六種 *Ying-shan ts'ao-t'ang liu-chung*.

Two of his younger brothers, Mo T'ing-chih 莫庭芝 (T. 芷升, 1817-1889) and Mo Hsiang-chih 莫祥芝 (T. 善徵 H. 拙髯, 1827-1889), were also well known in their day.

[1/491/2b; 2/69/15b; 5/79/1a; *Ts'ang-shu chi-shih shih* (see under P'an Tsu-yin) 6/54; Liu I-ch'eng, on the History of the Kuo-hsüeh shu-chü, Nan-king, *Kiangsu Provincial Library Annual*, 3d year; 上江二縣志 *Shang-Chiang êr-hsien chih* (1874), 12 *shang* 14a.]

TU LIEN-CHÊ

MU-chang-a 穆彰阿 (T. 子樸 H. 常軒, 鶴舫), 1782-1856, official, was a Manchu of the Bordered Blue Banner. His father, Kuang-t'ai 廣泰 (d. 1825), was a sub-chancellor of the Grand Secretariat. A *chin-shih* of 1805, Mu-chang-a was selected a bachelor of the Hanlin Academy and

was later made a corrector. By quick promotion he became an expositor of the Hanlin Academy in 1809, chief supervisor of instruction in 1813, and sub-chancellor of the Grand Secretariat in 1814. In the same year (1814) he was appointed junior vice-president of the Board of Ceremonies. Early in 1816 he was degraded to an official of the third grade for suspending many legal cases during his tenure as acting junior vice-president of the Board of Punishments, but was soon restored to his former rank. During the period 1817-23, besides holding office as a vice-president in various Boards, he served concurrently as deputy lieutenant general of several Banners.

After 1820 Mu-chang-a gradually came to great power. When Emperor Jên-tsung died at Jehol (September 2, 1820) and the coffin was transported to Peking, Mu was rewarded with a promotion of one grade for his careful preparation of the road along the way. In the first year of Tao-kuang (1821) he was made a minister of the Imperial Household, and after Jên-tsung's funeral he was promoted three grades. Thereafter he served as president of the Censorate (1823), minister of the Court of Colonial Affairs (1824), and twice (1825, 1826) as acting director-general of grain transport.

Early in 1827, for his efficiency in managing public business, he was made president of the Board of Works, a post he held for six years. In the same year he became concurrently general commandant of the Peking Gendarmerie, a probationary Grand Councilor, and superintendent of the Ch'ung-wên Gate Octroi in Peking. During this time he was particularly active in the administration of the grain transport system.

In 1828 Mu-chang-a became a Grand Councilor, and in the following year, while serving concurrently as chancellor of the Hanlin Academy, he accompanied the Emperor on a journey to Mukden to visit the Imperial Tombs. Thereafter he became president of the Board of Revenue (1833-34), and was sent to Kiangnan and Hupeh to settle legal cases and to investigate flood control work. In 1834 he was transferred to the Board of Civil Appointments and early in 1835 was made an Assistant Grand Secretary. In 1836 he became a Grand Secretary and soon took the place of the powerful minister, Ts'ao Chên-yung [q.v.], who had died in 1835. In the same year (1836) he became chief tutor of the princes and in 1837 he was made chief Grand Councilor.

In the struggle with England, which at this

time was gradually moving toward the hostilities of 1840-42, Mu-chang-a became a leader of the party which favored negotiation and compromise as the best means of meeting the "barbarian" problem. After the vigorous anti-opium policy of Lin Tsê-hsü [q. v.] had been defeated by the superior arms of the British, and the latter had negotiated at Taku near Tientsin with Ch'i-shan [q. v.] in August and September 1840, Mu-chang-a urged upon the emperor the dismissal of Lin Tsê-hsü, which occurred September 28, and the appointment of Ch'i-shan to Canton in his place, to pursue a policy of negotiation. Mu-chang-a thus became the chief supporter at the capital of the unpopular but unavoidable policy of compromise and surrender, which in the provinces was carried out first by Ch'i-shan and later by Ch'i-ying and I-li-pu [qq. v.]. The consummation of this policy was checked by the failure of Ch'i-shan to make an acceptable settlement with the British in the Chuenpi Convention (January 20, 1841), which led to the renewal of hostilities a month later. Thereupon, the second British expedition went up the coast, capturing Amoy (August 26, 1841) and Ningpo (October 13), where the expedition wintered. In March 1842 a Chinese surprise attack on Ningpo failed and the campaign was reopened; the governor of Chekiang, Liu Yün-k'o (see under Yü-ch'ien), and other officials in the provinces urged the hopelessness of the military situation and the necessity for renewing negotiations, and Ch'i-ying was sent south as Imperial Commissioner for that purpose. The British continued their advance, capturing Cha-p'u (May 18), Shanghai (June 19), and Chinkiang (July 21), and finally reached Nanking, where Ch'i-ying and I-li-pu negotiated the treaty signed on August 29, 1842.

The influence of Mu-chang-a in these events is apparent from the manner in which he, as Chief Grand Councilor, recommended the approval of the documents signed by Ch'i-ying, both at Nanking and later. The imperial approval of the Treaty of Nanking, on Mu-chang-a's advice, brought upon him the hatred of the irreconcilable and irresponsible advocates of continued resistance. The Grand Councilor, Wang Ting (see under Lin Tsê-hsü), is said to have committed suicide (June 8, 1842) as a protest against Mu-chang-a's policy, although his dying memorial of impeachment did not succeed in reaching the Emperor. Mu-chang-a's position remained unshaken; in 1841 there had been an imperial cele-

bration of his sixtieth (cyclic) birthday; and in 1843 and 1844 the further treaties negotiated by Ch'i-ying with Great Britain, the United States, and France, were approved on his recommendation.

During the Tao-kuang period (1821-1851) Mu-chang-a—in addition to his other posts—served many times as chief examiner of provincial, metropolitan, palace, and other high examinations, and also as editor-in-chief of the official history, the imperial genealogy, and of other official documents. By the end of the reign his influence was enormous, his followers were scattered all over the country, and he was regarded as the head of a political party. But the heir apparent—who was later Emperor Wên-tsung—had conceived a strong hatred for Mu-chang-a. After about 1848 his expressions of anti-foreign feeling became more pronounced, and ten months after he ascended the throne he issued a special decree (December 1, 1851) condemning Mu-chang-a for his opposition to Lin Tsê-hsü and for his support of Ch'i-ying's negotiations. Because of his service under three emperors, Mu-chang-a was excused from serious punishment, but was dismissed, never to serve again. In the same edict Ch'i-ying was also condemned and degraded. In 1853 Mu-chang-a was given a button of the sixth rank for his contribution to the military fund. He died three years later. His poems, compiled by himself, were given the title 澄懷書屋詩鈔 *Ch'êng-huai shu-wu shih-ch'ao*, 4 *chüan*, printed in 1847. A famous actor of the late Ch'ing period, Tê-chün-ju 德瑄如, is reported as being a grandson of Mu-chang-a.

[1/369/7a; 2/40/29b; 3/99/30; 5/3/9a; Tsiang T'ing-fu 蔣廷黻, 近代中國外交史資料輯要 *Chin-tai Chung-kuo wai-chiao shih tzü-liao chi-yao* (Shanghai, 1930); *Ch'ing-pai lei-ch'ao* (see bibl. Liu Lun) 38 *yu-ling* 44; Ch'ên Kung-lu 陳恭祿, 中國近代史 *Chung-kuo chin-tai shih* (1935).]

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MU-tsung. Temple name of Tsai-ch'un [q. v.].

N

NA-lin-pu-lu 納林布祿. See under Narimbulu.

NARA (Empress). See under Hsiao-lieh.

NARIMBULU 納林布祿, *beile* of the Yehe tribe, succeeded to this position in 1584, after his

father, Yangginu [*q. v.*], had been killed by Chinese forces assisting the Hada tribe (see under Wan). After a period of peace Narimbulu and his cousin, Bujai (see under Bujantai), took up the feud with the Hada again, thereby exposing themselves to punitive measures on the part of the Chinese. In 1588 Li Ch'êng-liang [*q. v.*] besieged the Yehe towns and brought their leaders to terms. Later in the year Narimbulu took his younger sister, Munggu (Empress Hsiao-tz'ü, see under Abahai), to Nurhaci [*q. v.*] to whom she had previously been promised as wife. Taking advantage of this connection, he made overtures to Nurhaci in 1591, offering an alliance in return for a gift of land. When this had been scornfully declined Narimbulu assembled the four Hülun tribes and with the assistance of a large force of Mongols led a campaign against Nurhaci in 1593. This coalition, said to include 30,000 fighting men, was disastrously defeated at Mt. Gure, and Narimbulu's cousin, Bujai, was killed. In 1597 a treaty of peace was signed by which two of Narimbulu's nieces were promised to Nurhaci and to his second son, Daišan [*q. v.*]. The truce lasted only two years, until Nurhaci conquered the Hada tribe and threatened to extend his operations into Yehe territory.

In 1603 Narimbulu's sister, who had borne Nurhaci's eighth son, Abahai (later Emperor T'ai-tsung), fell ill and requested to see her mother. Narimbulu refused to let his mother go to her, sending instead a menial to inquire after his sister's health. Enraged at this action, Nurhaci determined to conquer the Yehe tribe and began his campaign in 1604. Narimbulu died some years later and was succeeded by his younger brother, Gintaisi [*q. v.*], who was *beile* when in 1619 Nurhaci finally annihilated the Yehe tribe.

[1/229/6a.]

GEORGE A. KENNEDY

NA-yen-ch'êng 那彥成 (T. 韶九 H. 繹堂, 東甫, 更生), Dec. 8, 1764-1833, Apr. 6, official, was a Manchu of the Janggiya 章佳 clan and a member of the Plain White Banner. He was a grandson of A-kuei [*q. v.*], the Grand Secretary and holder of a Dukedom. His father, A-ssü-ta 阿思達 (1743-1766), second son of A-kuei, died when Na-yen-ch'êng was only three *sui*. Na-yen-ch'êng was brought up by his mother and was given an excellent education. He became a *hsiu-t'ai* in 1779, a *chü-jên* in 1788, and a *chin-*

shih in 1789. He was selected a bachelor to study in the Hanlin Academy where his grandfather was then serving as chancellor. In 1790 he was made a compiler, and two years later was selected to serve in the Imperial Study. After several promotions he became in 1794 a sub-chancellor of the Grand Secretariat and four years later began to serve on the Grand Council. Early in 1799, after the removal of Ho-shên [*q. v.*], he was made president of the Board of Works and was given several concurrent posts. Emperor Jên-tsung also honored his mother by bestowing on her a tablet in praise of her achievement in rearing so illustrious a son.

At this time the war against the Pai-lien-chiao rebels (see under Ê-lê-têng-pao) had been raging for four years without abatement. One of the new assistant commanders, Ming-liang [*q. v.*], was accused by two subordinates of incompetency. In September 1799 Na-yen-ch'êng was sent to Sian to command all the troops in Shensi province and also to investigate the charges against Ming-liang. He and Sung-yün [*q. v.*] conducted the trial which resulted in the condemnation of Ming-liang and his two subordinates. As commander of the troops in S'ensi, Na-yen-ch'êng fought against the Pai-lien-chiao rebels along the Shensi and Szechwan border. In February 1800 he was given the title of assistant commander under the direction of Ê-lê-têng-pao. Although he won several victories he was recalled to Peking in June for failing to stop the movement of the rebels from Shensi to Szechwan and to annihilate one of their bands in Kansu. Before he reached the capital he was discharged from the Grand Council and from the Imperial Study. At several audiences in July his pessimistic replies about the military situation angered the Emperor, especially in view of recent optimistic reports. He was degraded to a sub-expositor in the Hanlin Academy, and was told that it was only out of respect for his deceased grandfather that he was not punished more severely.

After several promotions Na-yen-ch'êng again became, in March 1802, a sub-chancellor of the Grand Secretariat. Eight months later he was sent to Kiangsi to conduct a trial, but before it was ended he was ordered to proceed to Canton to investigate the conduct of Governor-general Chi-ch'ing 吉慶 (of the Gioro clan, d. 1802) in suppressing an uprising east of Canton. He reached Canton on December 18, four days after Chi-ch'ing had committed suicide. The latter

had not been on friendly terms with the governor of Kwangtung, and fearing that the governor would injure him, Chi-ch'ing is said to have choked himself by swallowing a snuff bottle in the governor's yamen. This was the report given by Na-yen-ch'êng. It was accepted by the Emperor, and the case was dropped. In the meantime Na-yen-ch'êng, as acting governor, had all the leaders of the uprising arrested and punished, and warned the rioters to maintain quiet. Thus in two months the case was settled.

After supervising two trials—one in Chekiang and another in Chihli—Na-yen-ch'êng was appointed (September 1803) president of the Board of Ceremonies. Early in 1804 he settled another lawsuit in Heilungkiang; and in July, after being made a Grand Councilor, was sent to Sian as acting governor-general of Shensi and Kansu. Late in 1804 he was made governor-general of Kwangtung and Kwangsi and served there for a year. One of his responsibilities was the regulation of the foreign trade at Canton. In April 1805 he transmitted to Peking some gifts from the English merchants. Early in 1806 a Russian ship came to Canton but was not permitted to trade, on the ground that there were ample facilities for doing so at Kiakhta. His other responsibilities as governor-general included the suppression of secret societies, especially the T'ien-ti hui 添弟會 (or 天地會), the enlargement of the naval forces to combat pirates (see under Li Ch'ang-kêng), and the enforcement of laws forbidding armed conflicts between villages or clans. His policy with pirates was to lure them to abandon their activities by promises of pardon and rewards. He succeeded thus in disbanding some groups, but for keeping these promises he was accused of undue leniency. He was discharged, and in March 1806 was tried in Peking on the ground that he had taken too much liberty in distributing rewards and official ranks. In April he was deprived of all his ranks and was sent to Ili to redeem himself by serving under the military-governor, Sung-yün.

For a time, in 1807, Na-yen-ch'êng served at Kharashar. In June of that year he was recalled and was made imperial controller-general at Sining to assist Ch'ang-ling [q. v.] in suppressing the revolt of the native tribes in Kokonor. The revolt was put down in September and October (see under Ch'ang-ling). After superintending the rehabilitation of the native Tibetan and Mongol tribes he was recalled in April 1808 and

was appointed assistant director of river conservancy in Kiangnan. However, in February 1809, for failing to repair a broken dike in time, he was again degraded and sent to Kharashar as imperial agent with the rank of an Imperial Bodyguard. In 1809 he was transferred to Yarkand and later was made assistant military-governor at Kashgar. Early in 1810 he was again made governor-general of Shensi and Kansu. Three years later, at the outbreak of the T'ien-li-chiao 天理教 rebellion in northern Honan, he was ordered to direct picked Shensi troops, under Yang Yü-ch'un [q. v.] and others, against the rebels.

The T'ien-li-chiao, like the Pai-lien-chiao, was a secret religious society. After the rebellion of the latter was suppressed the leaders of the T'ien-li-chiao, Lin Ch'ing 林清 of Huang-ts'un 黃村, a village south of Peking, and Li Wên-ch'êng 李文成 of Hua-hsien, Honan, plotted an uprising. The plot was initiated about 1811, and a general meeting of the conspirators took place in 1812 at Tao-k'ou, Honan. Late in 1812 they decided on the fifteenth day of the ninth moon (October 8) 1813 as the time for the uprising to take place. The plan was that Lin would take Peking and Chihli and that Li would conquer Honan. Other partisans were ordered to take Shantung and Shansi. As the day for the uprising drew near many villagers on the border of Honan, Chihli and Shantung heard rumors of the plot and began to move away. Some people in Peking, among them several officials, also heard of the plot, but did not pay much attention to it. When, however, a police officer of Hua-hsien, Honan, heard of it he and the local magistrate arrested Li Wên-ch'êng (late in September). On September 30 the adherents of the T'ien-li-chiao rose in arms, freed Li from prison, and killed the officials. Thus the rebellion in Honan was started eight days in advance of the date set. In Peking the uprising started as planned on October 8, 1813. A force of 200 men, sent by Lin Ch'ing and guided by eunuchs, made their way into the Palace grounds. But the contingent, being too small for the purpose, had to confine its activities to a few buildings near the western gate of the Forbidden City. Inside the Palace the Emperor's second son, Min-ning [q. v.], directed the defense and personally shot down two rebels. Two days later all the rebels in the city were killed and Lin Ch'ing was arrested at his home in Huang-ts'un. The emperor returned to Peking

on the 12th and the captured rebels were executed a few days later.

For a time the rebels at Hua-hsien were more successful. Their sympathizers in Shantung took the cities of Ting-t'ao and Ts'ao-hsien, and those in Chihli besieged several cities. The government forces remained aloof and made no efforts to suppress them. At this juncture Na-yen-ch'êng was made governor-general of Chihli, Imperial Commissioner, and commander of the forces in Chihli, Shantung, and Honan. When he arrived at Wei-hui, late in October, and laid plans for the campaign other armies had by then recovered the cities in Shantung and pursued the rebels of Shantung and Chihli into Honan. While concentrating his forces, Na-yen-ch'êng was severely rebuked by the emperor for not advancing quickly on Hua-hsien. He did advance on November 9, took Tao-k'ou ten days later, and laid siege to Hua-hsien. Early in December Li Wên-ch'êng abandoned Hua-hsien and occupied a fort in the nearby mountains. But on December 12 his fort was taken by General Yang Fang [q. v.] after several days of severe fighting. Li and his men were burned to death. On January 1, 1814 Hua-hsien fell to the onslaught of Na-yen-ch'êng, and thousands of insurgents lost their lives. Na-yen-ch'êng was rewarded with the hereditary rank of a third class viscount. After supervising the withdrawal of troops and the rehabilitation of the affected area, he assumed his duties as governor-general of Chihli, and issued strict orders forbidding the people to join the offending religious societies. His memorial on the subject was cited in 1900 by the more enlightened officials who opposed affiliation with the Boxers (see under Jung-lu).

In 1816 Na-yen-ch'êng was accused, among other charges, of having misused relief funds when he was in Sian several years earlier. He was imprisoned and sentenced to die, but as he readily paid his fine he was ordered to remain at home and serve his aged mother. That same year his mother died and he was pardoned but was ordered to stay at home, close his door, and meditate on his misdemeanors. Early in 1817 his rank of viscount was given to his eldest son, Jung-an 容安 (T. 靜止, b. 1788).

In 1818 Na-yen-ch'êng was recalled to service and was made a sub-expositor. After several promotions he was appointed superintendent of the Granaries in Peking (1819). Under the new Emperor, Hsüan-tsung, he was made president

of the Board of Civil Appointments (1820) and a year later was transferred to the Board of Punishments. In 1822 he was, for the third time, appointed governor-general of Shensi and Kansu. His chief task this time was to settle certain troubles among the Tibetans and Mongols in Kokonor. Prior to this, in 1822, the Tibetans south of the Yellow River had raided the Mongols north of the River and were driven back by an expeditionary force (see under Ch'ang-ling). Na-yen-ch'êng was entrusted with power to arrange a settlement of the dispute. He apprehended and executed the leaders of the Tibetan revolt, made it more difficult for the Tibetans to receive arms, and rehabilitated the routed Mongols north of the river. Larger garrisons were stationed along the river, and a census was conducted to check the movements of the Tibetans. His documents about the Kokonor affair from September 1822 to April 1823 were brought together and printed under the title 平番奏議 *P'ing-Fan tsou-i*, 4 *chüan* (reprinted in 1853).

In 1825 Na-yen-ch'êng was again transferred to Chihli as governor-general. During the war for the suppression of the Muslim rebellion (see under Ch'ang-ling), he was sometimes consulted by Emperor Hsüan-tsung, owing to his knowledge of affairs in Turkestan. Late in 1827, after Ch'ang-ling's victory over the Muslim and Khokandian invaders, Na-yen-ch'êng was made Imperial Commissioner to supervise the rehabilitation of the war area. For more than a year in Turkestan he managed the withdrawal of the armies, built city walls and forts at important points, abolished corrupt practices among officials, and deported Khokandian immigrants who traded illegally or helped the invaders. He strictly prohibited trade with Khokand on the ground that the region harbored robbers and rebels. His actions were commended by the Emperor and he was rewarded with the title of Grand Guardian of the Heir Apparent. His portrait was also hung in the Tzū-kuang ko (see under Chao-hui).

Na-yen-ch'êng returned to his post in Chihli in 1829, but his troubles had not yet come to an end. In the following year there again was unrest in Turkestan, and his son, Jung-an, was blamed for not immediately attacking the insurgents. While the son was being punished Na-yen-ch'êng himself was reproached for having brought on the revolt by treating the Khokandians too harshly. He was degraded and

sent to Mukden as vice-president of a Board in that city. When further complaints against him arrived in 1831 he was stripped of all his ranks and sent home as a commoner. He died two years later. On receiving the report of his death Emperor Hsüan-tsung eulogized his great services and conferred on him the posthumous name, Wên-i 文毅, as well as other honors.

The vigor with which secret religious societies were suppressed, early in the nineteenth century, contrasts sharply with the encouragement given the Boxers by Empress Hsiao-ch'in [q. v.] and her advisors in 1900. The difference shows how far the imperial authority declined in the space of eighty years. The Boxers traced their lineage to the T'ien-li-chiao of 1813, and the restrictions which Na-yen-ch'êng placed on the latter applied equally to the former. In fact one of Na-yen-ch'êng's memorials on the suppression of the T'ien-li-chiao was actually quoted by Yüan Ch'ang [q. v.] when he urged Empress Hsiao-ch'in to stop the Boxer movement. For this piece of advice Yüan lost his life.

Na-yen-ch'êng compiled a chronological biography of his grandfather, under the title 阿文成公年譜 *A Wên-ch'êng kung nien-p'u*, 34 chüan, printed in 1813, and based chiefly on memorials. Na-yen-ch'êng's own memorials were compiled by his son, Jung-an, and printed in 1834 under the title 那文毅公奏議 *Na Wên-i kung tsou-i*, 80 chüan. Na-yen-ch'êng was a noted calligrapher and the author of some verse.

[1/373/4a; 2/33/1a; 3/107/7a; 5/9/14a; 26/2/52a; 29/6/35a; *Na Wên-i kung tsou-i*; *P'ing-ting chiao-fei chi-lüeh* (see under Ying-ho); 靖逆記 *Ching-ni chi* (1820); 林清教案 *Lin Ch'ing chiao-an* in 故宮週刊 *Ku-kung chou-k'an*, nos. 195-236.]

FANG CHAO-YING

NI Yüan-lu 倪元璐 (T. 玉汝 H. 鴻寶), Jan. 7, 1594-1644, Apr. 25, Ming official, was a native of Shang-yü, Chekiang. Becoming a *chin-shih* in 1622, he entered the Hanlin Academy as a bachelor. While supervising examinations in Kiangsi in 1627 he offended the party of the eunuch, Wei Chung-hsien [q. v.], but was saved from punishment by the latter's downfall at the close of that year. He continued his outspoken opposition to former members of that party and was one of the first to defend the Tung-lin society. It was at his request that the engraved blocks of the *San-ch'ao yao-tien*—a work which had been compiled to discredit the Tung-lin

group—were destroyed (see under Fêng Ch'üan). In 1635 he was promoted to the rank of libationer in the Academy, but shortly thereafter was forced into retirement by his enemies, remaining in seclusion until 1642 when he was made junior vice-president of the Board of War and lecturer to the Emperor. In the following year he was transferred to the presidency of the Board of Revenue where he attempted to correct abuses that had arisen in the system of taxation. Li Tzū-ch'êng [q. v.] took the capital on April 25, 1644. Rather than fall into enemy hands Ni committed suicide on that day. He was given the posthumous name Wên-chêng 文正 both by the Ming and Ch'ing regimes.

A collection of his literary works, entitled *Ni Wên-chêng chi* (集), is preserved in the *Ch'ien-k'un chêng-ch'i chi* (see under Huang Tao-chou). A short treatise of his on taxation, and a commentary to the *Classic of Changes* can be found in the collectanea *Hsüeh-hai lei-pien* (see under Ts'ao Jung) and *Yüeh-ya-t'ang ts'ung-shu* (see under Wu Ch'ung-yüeh). Two works by him were included in the list of banned books of the eighteenth century, namely 鴻寶應本 *Hung-pao ying-pên* and *Ni Wên-chêng i-shih* (遺詩).

[M. 1/265/3a; M. 3/252/3a; M. 61/110/12b; *Ming-chi pei-lüeh* (see bibl. Chang Ch'üan) 21/2a; M. 30/7/26a; *Shang-yü-hsien chih* (1898) 10/33a; *Ni Wên-chêng kung nien-p'u*, with portrait, in the *Yüeh-ya-t'ang ts'ung-shu*, vol. 215; a portrait by a contemporary painter, Tsêng Ch'ing 曾鯨, is reproduced in the *Journal of Chekiang Provincial Library*, vol. III, No. 1.]

GEORGE A. KENNEDY

NIEN Kêng-yao 年羹堯 (T. 亮功, H. 雙峯), d. Jan. 13, 1726, was a member of the Chinese Bordered Yellow Banner. His father, Nien Hsia-ling 年遐齡 (1643-1727), served as governor of Hukuang (present Hupeh and Hunan) from 1692 to 1704, and then retired. Nien Kêng-yao became a *chin-shih* in 1700 and was selected a bachelor in the Hanlin Academy. In March 1709 he was appointed a sub-chancellor of the Grand Secretariat. About this time the Banner company to which the Nien family belonged was assigned to serve Yin-chên [q. v.], fourth son of Emperor Shêng-tsu and newly created Prince Yung 雍親王. (Each of the Manchu princes of the Ch'ing period was entitled to the service of companies of bannermen as

nominal slaves.) About the same time a sister of Nien Kéng-yao became a concubine of Yin-chên.

In October 1709 Nien was appointed governor of Szechwan and, owing to his ability, gradually came to the notice of the Emperor. During the sixteen years of his administration he quelled several uprisings of the aborigines west of Szechwan. When Tsewang Araptan [*q. v.*], King of the Eleuths, sent an army to invade Tibet, and in 1717 succeeded in taking Lhasa, Nien immediately gave aid to the Chinese troops that were dispatched to recover that territory. In 1718 he was made governor-general of Szechwan and thus had power to direct military affairs. Meanwhile Yin-t'í [韃靼, *q. v.*], the Emperor's favorite son, was made commander-in-chief of the forces that were fighting Tsewang Araptan in Kansu and was given the title Fuyüan Ta-chiang-chün 撫遠大將軍. This appointment was interpreted as a wish on the part of Emperor Shêng-tsu to give Yin-t'í a chance to elevate himself above his brothers, thus dealing a severe blow to the aspirations of the other contenders for the throne, among them Yin-chên. Nien Kéng-yao seems now to have turned his back on his master, Yin-chên, and for this the latter severely reprimanded him in a letter. Whether or not Nien was won over completely to the faction of Yin-t'í is a matter of conjecture. But the success of Yin-t'í in the recovery of Tibet in 1720, and in the re-instatement of the sixth Dalai Lama at Lhasa (see under Yen-hsin), doubtless enhanced Yin-t'í's claim to the throne, and Nien, invested with the title Ting-hsi Chiang-chün 定西將軍, took an active part in helping Yin-t'í win the Tibetan campaign. In June 1721 Nien was granted an audience with the aged Emperor in the Summer Palace at Jehol and was raised to the rank of governor-general of Szechwan and Shensi. It is probable that he was sent to Shensi to assist Yin-t'í and to promote the interests of that Prince in the matter of succession.

In December 1722 Emperor Shêng-tsu died and Yin-chên (Emperor Shih-tsung) ascended the throne with the support of the military forces of Lungkodo [*q. v.*]. Yin-t'í was at once recalled and closely watched, and the command of his armies in Kansu was given to Yen-hsin [*q. v.*]. The opponents of Yin-chên were helpless. Nien Kéng-yao, perhaps conscious of the dilemma in which he was placed, repeatedly asked the new Emperor for an audience in Peking—a request

that was granted early in 1723. Shih-tsung, realizing that Nien was temporarily needed to maintain order on the frontier and to consolidate his own not too stable position, seems to have inspired Nien with confidence—in fact, awarded him a minor hereditary rank and the title of Grand Guardian, and made his elder brother, Nien Hsi-yao 年希堯 (T. 允恭, d. 1738), governor of Kwangtung. A few months later, because of his help in ejecting the Eleuths from Tibet, Nien was elevated to a duke of the third class with right of perpetual inheritance. The Emperor addressed intimate letters to him, which sometimes amounted to flattery; and Nien's own memorials, most of which were confidentially presented to the throne, became at times unexpectedly informal. The Emperor also attempted to promote friendship between Lungkodo and Nien, and even ordered that one of Nien's sons, Nien Hsi 年熙 (d. 1724), be given Lungkodo as foster son.

In 1723 Nien succeeded Yen-hsin as commander-in-chief of the forces sent to quell the uprising of the Khoshotes of Kokonor under Lobdzan Dandzin 羅卜藏丹津. The Khoshotes under Gushi Khan (see under Galdan) had been under Manchu suzerainty since 1637. Lobdzan Dandzin, a grandson of Gushi Khan, was ambitious and, after allying himself with Tsewang Araptan, revolted with a part of the Khoshotes. With the help of the able general Yüeh Chung-ch'í [*q. v.*], Nien won several victories over the rebels and in a few months quelled the revolt, in consequence of which many lamas were killed and their monasteries destroyed. Lobdzan Dandzin took refuge with the Eleuths until he was captured and delivered to Peking in 1755. Other rebel leaders who were captured were sent to Peking where, according to ancient rites, they were presented to the Emperor and executed. Nien was thereupon raised to a duke of the first class, with the additional hereditary rank of a viscount which was inherited by his eldest son, Nien Pin 年斌. Nien's father, Nien Hsia-ling, was also made a duke of the first class. Meanwhile, because Tsewang Araptan pleaded for peace, the conflict with the Eleuths came temporarily to an end. Except for troops left to guard the outposts of Turfan and Hami and the route from Si-ning to these cities, the Chinese forces were withdrawn to Kansu (see under Funinggan). Nien presented a memorial of over 10,000 words on ways of pacifying the Mongols and the aborigines of the Kokonor

region, and on plans for the emigration of Chinese colonists to those parts. Thus Kokonor was added to the Chinese empire.

When, late in 1724, Nien made a visit to Peking and paid his respects to the Emperor, he was given additional honors and privileges normally granted to a Prince of the Blood; and for his share in quelling the uprising of the aborigines west of P'ing-fan, Kansu, was given the additional rank of a baron which went to his second son, Nien Fu 年富. Nien K'eng-yao had now reached the zenith of his power. When he arrived at the capital, many princes and high officials went outside the city to greet him. But he had by this time become conscious of his importance and responded, it is said, only mildly to the salutation even of Princes. His attitude aroused hatred and jealousy, and it was not long before gossip about him reached the Emperor who by this time had probably determined to be rid of him. Nien himself was not slow to discover that he had lost favor, for on his return to Sian in January 1725 he submitted a memorial, protesting his loyalty and gratitude and imploring the Emperor's mercy. But the response was only a cold warning, hinting that loyalty required of a high official that he be circumspect and ever on guard against prosecution. Meanwhile it was discovered that Nien had engaged in secret correspondence with the Emperor's arch enemy, Yin-t'ang [q. v.]. When Tulišen [q. v.] was appointed provincial commissioner of Shensi (1725) the Emperor notified Nien that one of Tulišen's tasks was to collect evidence of maladministration there. Repeatedly Nien memorialized that he was repentant and wanted advice, but he received only scoldings, sarcasm, and threats.

His plea for leave being denied, he was, at the end of May, transferred to the post of Tartar General at Hangchow, and the armies he once commanded went under the control of Yüeh Chung-ch'i. By this time many high officials, perhaps former sworn friends, began to accuse Nien of various crimes in the hope of keeping themselves from being involved. As the accusations accumulated, Nien was in a few months progressively degraded in rank until he became merely a bannerman at large. In November he was taken under escort to Peking. One of his last memorials shows that he feared for his life, for he pleaded that he was not very old and could still serve his master for several years "as a dog or a horse." But he was shown no

clemency. Early in 1726 his crimes were enumerated under ninety-two heads, among them the following: sequestering arms in his home; permitting servants to accept bribes; taking daughters of Mongolian princes as concubines; ordering high officials to kneel in his presence; illegally engaging in the sale of trees, tea, and horses; and receiving bribes and embezzling public funds to the amount of 3,500,000 *taels* silver. Most of the other so-called "crimes" were trivial, and included even such an innocent deed as the unintentional reversal of a phrase in a memorial. For these "ninety-two crimes" Nien was sentenced to be executed, but the Emperor granted him the privilege of committing suicide. His son, Nien Fu, was beheaded and his other sons were banished. But his father and his brother escaped the death penalty. In 1727, the year following his death, his banished sons were permitted to return to Peking, but were barred from the examinations and from appointment as officials.

The case of Nien K'eng-yao was recorded in history as Emperor Shih-tsung intended it to be—the story of a man elevated for his military success, but condemned for "ninety-two crimes." But according to the studies of Professor M'eng Sên (see under Chao I-ch'ing), the case is closely connected with the question of Yin-chên's succession to the throne. After long struggles with his brothers, Yin-chên became Emperor through disingenuous means (see under Yin-chên). In Peking, Lungkodo and his gendarmes kept Yin-chên's estranged brothers quiet, but in Shensi and Kansu the armies of Yin-t'í were a menace. Nien's position as governor-general and his great influence made it expedient that the Emperor should, for a time, treat him with deference, but when he was no longer useful his knowledge of how the Emperor reached the throne was embarrassing. The latter feared being branded in history as a usurper, and that fear made him both suspicious and ruthless. It is noteworthy that Lungkodo, the other favorite of Yin-chên, was also persecuted at this time, and was later imprisoned on similar charges.

Wang Ching-ch'i [q. v.] was one of many who were involved in the case. He had in a letter flattered Nien and had criticized the government and high officials. An article by him which appeared in a book of miscellaneous notes was manifestly a warning to Nien that his military successes might later arouse the Emperor's suspicions. For this the Emperor caused Wang

to be executed (1726), and one of Nien's "ninety-two crimes" was that he had not reported on writings of such a "rebellious" nature.

Another writer, Ch'ien Ming-shih 錢名世 (亮工, 網庵), a native of Wu-chin, Kiangsu, and the *t'an-hua* 探花 or third ranking *chin-shih* of 1703, wrote a poem in praise of Nien and gave him the entire credit for recovering Tibet (1720). The Emperor did not have Ch'ien executed, but punished him mentally. He sent him home and gave him a tablet with the characters, *Ming Chiao Tsui Jên* 名教罪人, meaning "Offender Against the Confucian Doctrines," to hang over his gate. He also enjoined every official in Peking who held the *chin-shih* degree to write a poem ridiculing and condemning him. These poems, brought together in a collection entitled *Ming-chiao tsui-jên*, were recently published by the Palace Museum. Duke P'u-chao 普照, a great-great-grandson of Nurhaci [q. v.] and a great-grandson of Ajige [q. v.]—that is to say, a fourth cousin of Yin-chên—was the uncle of Nien's wife. P'u-chao died in 1724, and in the following year his rank was abolished owing to this indirect connection with Nien. It is worth noting that the person sent by Yin-t'ang to win Nien to the cause of Yin-t'ang was the Portuguese priest, Jean Mourao (see under Yin-t'ang), who died in Kansu in 1726. There were several officials sent by the Emperor ostensibly to serve Nien, but in reality to act as spies. Some of them went over to Nien's side and were later tried and placed in confinement.

Nien Kêng-yao is credited with three works on military tactics: the 年將軍兵法 *Nien Chiang-chün ping-fa*, the 治平勝算之書 *Chih-p'ing shêng-suan chih-shu*, and the 經邦軌範 *Ching pang kuei-chê*, but all were apparently written by others and falsely attributed to him.

Although Nien Hsi-yao was dismissed (early in 1726) from his post of junior vice-president of the Board of Works, he was in the same year appointed a minister of the Imperial Household. Later (1726-35) he served as superintendent of customs at Huai-an, Kiangsu, but was removed on charges of corruption. He was a good painter, and wrote several books on mathematics, a subject in which he was probably influenced by Catholic missionaries. His special interest was trigonometry, on which he produced three works known collectively as 測算刀圭 *Ts'ê-suan tao-kuei*, printed in 1718. He is credited with two other works on mathematics. From the missionaries he likewise learned about projection

and perspective on which he wrote a treatise entitled 視學 *Shih hsüeh*, printed in 1729—a revised and enlarged edition appearing in 1735. In his preface to the first edition Nien Hsi-yao acknowledged that he learned perspective in Western painting from Castiglione (see under Chao-hui) and that he wrote his treatise primarily for the use of painters. In the second edition he added more diagrams to illustrate the principles of perspective and acknowledged further indebtedness to Castiglione.

While serving as superintendent of customs at Huai-an, Nien Hsi-yao had charge of the manufacture of porcelain. The excellent ceramic wares which were made under his direction came to be known as *Nien-yao* 年窑.

[1/301/2a; 2/13/9b; 2/12/16a; *Chang-ku ts'ung-pien* (see under Hung Ch'êng-ch'ou), nos. 4-10; *Wên-hsien ts'ung-pien* (see bibl. Dorgon) nos. 1, 5-8; Mêng Sên, 清初三大家疑案考實 *Ch'ing-ch'ü san ta i-an k'ao-shih*; Howorth, H. H., *History of the Mongols* (1876), part I, pp. 523-25; Backhouse and Bland, *Annals and Memoirs of the Court of Peking* (1914), pp. 281-88; Chao-lien [q. v.], *Hsiao-t'ing tsa-lu*, 9/4a, 10/29b, *Hsü-lu*, 3/8b; *Hsüeh-ch'iao shih-hua* (see under Shêng-yü), 4/29b; *P'ing-ting Chun-ko-êr fang-lüeh* (see under Fu-hêng), 1st series, *chüan* 12-16; *Tung-hua lu*, Ch'ien-lung 3:11; Shao Chin-han [q. v.], *Nan-chiang wên-ch'ao*, 9/1a; *Bul. of the Nat. Lib. of Peiping* (1936), vol. 10, no. 5.]

FANG CHAO-YING

NIKAN 尼堪, d. 1652, age 43 (*sui*), member of the Imperial Family, was the third son of Cuyen [q. v.] and a grandson of Nurhaci [q. v.]. After taking part in wars against the Dolot and other Mongol tribes, he was associated with Dodo [q. v.] in 1635 in the latter's attempt to engage the attention of the Chinese on the eastern front while other armies invaded Shansi from the north. In the next year he received the rank of *beise* and accompanied Dodo into Korea. From 1639 on he was in the expedition led by Ajige and Dorgon [qq. v.] which carried the war on towards Shanhaikuan, and when this pass was forced in 1644 he received promotion to *beile*. Until 1648 he served chiefly in the west of China with Dodo and Hage [q. v.]. Like Bolo [q. v.], he was a supporter of Dorgon and in October 1648 was given a second degree principedom designated Ching-chin Chün-wang 敬謹郡王. Shortly afterwards, he was sent to Shansi at

the head of the expedition against the rebel, Chiang Hsiang [q. v.]. He was then promoted to Ch'in-wang 親王, or prince of the first degree, and in 1650 was associated with Mandahai [q. v.] and Bolo in directing the work of the Six Boards. Within nine months he was twice degraded in rank on minor charges and was twice reinstated. He turned against Dorgon after the latter died and so kept his position. For a time he was put in charge of the Board of Ceremonies, and in 1652 was made head of the Imperial Clan Court. On August 18, 1652 he was given the title of Ting-yüan Ta Chiang-chün 定遠大將軍, and proceeded against the Ming loyalist, Li Ting-kuo [q. v.], in Hunan. At Hêng-chou, while pursuing Li's general, Ma Chin-chung 馬進忠 (T. 葵子), he was surrounded by the enemy and died in battle. His body was brought to Peking and buried with honors, and the posthumous name, Chuang 莊, was conferred upon him. Nikan's wife was a niece of Ebilun [q. v.].

In 1659 Nikan was posthumously accused, among other things, of having appropriated for his own use part of Dorgon's confiscated property. But because he had died in battle for the dynasty, his hereditary rank was allowed to continue. In 1669 his son, Lambu 蘭布 (d. 1678), was reduced to a prince of the fifth degree for concealing the misdemeanors of his wife's grandfather, Oboi [q. v.]. Lambu's descendants inherited the lower rank of a sixth degree principedom, but in 1778 Emperor Kao-tsung, in honor of Nikan, raised that rank one degree and gave it the rights of perpetual inheritance.

[1/222/3b; 2/2/34b; 3/ shou 7/1a; 34/128/5a.]

GEORGE A. KENNEDY

NIKAN 尼堪, d. 1660, was a member of the Nara clan in the Ula (Sungari River) district. He joined the service of Nurhaci [q. v.] sometime after the defeat of the Ula in 1613 (see Bujantai), and was attached to the Bordered White Banner. Under Nurhaci's successor, Abahai [q. v.], he took some part in the campaign against the Ming, but he was principally concerned with Manchu-Mongol relations. In 1633 he toured the newly-subdued Mongol territories for the purpose of holding trials and settling disputes. In the following year he took charge of groups of deserters from Chahar who came to the Manchu capital at Mukden. In 1635, while on garrison duty at Kweihwa, capital of the recently subju-

gated Tumet tribe, he intercepted communications between that people and the Ming Court, and frustrated plans for cooperation with the Chinese.

At the opening of the Ch'ung-tê reign period (1636) he was appointed director of the Bureau of Colonial Affairs which at that time was concerned almost exclusively with Mongol matters. Two years later he was removed for alleged injustice in the settlement of disputes among Karacin Mongols, but was shortly afterwards reappointed assistant director. In 1639 he had charge of the recruiting of Mongol soldiers for Manchu armies. After the fall of the Ming dynasty he led a Mongol army in the subjugation of Honan, but in 1646 was again sent northwards to conquer the Sunid tribe on the borders of Inner Mongolia. In 1647 he became president of the Court of Colonial Affairs at Peking, a position he held until 1653 when he was retired on account of old age. He was simultaneously promoted to the rank of viscount of the second class. He died in 1660, leaving no male heir.

[1/234/4a; 3/41/9a; 11/5/39a; 34/167/6a.]

GEORGE A. KENNEDY

NIKAN Wailan 尼堪外蘭 d. 1586, was a chieftain of the Suksuhu 蘇克蘇護 river tribe of Manchus who lived on a tributary of the Hun 渾 river just northwest of Hetu ala (see under Nurhaci). (Nikan is the Manchu word for "Chinese," and Wailan appears to be a corruption of the Chinese official title *yüan-wai-lang* 員外郎). In 1583 he offered to co-operate with the Chinese general, Li Ch'êng-liang [q. v.], in an expedition against Atai who was constantly raiding the territory around Shenyang and Liaoyang. Atai was the son of Wang Kao (for both see Nurhaci) who had been executed by Li Ch'êng-liang in 1575; he was also a cousin of Nurhaci by marriage, having taken the daughter of Nurhaci's [q. v.] uncle, Lidun 禮敦, for a wife. In 1582 Li Ch'êng-liang besieged the town of Gure 古呼 where Atai was established. According to the official story adopted by the Ch'ing dynasty historians, Giocangga and Taksi (see under Nurhaci)—Nurhaci's grandfather and father respectively—went to the assistance of their relative, and were slaughtered by Li Ch'êng-liang along with Atai when the town was captured. But Chinese records which have escaped the Ch'ing censorship, state that Giocangga and Taksi were in the service of Li

Ch'êng-liang, and died while fighting for him in the siege of Gure.

In any case, Nurhaci developed a bitter enmity against Nikan Wailan as having been the indirect cause of his father's death, and demanded of the Chinese that he be turned over to him for punishment. The Chinese generals at the border replied by threatening to install Nikan Wailan as head of all the Jurjen tribes; and this led many tribal chieftains, including some of Nurhaci's own clansmen, to curry favor with their prospective ruler. In spite of the disapproval of his relatives, Nurhaci gathered a few friends and, after fitting them out in thirteen suits of armor left by his father, attacked Nikan Wailan in his stronghold of Turun 圖倫. Nikan Wailan fled to Giyaban 嘉班 where he was pursued by Nurhaci and driven to seek refuge with the Chinese at Fushun. As the Chinese refused to harbor him, he fled northward to the town of Elehun 鄂勒渾. Here he remained until 1586 when Nurhaci, having subdued the tribes that lay between them, appeared again in pursuit of revenge. Nikan Wailan abandoned the city and entrusted himself to the Chinese frontier garrison. The Chinese held him prisoner and, although unwilling to hand him over to his enemies, permitted Nurhaci to send two men to execute him. This episode is set down in the official Ch'ing history as the origin and justification of all of Nurhaci's subsequent wars—the cooperation of the Chinese with Nikan Wailan in the murder of Nurhaci's ancestors being the chief ground for his campaign against the Ming.

[*Ming-shih* 238; Hauer, *K'ai-kuo fang-lieh*, chap. I.]

GEORGE A. KENNEDY

NING Wan-wo 寧完我 (T. 公甫), d. 1665, Chinese bannerman of the Plain Red Banner, was a native of Liao-tung. Having pledged his allegiance to the Manchus under Nurhaci [q. v.], he served with Sahaliyen [q. v.], third son of Daišan [q. v.], until 1629. In that year Abahai [q. v.], hearing of his ability as a scholar, invited him to serve in the Literary Office (Wên-kuan 文館). Given the rank of lieutenant colonel, Ning Wan-wo was with the Manchus who took Yung-p'ing in 1630. On this occasion Abahai ordered him to mount the city wall with a flag and reassure the people. Later he commissioned Ning and Dahai [q. v.] to issue pacifying proclamations. After the taking of Yung-p'ing, Ning

Wan-wo and Abatai [q. v.] were left to garrison the city. Later Ning followed Abahai in the battle of Ta-ling-ho (see under Tsu Ta-shou), after which he was called upon to bring about the submission of the Chahars of Inner Mongolia. Because of these exploits he was given a minor hereditary rank.

When the Six Boards were established (1631) it was Ning Wan-wo who fixed the official regulations and determined distinctions in official costumes. In 1631 he memorialized on the importance of the Censorate, on the wisdom of identical official costumes for both Chinese and Manchus in order to avoid discrimination, and on the expediency of appointing Chinese to the Literary Office. His memorial was approved. In 1632 Ning Wan-wo, Fan Wên-ch'êng [q. v.], and Ma Kuo-chu 馬國柱 (d. 1664) presented a plan for attacking China. In 1633 Ning advocated among other measures, the gradual adoption of the Chinese system of government, and the use of the examination system as a means of procuring talented men for the administration of new territories. In the same year he recommended for official appointment Li Shuai-t'ai [q. v.] and Ch'ên Chin (see under Chang Ming-chên), both of whom proved useful to the Manchus in the later campaigns in China. In 1635 Ning Wan-wo was given the hereditary rank of colonel and on six different occasions was granted lands and retainers. Formerly impeached for gambling at the garrisoning of Yung-p'ing, he had been reprimanded by Abahai but pardoned. In 1635, however, he gambled again with a colonel who had surrendered at Ta-ling ho. As a result he was discharged and all his estates and slaves were confiscated. These indiscretions debarred him in the same year from becoming one of the first four Grand Secretaries of the Manchu nation, to which posts three of his friends in the Literary Office were appointed (see under Fan Wên-ch'êng). Ning Wan-wo returned to the service of Sahaliyen where he remained for ten years.

On the accession of Shih-tsu to the throne of China in 1644, Ning Wan-wo was recalled and made sub-chancellor of the Grand Secretariat. In the following year he was elevated to the post of Grand Secretary, being concurrently director-general of the Bureau which initiated, but did not complete, the compilation of the History of the Ming dynasty (*Ming-shih*). Three times during the years 1645-49 he acted as chief examiner for the metropolitan examinations.

He was entrusted with the revision of the *T'ai-tsung shih-lu* (see under Abahai), and with the translation into Manchu of the *San-kuo chih* (see under Dahai) and of the 洪武實訓 *Hung-wu pao-hsün* ("Admonitions of Emperor T'ai-tsu, founder of the Ming dynasty"). On the completion of these assignments he was given the rank of *Ch'ing-ch'ê tu-yü* of the second class. When in 1651 Grand Secretary Ganglin (see under Dorgon) was impeached on the charge of having allowed Dorgon [q. v.] to make treasonable alterations in the *Shih-lu* of his father, Nurhaci, Ning Wan-wo was accused of knowing of these changes and failing to report them to the throne. However, Prince Ch'eng (Jirgalang, q. v.), who judged the case, cleared him of all blame. In the same year Ning Wan-wo was again made a Grand Secretary and he alone among Chinese officials, who were promoted at that time, was given the rank and stipend of a Manchu. Shortly afterwards he was made a member of the Council of Princes and High Officials and in 1654 memorialized the throne impeaching Ch'ên Ming-hsia [q. v.]. Later in the same year Ning Wan-wo was made Grand Guardian of the Heir Apparent. In 1658 he was allowed to retire; and in 1662 Emperor Sh'êng-tsu, in recognition of his services under T'ai-tsung and Shih-tsu, made his son sub-chancellor of the Grand Secretariat. Ning Wan-wo was given the posthumous name Wên-i 文毅.

[1/238/8a; 3/1/17a; 4/4/14b.]

M. JEAN GATES

NIU Shu-yü 鈕樹玉 (T. 藍田, 匪 [非] 石), 1760-1827, Nov. 5, scholar, was a native of Tung-t'ing shan 洞庭山, southwest of Soochow. He lost his parents in childhood and made his living by peddling cotton goods; but having set his heart early on learning, he studied the classics in leisure hours. When he was thirty *sui* he made the acquaintance of Ch'ien Ta-hsin [q. v.], then director of the Tzū-yang (紫陽) Academy in Soochow, and in the ensuing years he came in contact with such famous classicists as Chiang Sh'êng, Ku Kuang-ch'î, and Tuan Yü-ts'ai [qq. v.]. Under their influence he mastered the technique of textual criticism worked out by the School of Han Learning (see under Ku Yen-wu and Hui Tung), and thus distinguished himself, in his late thirties, as one of the prominent scholars of the Soochow School (see under Hui Tung). Even after he achieved note as a scholar he

remained poor and lived under the patronage of more affluent scholars or officials. For several years around 1813 he lived at the *yamen* of Ch'ên Hung-shou (see under Ch'ên Wên-shu), a district-magistrate of Li-yang, Kiangsu (1811-17); and in 1817-18 at the *yamen* of the *taotai*, Kung Li-ch'êng (see under Kung Tzū-chên), in Shanghai. In the autumn of 1827 he had permission to live at the Soochow office of the financial commissioner, Liang Chang-chü [q. v.], but was obliged to leave a few days later on account of illness. He died at his home shortly after.

As a student of the ancient lexicon, *Shuo-wên* (see under Tuan Yü-ts'ai), Niu Shu-yü wrote a supplement in 8 *chüan* to the *Shuo-wên chieh-tzû chu* by Tuan, which he entitled 段氏說文校訂 *Tuan-shih Shuo-wên chiao-ting*, printed with a preface by Niu dated 1823. He also left two other critical works on the text of the *Shuo-wên*: *Shuo-wên chieh-tzû chiao-lu* (校錄), 30 *chüan*, printed in 1885; and *Shuo-wên hsün fu-k'ao* (新附考), 6 + 1 *chüan*, printed with a preface by Ch'ien Ta-hsin dated 1798. The last-mentioned work, and the *Tuan-shih Shuo-wên chiao-ting*, were reprinted in 1874. Other works by Niu Shu-yü, entitled 匪石山人詩 *Fei-shih shan-jên shih*, 1 *chüan*, a collection of verse; *Fei-shih jih-chi ch'ao* (日記鈔), 1 *chüan*, which consists chiefly of bibliographical notes edited from his diary; and *Fei-shih hsien-sh'êng wên-chi* (先生文集), 2 *chüan*, a collection of short essays and notes on the classics—were printed in the *Ling-chien ko ts'ung-shu* (see under Ho Ch'iu-t'ao), and other collectanea.

[1/487/23a; 3/420/56a; 6/40/1a; Li Ching-kao 黎經誥, 許學考 *Hsü-hsüeh k'ao* (1927) 3/21b, 7/5b, 10/1a; *Yang-chou hua-fang lu* (see under Ling T'ing-k'an) 10/26b.]

HIROMU MOMOSE

NIU Yün-chên 牛運震 (T. 階平 H. 眞谷 和 空山), Dec. 11, 1706-1758, Mar. 1, scholar, educator and administrator, was a native of Tzū-yang, Shantung. His father, Niu Mêng-jui 牛夢瑞 (T. 思然 H. 松亭), a senior licentiate (*pa-kung*) of 1723, lived to an advanced age and survived his son. Niu Yün-chên became a senior licentiate in 1728, a *chü-jên* in 1732, and a *chün-shih* in 1733. On the recommendation of Yüeh Chün (see under Yüeh Chung-ch'î), governor of Shantung (1728-37), he was a candidate in the special *po-hsüeh hung-tz'ü* examination of 1736,

but owing to the excessive length of his poem (賦 *fu*), and to his habit of writing many characters in archaic forms, he failed to pass. In 1738 he was appointed magistrate of Ch'in-an, Kansu. As acting magistrate of the two adjoining districts of Hui-hsien (1741) and Liang-tang (1743) he was thus for a time concurrently magistrate of three districts. In 1745 he was transferred to the magistracy of P'ing-fan, also in Kansu. Three years later he was dismissed from office, charged with accepting a *wan-min i* 萬民衣, or "myriad citizens robe," from the people of the district. This garment, donated by many admirers, was sometimes presented to a popular official to demonstrate the wide esteem in which his administration was held. During his tenure of office in the above-mentioned districts he improved conditions in many ways by facilitating irrigation, building roads, planting trees and conducting fair trials. Above all he stressed education. He founded in Ch'in-an the Academy known as Lung-ch'uan shu-yüan 隴川書院 and himself was the chief lecturer. In 1749 he accepted for a year the headship of the Academy, Kao-lan shu-yüan 皋蘭書院, of Lanchow, Kansu, after which (1750) he returned home. In 1754 he directed the San-li shu-yüan 三立書院 in Taiyuan, and in 1755 the Ho-tung shu-yüan 河東書院 in P'u-chow, both in Shansi. From 1756 to 1757 he was head of the Shao-ling shu-yüan 少陵書院 in his native prefecture, Yen-chow-fu, Shantung. He died in 1758 and was unofficially canonized by his pupils as Wên-ting 文定.

As a by-product of his teaching he annotated such Classics as the *Analects*, *Mencius*, the *Odes*, and the *Classic of History*, as well as Ssü-ma Ch'ien's *Historical Record* (*Shih-chi*). Beginning in 1735 he made a study of the dynastic histories and produced in consequence a series of corrections and emendations which he entitled *讀史糾謬* *Tu-shih chiu-miu*. In collaboration with Ch'ü Chün 褚峻 (T. 千峰), a skilled engraver who sold rubbings for a living, he printed in 1736 a work, entitled *金石經眼錄* *Chin-shih ching-yen lu*, in 1 *chüan*, consisting of 47 inscriptions on metal and stone, reproduced in facsimile with annotations. This work was later expanded and published about 1745 under the title *Chin-shih tu* (圖) *The Imperial Catalogue* (see under Chi Yün) also mentions a work on the *Classic of Changes* in 4 *chüan*, entitled *空山易解* *K'ung-shan I-chieh*, and one on the *Spring and Autumn Annals* in 12 *chüan*, entitled *K'ung-*

shan-t'ang Ch'un-ch'iu chuan. Niu Yün-chên's collected literary works, *K'ung-shan-t'ang chi* (集) in 18 *chüan*, consisting of 12 *chüan* of prose and 6 *chüan* of poetry, were first printed in 1801. He had two sons: Niu Hêng 牛衡 (T. 持之), the older, who died young; and Niu Chün 牛鈞 (T. 中野 b. 1746) who became a salaried licentiate.

[1/483/11a; 3/231/14a; 4/103/16a; 31/7/4b; *Tzū-yang-hsien chih* (1888) 8/21a; Chiang Chih-chung 蔣致中, *Niu K'ung-shan nien-p'u* (1933); *Ssü-h'u*, 10/3b, 31/9a, 86/11a, 87/7a.]

TU LIEN-CHÊ

NURHACHU. See under Nurhaci.

NURHACI 努爾哈齊, 1559-1626, Sept 30, founder of the Ch'ing Dynasty, was born in the Aisin Gioro 愛新覺羅 clan which held the hereditary chieftainship of a Jurjen or Ju-chên 女真 tribe. In some Ming accounts the clan is referred to as T'ung 佟. In the Ming period the Ju-chên people occupied the region north of Korea and east and northeast of Liao-tung 遼東 which was inhabited by Chinese. In ancient Chinese histories they are referred to as Su-shên 肅慎 and as senders of tribute consisting of bows and arrows. In later official histories they are referred to by various names. In the tenth century they were subjugated by the Khitans (Liao Dynasty, 916-1168) and thereafter are sometimes referred to as Ju-chên and still later as Ju-chih 女直. [The character 真 was tabooed by the Khitans after about 1031 A. D.] Gradually the Ju-chên became strong, and in the twelfth century subjugated the Khitans and founded the Chin Dynasty (1115-1234). In the thirteenth century they were conquered by the Mongols. During the Ming period they called themselves Chu-shên 諸申 (another variation of Jurjen). But in the histories they are spoken of as Ju-chên, and as divided into three main tribes: Chien-chou 建州, Hai-hsi 海西, and Yeh-jên 野人. In the sixteenth century the Chien-chou Ju-chên occupied the region east of the Liao-tung frontier and north of the Yalu River; the Hai-hsi inhabited the area north of Shên-yang (Mukden); and the less civilized Yeh-jên lived farther north and east. Only in 1635 did the Ju-chên begin to call themselves Manchus (see under Abahai).

Nurhaci's family came from the Chien-chou Ju-chên, one of his ancestors becoming a tribal chieftain, probably early in the Yüan period

(1279-1368). About the year 1412 Mönge Temür 猛哥帖木兒 (or 孟特穆, d. 1433) was acknowledged by the Ming Emperor Ch'êng-tsu (明成祖) as Chief of a subdivision, later known as the Left Branch (左衛), of the Chien-chou tribe. He is the first ancestor claimed by Nurhaci who can be identified in Chinese history. By his descendants he was given the posthumous titles, Tsé-wang 澤王 in 1636, and Chao-tsu Yüan Huang-ti 肇祖原皇帝 in 1648. At first he lived east of present Hun-ch'un, Kirin, and then occupied the northeastern tip of Korea. But in 1433 he was killed in a battle with another tribe. He was succeeded by his younger brother, Fanca 凡察, who in 1436 or 1437 led his men out of Korea westward to the valley of P'o-chu chiang 婆猪江 (also known as T'ung-chia chiang 佟家江), and joined the main Chien-chou tribe under the powerful chieftain, Li-man-chu 李滿住. In 1438 both tribes moved farther west and began to settle at Hetu Ala 赫圖阿拉 (later Hsing-ching). Four years later, after a dispute between Fanca and Mönge Temür's son, Cungšan 充善 (董山, 董倉, d. 1467), over the chieftainship, the latter became head of the Left Branch, and a Right Branch (右衛) was created to be led by Fanca. Gradually Li-man-chu's descendants drifted into obscurity and the Chien-chou tribe was represented only by the two branches.

By the middle of the sixteenth century, Cungšan's great-grandson, Giocangga 覺昌安 (or 教場, 叫場, posthumous titles 昌王, 景祖翼皇帝, d. 1582), lived with his five brothers near Hetu Ala. The six brothers were known as the Six Princes 六王) or *ningguta beile* 寧古塔貝勒. Though a chieftain himself, Giocangga was subject to the rule of the powerful chief of the Right Branch, Wang Kao 王杲 (d. 1575). The two families were further related by marriage, Giocangga's granddaughter being the wife of Wang Kao's son, Atai 阿台 (太). According to the late Professor Mêng Sên (see under Chao I-ch'ing) Giocangga's fourth son, Taksi 塔克世 (or 他失, 塔失, d. 1582, posthumous titles 福王, 顯祖宣皇帝), was married to Wang Kao's daughter or granddaughter who gave birth to three sons, the eldest being Nurhaci. In 1574 Giocangga and Taksi secretly allied themselves with the Ming general, Li Ch'êng-liang [q. v.], to attack Wang Kao, and eight years later, Atai (see under Nikan Wailan). Doubtless they planned to advance their own fortunes. However, late in 1582, when Atai's

stronghold was taken by Li, Giocangga and Taksi, then inside the fort, were both killed—the former being burnt when the fort was set afire and the latter being killed by Li's men. Thus the powerful Chien-chou chiefs were all suppressed, at least for a time.

In 1583, a few months after the death of his father and grandfather (late in 1582), Nurhaci went to Li Ch'êng-liang to demand indemnity, and was given the right to succeed his father as a minor chieftain. He was then twenty-five *sui*, brave and ambitious. With thirteen suits of armor he began his career at Hulan Hada, southwest of Hetu Ala. Avenging the death of his ancestors was for him the pretext for waging war on his neighbors and enemies (see under Nikan Wailan). He established his authority over his relatives and tribesmen, not sparing any who opposed him. Among them he became known as *Sure Beile* (Wise Prince). At this time he was submissive to Ming rule and regularly sent tribute to Peking, sometimes even going in person.

From every point of view Nurhaci's power was now rapidly expanding. In 1587 he erected a wall round his residence at Hulan Hada. There were then four strong states among the Hai-hsi Ju-chên north and northeast of Mukden, known collectively as Hulan Sstü Kuo 扈倫四國 and individually as Hada, Yehe, Ula, and Hoifa. In 1588 Nurhaci married a granddaughter of Wan [q. v.], chief of Hada, and later in that same year married a daughter (Empress Hsiao-tz'ü, see under Abahai) of Yangginu [q. v.], late chief of the Yehe. These marriages indicate the rise of his prestige which is further shown by the large number of chiefs of smaller tribes who placed themselves under his rule. In 1589 he captured some bandits' lairs and rescued a number of kidnapped Chinese whom he delivered to the Ming authorities. For this the Ming Court conferred on him (October 1589) the rank of *tu-tu ch'ien-shih* 都督僉事 (junior assistant to the commander-in-chief, equivalent to a brigadier general). He was proud of this honor, and in 1590 led more than a hundred Ju-chên tribal chiefs to carry tribute to Peking—the group being entertained there on June 1.

In 1591 Narimbulu [q. v.], chief of the Yehe, and brother-in-law of Nurhaci, demanded that Nurhaci cede certain lands to the Yehe. When Nurhaci refused, the Yehe, the Hada, and the Hoifa sent a joint demand to intimidate him and pillaged some of his villages. In 1593 Narimbulu assembled an allied army from the

four Htūlun states and from five other Mongol and Ju-chên tribes to invade the Chien-chou territory, but the allied forces were routed by Nurhaci. This was the greatest victory Nurhaci had achieved up to this time and it strengthened his position immensely. He took revenge on several of the small tribal chiefs who joined the allies against him, but tried to curry the favor of the Mongols who now recognized him as their equal. In 1595 he was given by the Ming Court the highest title granted a Manchu chief, namely General of the Dragon and Tiger (龍虎將軍). It was bestowed as a reward for having proposed in 1592-93 to lead his men to rescue Korea from the Japanese invasion of Toyotomi Hideyoshi 豐臣秀吉 (1536-1598) and for maintaining order among the Chien-chou tribes. At this time Nurhaci had already amassed a great fortune by monopolizing the trade in pearls, ginseng, fur, etc; by mining; by taking silver in return for his yearly tribute to the Ming Court; and by pillaging weaker tribes. He adopted a new way to cure ginseng which yielded large profits.

Having consolidated his authority over the Chien-chou tribes, and having sufficient wealth in money, Nurhaci set out to subdue his neighbors. In the years 1599-1601 he conquered the Hada tribe (see under Wan)—the first of the four tribes of the Hai-hsi Ju-chên to fall before his onslaught. On various pretexts he obtained within fifteen years a large area formerly belonging to the Hai-hsi tribes, namely that of the Hoifa in 1607 (see under Baindari), and of the Ula in 1613 (see under Bujantai). Only the Yehe of the Hai-hsi tribes, commanded by Gintaisi [q. v.] and aided by Ming troops, withstood his attack in 1613, and thus their separate existence was prolonged for six years more. Many other minor Ju-chên tribes surrendered to him without fighting.

In 1606 the friendly Mongols conferred on Nurhaci the title of Kundulun Khan 衮都魯汗 (or 神武皇帝). In 1608 he signed a treaty with the Ming generals on the Liao-tung border by which the boundary of his domain was established, and Chinese were forbidden to come to his territory to dig ginseng, to gather pearls, or to cultivate land. He decreed laws and appointed judges. After 1599 he had a Ju-chên alphabet worked out by Erdeni [q. v.] to take the place of the Mongolian script previously used. In 1603 he moved his capital to Hetu Ala, his ancestral village, and in 1605 built strong walls

round it. In the new capital he gathered blacksmiths to manufacture arms, and established a large granary. These attempts at reform and at the increase of his power and affluence are evidence of the creative spirit of Nurhaci, and point to his ambition to create a strong and independent Ju-chên state.

For the realization of this ambition Nurhaci laid great stress on military efficiency. In 1601 he began to organize his men into four fighting units of 300 each, known as *niru* 牛录 (later changed to *ts'o-ling* 佐領), or company, which were distinguished by yellow, white, blue, and red banners. As his conquests brought more men to his side, the number of companies increased, and these he distributed under the four Banners. In 1615 he divided each of the original Banners into two divisions, the new ones being distinguished by borders (鑲邊) on their flags. Under each of these Eight Banners there were five *jalan* 扎欄 (or 甲喇, later changed to *ts'an-ling* 參領) which in turn comprised five *niru* each. In later years the number of *jalan* and *niru* increased, but the number of Banners remained fixed at eight. Thus was founded the Eight Banner System (八旗制度), primarily a military organization which proved of great value to Nurhaci and to his successors in their wars of conquest. But the system also had social, political and economic aspects, owing to the fact that each company comprised not only the 300 warriors but also their families. Except for a few princes, everyone under Nurhaci's rule belonged to this organization. In time of peace the men and women of the company worked as farmers or as craftsmen, the affairs of each company being directed by an hereditary captain. In time of war the captain was ordered to supply a certain number of men from his company—the number depending on the seriousness of the situation. The captain also provided for all the needs of the conscripts by collecting provisions or money from the constituents as a whole. On the battlefield the men were grouped under their respective Banners which were fighting units. Thus by the Eight Banner System Nurhaci organized his entire state into a war machine which proved for half a century at least to be an invincible military organization.

As his military power grew, Nurhaci gradually assumed a hostile attitude toward the Ming Court of China. The last time he sent tribute to Peking was probably in January 1609 when his brother, Šurhaci [q. v.], was in charge. In

July 1609 Nurhaci began to show his strength by sending a detachment of 5,000 men to Fu-shun to demand payment for ginseng bought from him. Later in the same year he fortified Nan-kuan 南關 (present Hsi-fêng 西豐) in preparation for an attack on the Yehe tribe. The aid which the Ming troops gave to the Yehe especially irritated him and spurred him to become more and more independent of China. On February 17, 1616, the first day of the forty-fourth year of Wan-li, he proclaimed himself Han 汗 (Emperor), with the reign-title T'ien-ming 天命. His full title was Geren gurun be ujire genggiyen han, which may be translated as "Brilliant Emperor Who Benefits All Nations" 覆育列國英明皇帝). He named his dynasty Chin 金 (or Aisin), sometimes written Hou (後)-Chin, or Later Chin, to denote that it was a continuation of the Chin dynasty of the twelfth century. In 1636 the dynastic name was changed to Ch'ing (see under Abahai). As the duties of his government multiplied, he appointed three sons and a nephew as *Hošoi Beile* 和碩貝勒 (then the highest princely rank) to assist him in the administration. In order of seniority, these *Beile* were Daišan, Amin, Manggültai, and Abahai [qq. v.], Amin being his nephew. Each of them was given hereditary command of a Banner. Later, when Nurhaci from among the rest of his sons chose leaders for the other four Banners, the Princes first chosen became known as the "Four Senior Beile" (四大貝勒), and those chosen later were called the "Four Junior Beile" (四小貝勒). Nurhaci's idea was to give each of the Eight Princes absolute power to rule his Banner, but after his death the Eight Princes should co-operate in all important affairs, such as waging war against invaders. They would also elect one of their number a leader who could be replaced. This idea, however, was never fully put into practice and was gradually nullified by his successors who concentrated the power in the hands of a sovereign (see under Abahai, Dorgon, and Yin-chên).

In 1618 Nurhaci led an army of 10,000 men to invade China, announcing at the same time seven grievances against the Ming Court: (1) the murder of his father and grandfather; (2) assisting the Hada tribe to fight against him; (3) permitting Chinese peasants to cross the border; (4) giving military assistance to the Yehe, in order to oppose him; (5) encouraging a Yehe maiden, to whom he was betrothed, to marry a Mongol prince; (6) driving his subjects from their

farms near the border; (7) dispatching to him an envoy of inferior rank. He advanced to the Chinese border, took several cities, including Fu-shun; defeated the Chinese troops in several engagements, and returned with many captives. On the Ming side, Emperor Shên-tsung (ruled 1573-1620) paid little attention to border affairs, being primarily interested in hoarding vast treasure for himself and his favored sons. In 1619 he dispatched Yang Hao [q. v.] at the head of a large army to subdue Nurhaci, but Yang's forces were quickly overwhelmed and suffered enormous losses—one of the decisive battles being fought at Sarhû, east of Fu-shun (see under Yang Hao). Late in September 1619 Nurhaci conquered the Yehe tribe (see under Gintaisi). In May 1621 he took from China the important cities of Shên-yang and Liao-yang and made the latter place his new capital and his base of operations.

Meanwhile the Ming Court, under the youthful emperor Hsi-tsung (see under Chu Yu-chiao), was dominated by ignorant and corrupt eunuchs (see under Wei Chung-hsien). Only the forces of Hsiung T'ing-pi [q. v.] could for a time stem Nurhaci's advance, but Hsiung was soon executed on false charges. Nurhaci not only conquered the Liao-yang region, he consolidated his position by the help of Chinese captives. In 1624 he moved to a new capital which he built east of Liao-yang but which he soon abandoned. In April 1625 he moved once more, this time to Shên-yang (Mukden) which remained the capital city until 1644. When he attacked Ning-yüan, early in 1626, he was defeated by the Ming general, Yüan Ch'ung-huan [q. v.]. This was his greatest defeat since the beginning of his career forty-three years previously. He was probably only slightly wounded, but his pride was severely affronted. He died seven months later. According to official accounts, he did not designate a successor. He may have had in mind for the place one of his younger sons (see under Hsiao-lieh), or he may have left the choice entirely to the seven or eight Princes then in charge of the Banners. However that may be, soon after Nurhaci's death Daišan led a group of the Princes in naming Abahai the *Han* to rule jointly with the other three "Senior Beile"—Daišan, Amin, and Manggültai. In 1636, after Abahai had taken away the power of the other Princes and adopted many Chinese methods of government, he gave his father the temple name, T'ai-tsu 太祖, and the post-

humous name, Wu Huang-ti 武皇帝, which in 1662 was altered to Kao (高) Huang-ti. Nurhaci was buried east of Mukden in the mausoleum known as Fu-ling 福陵.

Nurhaci had three wives and a number of concubines. His first wife, *née* Tunggiya 佟佳 (maiden name Hahana Jacing 哈哈納扎齊), gave birth to his eldest daughter (1578-1652, wife of Hohori, *q. v.*), and to his older sons, Cuyen [*q. v.*] in 1580 and Daišan in 1583. What became of Hahana Jacing is not recorded. Nurhaci's second wife, *née* Fuca 富察 (maiden name, Gundai 袞代), had a son by her first husband before she married Nurhaci. Between the years 1587 and 1596 she gave birth to several sons and a daughter (see under Manggültai). As Nurhaci grew richer and more powerful he took a number of concubines, some being daughters of tribal chiefs. But despite her low birth and previous marriage, his second wife remained in her superior position until 1620 when she was accused of hiding valuables for herself and of flirting with Daišan. She was divorced and later was murdered by her own son, Manggültai. But at the time of her downfall she was still referred to as Da Fujin 大福晉 (wife, empress) while her rivals were referred to as Fujin (secondary wives). Nurhaci's third wife was Empress Hsiao-lieh [*q. v.*] who in or after 1620 was elevated from her status as concubine. She, likewise, is referred to in old Manchu records as Da Fujin. However, in 1636, after Abahai became Emperor in fact as well as in name, and after many Chinese customs had been adopted, he conferred the posthumous name, Empress Hsiao-tz'ü (see under Abahai), on his own mother who had been a secondary wife in her day, but he gave no such title to the three wives of Nurhaci. The title, Empress Hsiao-lieh, was conferred on Nurhaci's third wife by her own son, Dorgon [*q. v.*], in 1650; but as this title was revoked in 1651, only Abahai's mother was recognized as Empress. In later years the Manchu word, *fujin*, was deliberately mistranslated *fei* 妃, or concubine, and so all three of Nurhaci's wives became known as *fei* while Abahai's mother alone was referred to as *Huang-hou* 皇后, or Empress.

Of Nurhaci's sixteen sons, the following eight—Cuyen, Daišan, Manggültai, Abatai, Abahai, Ajige, Dorgon, and Dodo [*qq. v.*—rendered distinguished service as founders of the dynasty. Other sons of Nurhaci are: the third, Abai 阿拜 (1585-1648); the fourth, Tangguldai 湯古代

(1585-1640); the sixth, Tabai 塔拜 (1589-1639); the ninth, Babutai 巴布泰 (1592-1655); the tenth, Degelei (see under Manggültai); the eleventh, Babuhai 巴布海 (1596-1643); the thirteenth, Laimbu 賴慕布 (1611-1646); and also a certain Fiyanggü (see under Manggültai). The sons, Cuyen, Manggültai, Degelei, Babuhai, Ajige, and Fiyanggü, were either executed or were posthumously condemned.

Nurhaci had four younger brothers, the most illustrious being Šurhaci [*q. v.*], father of Amin and Jirgalang [*q. v.*]. The other three brothers were Murhaci 穆爾哈齊 (1561-1620), who was posthumously made a *beile* in 1653; Yarhaci 雅爾哈齊, who was posthumously given the rank of a prince of the second degree; and Bayara 巴雅喇 (1582-1624), who was also raised posthumously to a *beile* in 1653. Šurhaci and Murhaci were born of the same mother as Nurhaci. Murhaci was a brave warrior and among his eleven sons, the fourth, Udahai 務達海 (d. 1655), and the fifth, Handai 漢岱, were both generals in the early Ch'ing period. Bayara's son, Baiyintu 拜音圖, was a supporter of Dorgon. In 1652, when members of Dorgon's clique were persecuted, Baiyintu was imprisoned and deprived of his status as an Imperial Clansman, and his family was reduced to the rank of commoners. Not until 1799 was their status as Imperial Clansmen restored.

There are at least four official editions of Nurhaci's life under the title *Shih-lu* 實錄, or "Veritable Records". The first contains pictures of incidents in his life, especially of the battles he fought and won. It was completed in 1635 with short explanations of the pictures; and was partly revised in 1781 under the title, 滿洲實錄圖 *Man-chou shih-lu t'u*, or *T'ai-tsu shih-lu t'u*, 8 *chüan*, the illustrations being drawn by Mên Ying-chao 門應詔 or 召, 兆 (T. 吉占), a bannerman who later became prefect of Ningkuo-fu, Anhwei (1787-93). This revised edition of 1781 was reproduced in 1930. The second *Shih-lu*, entitled *Ch'ing* (清) *T'ai-tsu Wu Huang-ti shih-lu*, 4 *chüan*, was completed on December 11, 1636 and was published in 1932. These first two versions were carefully preserved in the palace, virtually as forbidden books, because they disclose many Manchu customs which would be considered uncivilized from the Chinese point of view. They reveal the real origin of the Aisin Gioro family and show that they had been subject to Ming rule. Moreover, the choice of words for transliterating Manchu

names is carelessly done, and the style is crude. For these reasons both *Shih-lu* were many times revised, and a third was completed about 1686, under the title *Ch'ing T'ai-tsu Kao Huang-ti shih-lu*, 10 *chüan*. The original manuscripts of three different drafts made in preparation for this *Shih-lu* were reproduced in 1933-34 under the title, *T'ai-tsu Kao Huang-ti shih-lu kao-pên san-chung* (稿本三種). The fourth and last *Shih-lu*, in 10 *chüan*, was completed early in 1740 under the same title as the third. It was published in 1931. This last version satisfied Emperor Kao-tsung because it excluded all references that hurt his pride. It became standard throughout the ensuing years until the discovery and publication of the earlier versions. Though all these versions of the *Shih-lu* are in Chinese, they are nevertheless based on early Manchu manuscript records. An incomplete copy of an original Manchu manuscript (31 volumes) is preserved in the Palace Museum, Peiping, and a copy of the same, revised in the Ch'ien-lung period, in 179 volumes, is in the Palace Museum in Mukden. The latter has recently been put into Chinese, and an abridged edition was published in 1929 by Chin-liang (see under Wêng T'ung-ho) under the title, *滿洲老檔秘錄 Man-chou lao-tang pi-lu*. These Manchu records cover the early years (1607-16), the T'ien-ming period (1616-27) of Nurhaci's reign, and the T'ien-ts'ung period (1627-36) of Abahai's reign.

[1/1/1a; 1/228/1a; The second and fourth editions of Nurhaci's *Shih-lu*; Chiang Liang-ch'í [q. v.], *Tung-hua lu*; Hauer, E. (tr.), *Huang-Ch'ing K'ai-kuo Fang-lieh* (1926); Mêng Sên 孟森, *明元清系通紀 Ming-yüan Ch'ing-hsi t'ung-chi* (1934); *idem*, *清太祖告天七大恨之真本研究 in 史學 Shih-hsüeh*, no. 1 (1935); *idem*, *清太祖由明封龍虎將軍考 in Jour. of Sino-logical Studies (Kuo-hsüeh chi-k'an)* vol. VI, no. 1 (1936); *idem*, *八旗制度考實 in Bulletin of the Institute of History and Philology (Academia Sinica)*, vol. VI, part 3 (1936), *idem*, *清朝前紀 Ch'ing-ch'ao ch'ien-chi* (1930); Wang Tsai-chin [q. v.], *San-ch'ao Liao-shih shih-lu*; Ch'ên Chi-ju [q. v.], *Chien-chou k'ao*; P'êng Sun-i [q. v.], *Shan-chung wên-chien lu*; Huang Tao-chou [q. v.], *Po-ou tien-hui*, *chüan* 24; Cha Chi-tso [q. v.], *Tsui-wei lu*; 奉天通志 *Fêng-t'ien t'ung-chih* (1934); *Ku-kung chou-k'an* (see bibl. under Nanyen-ch'êng), nos. 245-459; *Ming-Ch'ing shih-liao* (see under Hung Ch'êng-ch'ou); Hsieh Kuo-

chên, *Ch'ing k'ai-kuo shih-liao k'ao* (char. in bibl. of Abahai); *idem*. W. M. S. C. K.; Walter Fuchs, "The Personal Chronicle of the First Manchu Emperor," *Pacific Affairs*, vol. IX, no. 1; *idem*, *Beiträge zur Manjurischen Bibliographie und Literatur* (1936); *Pan-li Ssü-k'u ch'üan-shu tang-an* (see bibl. under Chi Yün) 1/62a; *八旗書錄 Pa-ch'i hua-lu*, p. 39b; Inaba Iwakichi 稻葉岩吉, *滿洲發達史 Manshū Hattatsushi* (1935, revised edition), chapter VI; *idem*. 光海君時代の滿鮮關係 *Kōkaikun Jidai no Mansen kankei* (1933), chapter III and appendix pp. 49-127; Mitamura Taisuke 三田村泰助, *天命建元の年次について*, in *東洋史研究 Tōyōshi Kenkyū*, vol. III, nos. 3, 4 (1936); Imanishi Shunju 今西春秋, *清三朝實錄の纂修 in Shirin*, vol. XX, nos. 3, 4 (1935); Sonoda Ikki 園田一龜, *清太祖奴兒哈赤崩殂考 in Manshū Gakuhō 滿洲學報*, no. 2 (1933).]

FANG CHAO-YING

○

OBOI 鼐拜, d. 1669, a Manchu of the Bordered Yellow Banner, was the third son of Uici 偉齊, one of the members of the important Solgo family of the Gūwalgiya clan. In 1634, in return for his military services, he was granted an hereditary commission as *niru i janggin* (captain of a company) and appointed to the position of colonel. For bravery shown in the attack on the island fortresses of the Ming armies, he was in 1637 made a baron of the third class and given the honorary title, *baturu*. After further military service in 1641 and 1643 he was rewarded with the rank of viscount of the third class. In 1644 he followed Dorgon [q. v.] to Peking and continued to serve with distinction in the army. After being raised to a viscount of the first class (1645), he took part in several important campaigns during Dorgon's regency—fighting first against Li Tzū-ch'êng [q. v.], then against Chang Hsien-chung [q. v.], and finally against Chiang Hsiang [q. v.]. Apparently he was one of Dorgon's trusted men. However, in 1651, immediately after Dorgon's death (late in 1650), he and several courtiers assisted Emperor Shih-tsü (i.e., Fu-lin, q. v.) to get rid of Dorgon's faction and so have more power in government. Oboi was made a marquis and a year later (1652) was raised to a duke of the second class. He also held the highest military rank, namely chamberlain of the Imperial Bodyguard. In addition to

other honors, he was given in 1656 the title of Junior Tutor.

Before his death, early in 1661, Emperor Shih-tsu designated his son, then eight *sui*, heir to the throne. He became Emperor Shêng-tsu (Hsüan-yeh, *q. v.*). During his minority affairs were directed by four joint regents, namely, Soni (see under Songgotu), Ebilun [*q. v.*], Suksaha 蘇克薩哈 (d. 1667), and Oboi. They had all been in Emperor Shih-tsu's confidence because they had helped him to overthrow Dorgon's clique. With the support of Ebilun, Oboi worked himself into a position of authority and ruled virtually supreme for the next eight years. He took advantage of his power to settle several personal feuds and put a number of important men to death.

Most bitterly condemned of all his policies was his plan to rearrange the settlement of some of the Banners. From the time of the organization of the Eight Banners by Nurhaci [*q. v.*], their relative positions in a traditional geometrical form had been fixed. This arrangement was followed in such matters as the deployment of forces for a siege, and was the order in which the Banner regiments were later settled in the Tartar City at Peking. The north side, being the position of honor, was occupied by the two Yellow Banners; the east, by the White Banners; the west, by the Red; and the south, by the Blue. In the allotment of estates and lands to the Banners, after the occupation of the province of Chihli in 1644, some attempt was made to follow the same arrangement geographically, although it was impossible to do this with precision. As an exception the regent, Dorgon, having selected Yung-p'ing in the extreme northeast as his own residence, allocated the surrounding territory to his own Banner, the Plain White. The Bordered Yellow Banner which would normally have occupied this section received territory in the central part of the province, east of Paotingfu. Although the situation had remained so for almost twenty years, Oboi began to agitate for an exchange of territory between the two groups in a manner which would be advantageous for the Bordered Yellow Banner, to which both he and Ebilun belonged. Early in the year 1667 he caused the execution of three officials who opposed him in his plan of exchanging the lands of the two Banners, and a few months later was preparing to go further when the young emperor took the rule into his own hands. Oboi was then raised to a duke of the first class and his

second class dukedom was given to his son, Namfe 納穆福.

By this time one of the regents, Soni, had died (see under Songgotu). Oboi and Ebilun worked together while the third, Suksaha, alone and powerless, immediately petitioned for permission to retire. As a member of the Plain White Banner he had, since the establishment of the regency, been increasingly hostile to Oboi. Before he could retire, however, Oboi found means for bringing him to trial and, overruling opposition from Emperor Shêng-tsu, ordered his summary execution. Even his sons and relatives were executed. Left alone in power with Ebilun, Oboi attempted to maintain control over Emperor Shêng-tsu who was still under fourteen years of age. In 1669 the emperor, with the help of Songgotu [*q. v.*], had him arrested for insolence. Prince Giyešu [*q. v.*], then chief of the Council of Princes and High Officials, immediately prepared a list of thirty crimes charged against him. Many of the members of his clique were executed, including Grand Secretary Bamburgšan 班布爾善, a grandson of Nurhaci. Oboi himself was thrown into prison where he soon died. Both of his dukedoms were abolished and his descendants became commoners.

In 1713 Emperor Shêng-tsu, in remembrance of Oboi's early exploits, gave him posthumously the hereditary rank of a baron, which, after being held for some time by a grandnephew of Oboi, was given to a grandson, Dafu 達福 (d. 1731). In 1727, when Dafu was appointed a deputy lieutenant general, he so impressed Emperor Shih-tsung (Yin-chên, *q. v.*) at an audience that the emperor restored his grandfather's dukedom in order that he might inherit it. Moreover, the designation, Ch'ao-wu (超武功), was specifically given to this dukedom. In 1729 Dafu was sent to assist Furdan [*q. v.*] in fighting against the Eleuths. Two years later, when the expeditionary forces were defeated west of Khobdo (see under Furdan), Dafu commanded the rear guard while the main army fell back. He was killed on the battlefield.

Late in 1780, Emperor Kao-tsung enumerated the crimes of Oboi and decreed that he and his descendants were not entitled to an hereditary dukedom. It was therefore ordered that the hereditary rank of Oboi's descendants should henceforth be reduced to that of baron.

[1/255/7a; 2/6/9b; 9/2/12b; 11/5/27a; 34/137/14b.]

GEORGE A. KENNEDY

O-êr-t'ai 鄂爾泰 (T. 毅庵 H. 西林) Mar.-Apr., 1680-1745, May 23, official, first Earl Hsiang-ch'in 襄勤伯), was a member of the Silin Gioro clan and belonged to the Manchu Bordered Blue Banner. His great-grandfather, Tumen 圖們, died in 1631 of wounds received at the battle of Ta-ling-ho (see under Abahai) and was posthumously given the minor hereditary rank of *Ch'i-tu-yü*. O-êr-t'ai's father, Oboi 鄂拜, served as libationer of the Imperial Academy from 1691 to 1695. O-êr-t'ai learned both Manchu and Chinese and became a *chü-jên* in 1699. In 1703 he was appointed captain of the company to which his family belonged. In the same year he was made a senior Imperial Body-guard of the third rank; but owing to his knowledge of Chinese was promoted, in 1716, to the post of an assistant department director of the Imperial Household. In this post he became known for his strict observance of custom, and once declined a summons he received from Yin-chên [q. v.], then a prince, for a private interview. After the latter ascended the throne, he appointed O-êr-t'ai an examiner in the Yunnan provincial examination. Soon after the latter returned from Yunnan he was made financial commissioner of Kiangsu, a post in which he greatly encouraged the work of the local students. He edited their best essays and poems, including some of his own, in a collection, entitled 南邦黎獻集 *Nan-pang li-hsien chi*, 16 *chüan*, printed in 1725.

In 1725 O-êr-t'ai was promoted to the governorship of Kwangsi, but when he went to Peking for preliminary instructions he was appointed instead governor of Yunnan, and acting governor-general of Yunnan and Kweichow. In March 1726 he arrived in Yunnan and at once attacked the problems confronting him, namely, disaffection among the aborigines and reform of provincial finances. The aborigines of that region, known in general as Miao, but also by other tribal names, were ruled by chieftains who had been recognized officially as hereditary administrators. Often, however, they gave concern to the authorities. O-êr-t'ai's policy, known as *kai-t'u kwei-liu* 改土歸流, was to abolish the hereditary chieftainships and to govern the tribes as part of the provincial administrative system. He first applied his policy to the aborigines of Kuang-shun, Kweichow, who were pacified in 1726, and their hereditary chieftainships abolished. He went to Kweichow to conduct in person the trial of the insurgent chieftains, and in November 1726 was

made governor-general of Yunnan and Kweichow. Meanwhile the chieftains at Wu-mêng and Chên-hsiung in southeastern Szechwan, apprehensive of their fate, became restive. On his way back to Yunnan O-êr-t'ai cooperated with Yüeh Chung-ch'í [q. v.], governor-general of Szechwan, in forcing these chieftains to surrender. By 1727 their territory was pacified and jurisdiction was transferred to Yunnan. For this achievement O-êr-t'ai was awarded the minor hereditary rank of *Ch'i tu-yü* and later in the same year, for pacifying 184 groups of Miao tribesmen in the Ch'ang-chai region, Kweichow, he was elevated to the hereditary rank of *Ch'ing-ch'ê tu-yü* of the first class. In 1727 there broke out a rebellion of the Ch'ê-li and other tribes in southwestern Yunnan. That region was likewise stabilized (1728) and most of the land which was subject to an hereditary chieftain with the clan name, Tiao 刁, was organized into a prefecture called P'u-êr (1729).

After capturing several rebellious chieftains (1728) of the Tung-ch'uan region, O-êr-t'ai was made governor-general also of the province of Kwangsi where aborigines on the border of Kweichow had rebelled. Placed thus in control of three provinces, he was determined to put an end to trouble with the aborigines by appeasing the tribes that submitted and subduing by force those that resisted. In 1729 his rank was raised to an hereditary baron of the third class. Meanwhile, with the help of Chang Kuang-ssü [q. v.], he succeeded in pacifying many Miao in the Ku-chou region, Kweichow, and for this was given the title of Junior Guardian. He made it a fixed policy to confiscate, whenever possible, the land of the aboriginal chiefs. Those chiefs who offered resistance were executed or banished and the rest were either allowed to remain with an annual stipend or were shifted to other provinces. Several local uprisings were quickly extinguished, the most serious being that at Wu-mêng in 1730 (see under Ha Yüan-shêng). Thus during his term of office of more than six years in Yunnan, O-êr-t'ai succeeded in reducing the power of the aboriginal chiefs and in greatly extending the taxable lands of the state.

Other achievements of O-êr-t'ai in Yunnan included reforms in the salt and copper-mining industries, and reorganization of the mints so that they yielded substantial profits. Early in 1732 he was summoned to Peking and was made a Grand Secretary, and concurrently president of the Board of War and Grand Councillor.

For his success in stabilizing the Miao, he was made an Earl of the first class with rights of perpetual inheritance. In September 1732 he was sent to supervise military affairs in Shensi and Kansu, and to look after the transport of supplies for the armies campaigning against the Eleuths (see under Tsereng and Yüeh Chung-ch'i). Upon his return to Peking in the following year (1733) he advised the emperor on the futility of fighting the Eleuths and advocated a peaceful settlement. It seems that this advice was heeded, for the campaign was temporarily abandoned (see under Yin-chên and Chang T'ing-yü).

When a rebellion of Miao tribesmen at T'ai-kung, Kweichow, broke out in 1735 and presently became ominous, O-êr-t'ai was commissioned, along with Prince Pao (*i.e.*, Hung-li, *q. v.*), Chang T'ing-yü [*q. v.*], and two other princes to supervise their pacification. He blamed himself for not having foreseen this disaster when, as governor-general, he had charge of Miao affairs, and therefore offered to relinquish his hereditary rank. His request was granted, but he was allowed to retain the rank of baron of the third class.

When Emperor Shih-tsung was dying in 1735 he gave to O-êr-t'ai and Chang T'ing-yü his last command, making Hung-li heir-apparent. He ordered O-êr-t'ai, Chang and two princes to assist the crown prince in conducting affairs of state, and declared that since O-êr-t'ai and Chang had shown themselves dependable and loyal, their names should, after their decease, be celebrated in the Imperial Ancestral Temple. Shortly after Emperor Kao-tsung ascended the throne he raised the hereditary rank of O-êr-t'ai, first to viscount (1735) and later to earl of the third class (early in 1738). Thereafter O-êr-t'ai controlled several important posts and served as director-general for the compilation of several official publications of his time. Once he was dispatched to inspect conservancy work on the Yellow River (1739). In 1745 he asked to resign on grounds of illness but was granted instead leave to recover. At this time the Emperor visited him in person and gave him the title of Grand Tutor. After his death O-êr-t'ai was canonized as Wên-tuan 文端 and his name was celebrated in the Imperial Ancestral Temple and in the Temple of Eminent Statesmen.

As an able administrator, O-êr-t'ai enjoyed the full confidence of Emperor Shih-tsung. Hence he gradually became the leader of a group of officials of whom some became his disciples and

others his admirers. Chang T'ing-yü enjoyed almost the same recognition as O-êr-t'ai and also had a political following. Conflict between the two groups was therefore inevitable, and the early Ch'ien-lung period is marked by their dissensions. Among Chang's supporters may be mentioned Chang Chao, Shih I-chih [*qq. v.*] and Wang Yu-tun (see under Yü Min-chung). O-êr-t'ai's following included not only Manchus but also Chinese, among them Hsü Pên 徐本 (T. 立人 H. 是齋, 何山, 1683-1747, posthumous name 文穆), and Hu Chung-tsao 胡中藻 (T. 翰千 H. 堅山, d. 1755). Hsü was a native of Hangchow and a son of Hsü Ch'ao 徐潮 (T. 雪崖 H. 浩軒, 青來, 1647-1715, posthumous name 文敬), one-time president of the Board of Civil Office (1708-10). A *chin-shih* of 1718, he served under O-êr-t'ai in Kweichow as educational commissioner (1726-29) and as provincial judge (1729-31). He highly praised his superior to the Emperor. Later he was called to Peking and served, together with O-êr-t'ai, as a Grand Secretary (1736-44). Hu Chung-tsao was a native of Hsin-chien, Kiangsi, and became a *chin-shih* in 1736. He proclaimed with pride that his relation to O-êr-t'ai was that of a pupil to a master. He was, moreover, an intimate friend of O-ch'ang 鄂昌 (*chü-jên* of 1724, d. 1755), who was a nephew of O-êr-t'ai and was one-time governor of Kansu (1754-55). Hu served as educational commissioner in Shensi (1744-47) and Kwangsi (1747-49), and was the author of a collection of poems entitled 堅磨生詩鈔 *Chien-mo-shêng shih-ch'ao*, printed about 1752.

But early in 1755 the Emperor came across several poems in which Hu is alleged to have referred disrespectfully to the Manchus. It was ordered that he be arrested and all his writings investigated. On April 23 a long decree was issued allegedly showing by quotations from his writings that he had offended the Manchus, had shown disrespect to the Emperor, and had condemned Chang T'ing-yü and his faction. On May 21 he was sentenced to decapitation. Several of Hu's friends who had contributed toward the printing of his works or had exchanged poems with him were also punished. O-ch'ang was ordered to commit suicide for having written poems allegedly unfavorable to the Manchus and for corrupt practices. O-êr-t'ai was posthumously blamed for having fostered factional disputes, and his name was removed from the Temple of Eminent Statesmen.

The hereditary rank of earl of the third class

was inherited by O-êr-t'ai's eldest son, O-jung-an 鄂容安 (T. 虛亭, posthumous name 剛烈, *chin-shih* of 1733), and in 1749 the designation Hsiang-ch'in 襄勤 was prefixed to the earldom. After O-jung-an lost his life at the hands of the Eleuths in 1755 (see under Bandi), O-êr-t'ai's second son, O-shih 鄂實 (posthumous name 果壯), volunteered to go to the front, but was killed in action near Yarkand in 1758 (see under Chao-hui). Both brothers were celebrated in the Temple of Zealots of the Dynasty, their portraits being hung in the hall, Tzu-kuang ko (see under Chao-hui).

O-êr-t'ai left a collection of prose writings, entitled 西林遺稿 *Hsi-lin i-kao*, 6 *chüan*, which was first published only in part, but was printed in full in 1774. A collection of his poems, 文蔚堂詩集 *Wên-wei-t'ang shih-chi*, 8 *chüan*, seems to exist only in manuscript.

Of various government publications compiled under O-êr-t'ai's direction, the following may be mentioned: commentaries to the classics on ceremony, entitled *San-Li i-shu* (see under Fang Pao and Li Fu); a history of the Manchu Banner System, entitled *Pa-ch'i t'ung-chih* (see under Li Fu); a genealogy of the Manchu clans and families, entitled *Pa-ch'i Man-chou shih-tsu t'ung-p'u*, 80 + 2 *chüan*, printed early in 1745 (see under Anfiyanggû); on the laws governing Bannermen, entitled *Pa-ch'i tsê-li* (則例), 12 *chüan*, printed in 1746; on the laws governing the military affairs of the empire, entitled 中樞政考 *Chung-shu chêng-k'ao*, 31 *chüan*, printed in 1746; an illustrated treatise on agriculture, entitled *Shou-shih t'ung-k'ao*, 78 *chüan*, completed in 1742 (see under Ch'ên Tzu-lung and Sung Ying-hsing); and a general treatise on medicine, entitled 醫宗金鑑 *I-tsung chin-chien*, 90 + 1 *chüan*, completed in 1743 and printed about the same time.

[1/294/1a; 1/318/5a; 1/321/1a; 3/16/12a, 補; 19/乙下/19a; T'ieh-pao [q. v.], *Hsi-ch'ao ya-sung chi*, 19/1a; Yin-chên [q. v.], *Yung-chêng chu-p'i yü-chih* (O-êr-t'ai); *Pa-ch'i t'ung-chih*, 120/65b, 181/1a; Shêng-yü [q. v.], *Pa-ch'i wên-ching*, 58/1a; *Pa-ch'i Man-chou shih-tsu t'ung-p'u*, 17/1a, 2a; Chang T'ing-yü, *Nien-p'u*, 5/10b; Hsü Ch'i 徐琪, 頌芬詠烈編 *Sung-fên-yung-lich pien* (records of Hsü Pên's family); *Ch'ing-tai wên-tzu-yü tang* (see bibl. under Huang T'ing-kuei), vol. 1; Goodrich, L. C., *Literary Inquisition of Ch'ien-lung*, pp. 94-96.]

FANG CHAO-YING

OMUTU 鄂穆 [貌] 圖 or Omuktu 鄂莫 [謨] 克圖 (T. 麟閣 H. 遇義 [堯]), 1614-1662, Jan. 21, official and one of the earliest Manchu scholars, was a member of the Janggiya clan (張佳 or 章佳) and of the Manchu Plain Yellow Banner. Well trained in his youth in riding and archery as well as in the classics and history, he passed the examination at Mukden for *hsiu-ts'ai* in 1638 and for *chü-jên* in 1641. Thereafter he worked at the Manchu translation of the *Ta-Ming hui-tien* (see under Dahai). In 1644 he followed the Court to Peking where he was raised to a subreader in the Pi-shu Yüan 秘書院, one of the Three Inner Courts which were later changed to the Grand Secretariat. Then he served as a compiler in the commission for the *Shih-lu* or "veritable records" of Emperors T'ai-tsu and T'ai-tsung, and as a translator of the *Kang-chien hui-tsuian* (see under Dahai) and of the *Classic of Poetry* and the *Record of Rites*.

Owing to his knowledge of military tactics, Omutu served most of the time as a member of the staff in some campaign, spending only short periods in Peking. From 1644 to 1645 he accompanied Dodo [q. v.] to T'ung-kuan, Shensi, in pursuit of Li Tzu-ch'êng [q. v.] and then helped in the conquest of Kiangsu; in 1646 he followed Bolo [q. v.] to Fukien; and from 1647 to 1651 he was with Jirgalang [q. v.] pacifying Szechwan and the neighboring provinces. Returning to Peking in 1651, he was made a reader of the Hung-wên Yüan 弘文院, another of the Inner Courts, and was rewarded with the minor hereditary rank of *Ch'i tu-yü* for his military exploits. In 1653, after being made a sub-chancellor of the Pi-shu Yüan, he accompanied Yolo [q. v.] to Outer Mongolia to subdue the Tushetu Khan, and in 1654 he went to Fukien under Jiqü [q. v.] to fight against Chêng Ch'êng-kung [q. v.].

When the Three Inner Courts were abolished in 1658, Omutu was made sub-chancellor of the Chung-ho Tien (中和殿學士), one of the titles given at that time to a sub-chancellor of the Grand Secretariat. Then he joined Doni (see under Dodo) in a campaign to conquer Yunnan and Kweichow from the Southern Ming prince, Chu Yu-lang [q. v.]. The campaign was successfully concluded in 1661. In the same year (1661), after Emperor Shih-tsu had died and the Three Inner Courts were restored, he was again made a sub-chancellor of the Pi-shu Yüan. Upon his return with the armies to Peking, he died near Tientsin and was given posthumous honors

Omutu

befitting an official who had died at his post in the service of the throne.

Omutu is reputed to have written poems in Chinese, and his collection of verse, entitled 北海集 *Pei-hai chi*, is said to have had a preface by the famous poet, Shih Jun-chang [*q. v.*].

Omutu

Grand Secretary); 4/5/4a; 23/1/1a; T'ieh-pao [*q. v.*], *Hsi-ch'ao ya-sung chi* 1/1a; *Tung-hua lu*, Ch'ung-tê 6:7, Shun-chih 15:11; *Pa-ch'i Man-chou shih-tsu i'ung-p'u* (see under Anfiyanggô) 40/7b, 9b (mistaken in the identity of his grandfather).]

WALTER FUCHS

[3/1/39a (mistaken in classifying Omutu as a O-pi-lung. See under Ebilun.

END OF VOLUME I